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EMMANUEL

ONE DOLLAR A YEAR. POSTAGE PAID BY PUBLISHER.

VOL. VII.

JUNE, 1889.

No. 12



The Expositor



HONINESS



Toronto:

Published under the Auspices of the Canada Honiness Association.

PRINTED AT OFFICE OF THE "CHRISTIAN GUARDIAN," COURT 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.

Brockton Methodist Church, Friday evening.

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

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

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

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

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

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

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

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

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

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

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

THE

Expositor of Holiness

Vol. VII.

JUNE, 1889.

No. 12.

TRUST.

"I will trust the Lord at all times."

Leave God to order all thy ways,
And hope in Him whate'er betide,
Thou'lt find in Him in evil days,
Thy all-sufficient strength and guide.
Who trusts in God's unchanging love,
Builds on the rock that nought can move.

What can these anxious cares avail,
The never-ceasing moans and sighs?
What can it help us to bewail
Each painful moment as it flies?
Our cross and trials do but press
The heavier for our bitterness.

Only thy restless heart keep still,
And wait in cheerful hope, content
To take whate'er His gracious will,
His all-discerning love hath sent.
Nor doubt our inmost wants are known
To Him who chose us for His own.

He knows when joyful hours are best,
He sends them as He sees it meet;
When thou hast borne the fiery test,
And now art freed from all deceit,
He comes to thee all unaware,
And makes thee own His loving care.

Nor in the heat of pain and strife,
Think God hath cast thee off unheard,
And that the man whose prosperous life
Thou enviest, is of Him preferred.
Time passes, and much change doth bring,
And sets a bound to everything.

All are alike before His face;
'Tis easy to our God Most High,
To make the rich man poor and base,
To give the poor man wealth and joy;
True wonders still by Him are wrought,
Who setteth up, and brings to nought.

Sing, pray, and swerve not from His ways,
But do thine own part faithfully;
Trust His rich promises of grace,
So shall they be fulfilled in thee.
God never yet forsook at need
The soul that trusted Him indeed.

NEWMARCK, 1653.

OUR GALT FRIENDS.

The final trial of the *seven* commenced on the morning of Monday, 16th of June, and was finished on the 19th, resulting in a vote which, by a large majority, confirmed the findings of all previous trials.

The vote stood 128 against, and 7 for. However, there was no way to obtain an accurate count of the number who refrained from voting.

This number must have been considerable, for whilst but 135 voted at the last count, only a few minutes before 143 had voted, whilst at a previous stage in the trial, 165 were counted as voting. So it is certain, according to the figures, that some thirty-seven either voted in their favor or refrained from voting against them, with the probability that still others who were eligible to vote, intentionally kept themselves from pronouncing upon them in either direction.

Hence it is evident that no claim can be put forth by any, which looks in the direction of claiming the Presbyterian Church as unanimously condemning the Galt friends.

In the above figures we have given the prosecutors the benefit of every doubt. We were present during the whole trial, and took down the figures at the time of their announcement. Our

note-book gave the final vote as 120 to 7; but as the *Globe* had the figures 128 to 7, we have adopted that number in our analysis, even although the *Sail* reported them to be 108 to 7. So that whilst using the figures most favorable to the prosecutors, at least 37 refrained from voting against or voted in their favor, our own report makes the number 45; whilst still another swells the number to 57, and this, as before remarked, irrespective of those who refrained from voting either way.

The Assembly was then by no means a unit in its deliverance in the Galt, so-called, heresy case.

THE TRIAL.

We were favorably impressed with the manner in which the trial was conducted from the beginning to its close. The Moderator meted out even-handed justice to both sides with admirable patience and conspicuous fairness. Whilst, on the part of all was evinced a determination that the individual rights of the appellants should be scrupulously respected. Nothing but deep, thorough satisfaction can be expressed by any concerning the manner of conducting this important trial. We confess that we watched the whole proceedings to their close with increasing admiration, and are not sure but some other branches of the Christian Church might copy with advantage.

A FORCED ISSUE.

And yet, we maintain that the true issue, as to doctrine, was not really discovered, but the case was decided on one that was brought into the trial, no doubt with the conscious conviction that they were dealing with the matter in a straightforward manner. The argument and the verdict made a straight open issue between the teachings of the Presbyterian Church and the definite teaching that when the blessing of holiness or heart purity is received, inbred or original depravity is completely destroyed. The prosecutors confined themselves through it all to that distinct issue, and any expressions which seemed to look that way were seized upon and made to do duty in formulating the verdict.

We notice that our confrere, the *Christian Witness*, has fully discovered

this fact, and criticised the trial correctly from this standpoint. And, we are inclined to think that others nearer home would do so likewise, were it not that they fear that such a course might compromise some judgments pronounced in other directions.

We admit that, during and before the trial, some expressions were used by the appellants which could fairly be interpreted as in complete harmony with the teaching which the prosecution combated. But these were offset by statements maintaining that they neither professed to understand the subject, nor in any way made it prominent in their experience or teaching. However, their opponents insisted on this being the issue, and carried the majority with them, as deciding this very point.

At the close of the trial, Bro. J. D. Cranston, on behalf of himself and the others, read a paper in which he maintained that an injustice had been done them, but intimated that time would rectify it. And that, therefore, in the meantime they expected to remain adherents of their Church.

THE APPELLANTS.

We hear from all quarters more than satisfaction expressed concerning the deportment of the seven during this long and severe ordeal. Even those who condemned them, admitting that they illustrated well the spirit and teachings of Him whom they profess to imitate, even Christ.

We sincerely congratulate them concerning the whole matter, and rejoice that they were counted worthy to occupy such a prominent place in spreading Scriptural holiness over our fair Dominion. For, even in the opinion of many who are disposed to look upon them as extremists, they have, under divine Providence, succeeded in bringing the subject of holy living up for public and private consideration, in such a way that the outcome cannot but result in great spiritual profit to the Church in whose welfare they have labored so earnestly, and the end is not yet.

We rejoice to see that no spirit of retaliation has been evinced, that there is no disposition to deal in general denun-

ciations of the Church which has excluded them from her ordinances, or to wear a martyr air for sympathy's sake. But that, strong in the conscious approbation of their Master, they return to their homes to prove the marvellous power of divine grace which enables us, even when suffering wrongfully, to endure with patience and joyfulness, buoyed up by the apostolic sentiment, "We fill up that which is behind of the afflictions of Christ for His body's sake which is the Church." As we see these things we thank God and take courage, for all these things tend to the furtherance of the Gospel.

SLIGHTLY INCONGRUOUS.

At one stage of the trial the proceedings were interrupted to receive a fraternal delegation from the Toronto Methodist Conference. The interchange of courtesies was pleasing in the extreme, and the sentiment was evidently acceptable to both sides that still closer fraternal relations should exist between these two great Churches, some going so far as to even wish for organic union.

After this pleasing episode was concluded, the Assembly went on with the trial of some of its members for holding views concerning sanctification, which were presumed by the prosecution to be obnoxious to them, because they seemed to partake of the nature of the Methodist doctrine of entire sanctification, and finally expelled them, on the ground that they were adjudged guilty of holding *Methodistic* views. We suggest just here that this was literally a case of *burying the hatchet*, for our study of ecclesiastical history has taught us that the hatchet is this very doctrine and experience of Christian perfection. It was when that was brandished by the fathers of Methodism that Calvinistic churches drew the lines rigidly. Is it because of the feeling on their part that Methodism has really ceased to use this weapon *aggressively* that they can now offer the one hand in peace and amity, whilst using the other to inflict her utmost of evil upon any who appear to be imitating old-time Methodists?

Again, is it the consciousness that this hatchet is buried that enables the Methodist Church to smoke with her the pipe of peace even whilst she is riding herself of any *semblance* of aggressive Methodism?

And, thirdly, is it because the obnoxious hatchet, *i.e.*, Christian perfection, is more and more left out of Christian warfare, that the Churches are drawing closer together?

We simply ask these questions as suggestions of serious thought.

CONFESSING SIN.

This subject was brought into great prominence at the late church trial, and the fact that some of the appellants admitted that there were periods in their lives when they did not realize the need of confessing sin to God, evidently largely accounted for the vote against them.

But in this instance this experience was interpreted by the prosecutors to mean that they believed that inbred sin had been completely destroyed in them, and so it was made to prove that the appellants were not Calvinistic but Arminian in their teaching.

Now, as a matter of fact, some of the most pronounced holiness teachers of the Arminian type are eager to declare that it is always in order for the Christian, even when inbred sin is eradicated, to continue to confess sin.

But to us the reasoning of the Calvinist concerning this thing seems to be the more logical of the two.

If the Arminian contends for the continued confession of sin in the same way that he would contend for it on behalf of those who have passed into glory, assuming that even when God's will is done on earth as it is done in heaven, even then to all alike it is a becoming act ever and anon to bow in self-abasement before God, and own the infinite disparity between God and finite man, then his position would be clearly defined and understood. But when he shrinks from this, and implies in his contention for confessing sin something for men on earth more than would be implied in the

use of the same act of confession when in heaven, we confess to a perfect misapprehension of his meaning when he maintains that the believer when cleansed from all sin has parted absolutely with depravity or inborn sin, nor do we think it possible for him to put his creed intelligently in words.

With the Calvinist, however, the case is entirely different, for he maintains that depravity, or inbred sin, is a sin in itself, a taint which makes it impossible for the one so corrupted to dwell in heaven; and, therefore, this inborn depravity must be eliminated before the believer is eligible to a seat in heaven. But he maintains, also, as a part of his creed, that this cannot be taken from him in this life, but only leaves him in the hour and article of death.

Here, then, is both sense and reason in the admission of this fact of the inbeing of sin always prompting the prayer, *forgive me my sin*, and will account for his being able to say "that the holiest act of any believer, be it even that of prayer to God, has enough of sin inhering in it to sink the soul into eternal perdition," with approbation in a Calvinist assembly.

But we maintain that there is sufficient common ground in this subject for both to occupy without awaking the feuds of past generations. This common ground is found in leaving individual souls concerning this matter to settle it for themselves with their Maker.

As a matter of modern history this is how Calvinist and Arminian are making large advances toward each other.

Is it not a fact of notoriety to-day that the most spiritual of both schools do so leave one another, with charity, to stand or fall to their own Master.

Who so bigoted in his Calvinism to-day as not to admit that many of his fellow-travellers to heaven are thoroughly grounded in Arminian doctrine concerning this very thing? and like courtesy is measured out from the other side.

Now, for the sake of showing how difficult to formulate a definite creed concerning the confession of sin, that is, concerning that part of the domain of sin which is the subject of dispute between the two schools, we propose to

enter somewhat exhaustively into the examination of the subject.

We need scarcely draw attention to the fact that all admit that where actual sin is the question, as untruthfulness to man or conscious disobedience toward God, confession to God concerning the definite sin or sins is the only open door to forgiveness and preparation for heaven, and that no matter how frequently there is consciousness of definite acts of disobedience, so often is confession to be made, else forgiveness is not obtained. In this all are agreed.

Moreover, we will venture the opinion that all will admit that definite confession is not called for where there is not conviction for definite acts of disobedience. For example, the believer is not called on to confess to untruthfulness unless he is conscious of having prevaricated; and so of theft, or any other distinct act of transgression.

So then the question is narrowed down to the propriety, in the case of the Calvinist, of confessing to the fact of the inbeing of sin, and asking forgiveness therefor.

But he must admit, that according to his creed, this sin is never forgiven in the same sense that actual transgression is. For he will admit that when God forgives theft or lying, that He virtually says to the forgiven one that it is now as far removed from him as the East is from the West, and God's command is, concerning these things, go and sin no more.

But, in the case of inbred sin, such is not the case, for after any confession thereof, according to his creed, even if God does immediately forgive He does not cast it behind His back; for it is as much in order to repeat this act of confession concerning depravity five seconds after as five hours.

Then, again, there are no pains or penalties connected with the omission of this duty, if duty it is. At all events, we find none in the Bible.

And, indeed, it is consonant with reason, that there should be no such threatenings in the Scriptures, unless the exact number of times per day or per year were specified for the believer to use this definite petition. For if it would shut

us out of Heaven not to have used it once per day, then it might well be questioned if that would be sufficient, and the conscientious man might properly be goaded on to multiply indefinitely prayers of this character, so as to make still more possible his final salvation. So it will be seen at a glance that there is no possibility of escaping an inconsequential conclusion along this line of reasoning.

But we think one will look in vain for any better results along any other line of argumentation.

Of course, we are aware that the manner of many is to leave the clear track of connected argument in this thing, and either deal in denunciations or in the use of their descriptive powers concerning the infinite and finite.

But our argument here is, that when evidently no man has Scripture authority for excluding a believer from the kingdom of Glory because he does not measure up to any prescribed rule concerning the number of times confession of inbred sin should be made, that manifestly he can leave his brother Christian entirely in the hands of his Master, concerning this thing.

With the Arminian this argument is even stronger, for, according to his creed, the believer may be freed from inbred sin in this life, and so be fitted for the purity of Heaven even before the hour and article of death.

Can it, we ask, be anything more than solemn trifling for him to arraign a believer in whom depravity has been destroyed, concerning the number of times he uses the petition, "Forgive us our sins?" Suppose, as in the case of some of the Galt friends, the plea is given that for a lengthened period of time thanksgiving and joy in the Lord so abounded in their experience, that they actually crowded out the prayer for forgiveness, what Arminian, we ask will undertake to find fault?

But, say many of both schools, confession of sin is in the Lord's prayer, and, therefore, it is right that all the obedient followers of Christ should confess sin to God.

Now, we accept, without reserve, this prayer, as given by the Saviour as a

model prayer; and, moreover, this question can safely be left to stand or fall by this rule.

But this prayer concerning forgiveness makes no reference whatever to the subject in hand. This statement may surprise some who imagine they have studied the subject with care, and have built up their creed concerning confession of inbred sin, or confession of sin because of the disparity between the infinite and finite, chiefly on the one sentence, "Forgive us our debts (sins), as we forgive our debtors."

Now it will be evident to even the surface observer, that the kind and measurement of our confession to God concerning sin is given in the words as *we forgive our debtors*. But we ask, is any other confession called for between man and man, than that which should follow when actual, definite wrong has been done? Indeed, in one version it takes the definite form of a positive debt owed by one to another, a debt whose magnitude is known clearly and distinctly. We have, then, the debtor asking release from his creditor concerning a definite sum of money known to them both. When the creditor forgives his brother this definite debt, it is in order for him to ask God to forgive him after this sort, that is, to forgive him the definite sin or sins confessed.

Moreover, as no man is required to ask forgiveness of another unless he is conscious of an offence committed; and no man is requested to forgive another unless the other has really committed an offence and asks for forgiveness; so, unless the words of this prayer are utterly misleading, no man is taught by this prayer to ask forgiveness of God unless he is conscious of a definite act or acts of transgression. Hence, we maintain strongly that the teaching of this prayer is confined absolutely to actual transgressions, and has no bearing whatever on the subject in hand.

BLESSED is the man who, having nothing to say, abstains from giving us wordy evidence of the fact.—*George Eliot*.

THE GALT HERESY CASE.

The Presbyterians of Canada have been struggling with a case of heresy, growing out of the fact that a few members of that denomination obtained the Pentecostal Baptism, and testified that the work wrought in them by this baptism was deliverance from in-being or in-dwelling sin. The case passed through all the lower ecclesiastical courts and finally reached the Synod, where the learned, gray-haired doctors gravely discussed the question involved with ability, if not with lucidity. The decision of the lower court was confirmed, and it was thus decided that no one can be a member of the Presbyterian church in Canada who believes that the Pentecostal Baptism of the Holy Ghost delivers the believer from all sin. The question at issue was stated thus, by Dr. Middlemiss, a member of the Synod: "So far as Christian doctrine is concerned, the Synod will see all the questions put to the parties bore upon one point, namely, whether in the communication of His grace or saving goodness, to the Christian believer, God does in any case in this life, not only deliver him from the guilt (or condemnation) and the dominion (or ruling power) of sin, but also deliver him from its inhabitation, as a living and operative or actively rebellious resident, and they so deliver him from sin that he lives without being guilty of any sin in thought, word or deed."

The doctrine of the Presbyterian Church was stated in the following language, quoted, we believe, from the Larger Catechism: "No man is able, either of himself, or by any grace received in this life, perfectly to keep the commandments of God, but doth daily break them in thought, word and deed." The learned doctor admitted that these persons lived good lives. He also admitted that there were many very unworthy persons in the Church, such as the drunkard, the impure, the profane, the money-grabber and the follower of pleasure. But he could see no inconsistency in retaining the latter, and expelling those whose only fault could be an excess of virtue in believing contrary

to the standards of the Church, that Jesus could before His second coming cleanse the Pentecostal believer from all sin. In the blaze of the judgment day, these custodians of the Church will find that they have turned out the sheep and kept in the goats.—*The Christian Witness*.

REMARKS.

This work, in Galt, amongst our Presbyterian friends, which has, as one of its effects, resulted in this trial, is the direct outcome of the work and teachings of the Canada Holiness Association. So this which now the *Witness* approves of, and condemns the Presbyterian Church for condemning, is the identical thing which but recently it denounced as the work of the devil.

How can the *Witness* blame the Presbyterian Synod for imitating its own action?

A GOOD PLACE TO LIVE.

Does your soul—does my soul—dwell in the state of divine recollection?

This is a far higher, a far lowlier, a far more stable, a far better frame of mind and heart every way, than that of mere human and worldly self-possession. Our whole inward and outward being settles down on its centre—God. A singular disengagement from all outward sources of disappointment, discouragement, and annoyance comes immediately to every one that enters this state, no matter how distressed and dissipated and distracted he may have been a moment before, or for how many years, months, weeks, days, or hours, before. An indescribable feeling of repose soothes the whole inward excitable nature.

The mental vision astonishingly clarifies. Everything is viewed in a better, more charitable, more elevated, more hopeful, more long-suffering light. God is seen to be upon the throne, reigning alike over friend or foe, transforming foes into friends, and making all things, and everybody, work together for our good. Unseemly haste is seen to be needless, out of place, and distrustful of divine providence, love, and grace.

No rash hurry is felt or shown to follow up evil reports which may, after all, be groundless; nor to come into the secret of those whom we may have cause to suspect are plotting against us. A sacred security is realized in committing ourselves and our cause to the infinite wisdom that knows all things, and the infinite holiness that judges righteously, and the infinite power that controls all. Into God's hands we commit our spirits. As Christ did in death, so do we in life.

The tongue ceases to be an unruly member. We do not feel called upon to see, or to hear, or to reply, or to correct many things that previously seemed very important. The clatter of unholy tongues dies away into oblivion. We rather shun the places where the talkers most do congregate. We see, as never before, that "in the multitude of words there wanteth not sin." While we are not uncomfortably or unreasonably reserved, we find a tendency to holy quiet.

Our feet are saved many a fruitless errand. Our hands are kept out of mischief. Our memories no longer are a dark dingy, dusty, musty lumber-closet for a lot of rubbish that ought to have been cleaned out long ago. Things are now sorted out—the good retained, the useless cast out—and some valuable things, found to have been buried and lost in this pile of rubbish, are brought gladly to light. We find that we are so much richer than we thought we were.

All matters now assume their proper relative positions. We are no longer captivated by beauty rather than by intrinsic worth. Our attention is not absorbed by the shadow rather than by the substance. We cease to value the signs above the things signified. Water baptism is not considered more important than the baptism of the Holy Ghost. The external observance of the Lord's Supper is not esteemed more binding than the actual realization of communion and fellowship with the Lord, and with the saints of all ages. We no longer reverse things by placing the secondary before the primary. We have spiritual discernment to know and to appreciate the truly deep before the shallow. We are not so much influenced by the apparent

as by the real. We do not pride ourselves on the external, while we hypocritically depreciate the interior. The incidental is not allowed to overshadow and to push aside the essential. The material cannot seduce us away from the spiritual. The temporary sinks away, until the vast import of the eternal dawns upon us in heavenly glory.

Not in the spirit of hopeless pessimism, but of eternal hope—because the days are short—they that have wives are as though they had none; they that weep, as though they wept not; they that rejoice, as though they rejoiced not; they that buy, as though they possessed not; they that use this world, as not abusing it; for the fashion of this world passeth away.

All ambitions become high and holy and heavenly. Worldly-mindedness dwarfs to a minimum. Heavenly-mindedness becomes the dominant passion of the whole soul. Our conversation, our talk and our conduct, are in heaven. We see God in everything, everything in God. We centre in God. We revolve around God. We draw ever nearer to God by a blissful and rapidly increasing gravitation. The light of God shines ever more brightly and warmly on our hearts.

Fleshly wisdom is gone; but it is replaced by better things. Simplicity, godly sincerity, and the grace of God, now abundantly guide and rule and empower our conversation in the world. Constraint no longer holds us bound. Genuine, personal, religious liberty takes its place. Our yea is yea. Our nay is nay. We are now no longer artful, or deceitful, or scheming, but we walk and talk in godly sincerity. We are simple concerning evil, wise concerning good. We no longer purpose things according to the flesh, that with us there should be yea, yea, and nay, nay. All the promises of God in Christ are yea, and in Him, Amen, unto the glory of God by us (2 Cor. i. 17-20). God stablishes us and anoints us (v. 21). God seals us and gives us the earnest of His spirit in our hearts (v. 22). We spare those with whom otherwise we might be needlessly and wrongfully severe (v. 23). We never domineer over the faith by which any

one stands; but we are helpers of his joy (v. 24).

We are a chosen generation, a royal priesthood, a holy nation, a peculiar people, purchased by Christ's blood. We show forth, as never before, the praises of Him who hath called us out of darkness into His marvellous light (1 Peter ii. 9). As strangers and pilgrims we abstain from fleshly lusts that war against the soul (v. 11). We have our conversation honest always, everywhere, among everybody. They may call us evil-doers, but, beholding our good works, the most gainsaying may be compelled to glorify our God in the day of visitation (v. 12). We submit to rightful human authority (vs. 13, 14). By God's will, with well-doing, we silence the ignorance of foolish men (v. 15). As free, we use not our liberty for a cloak of maliciousness, but as the servants of God (v. 16). We honor all men, love the brotherhood, fear God, honor our chief magistrates (v. 17). We serve well either good and gentle or froward masters (v. 18.) For conscience toward God, we endure grief, suffering wrongfully (v. 19). We take it patiently whether buffeted for our faults or when we do well; for we are thus acceptable with God (v. 20). We follow Christ's steps in doing no sin. Guile is not found in our mouths (v. 22). We revile not when reviled; we threaten not when we suffer; we keep all in God's hands, where it properly belongs (v. 23).

Divinely possessed women prefer the meek and quiet spirit to finery, and to everything "loud." They behave excellently well at home (1 Peter iii. 1-6). Husbands who are recollected in God are not to be outdone by them in proper conduct at home (v. 7).

Compassion, brotherly love, pity, courtesy, everywhere prevail (v. 8). Quarrelling becomes a thing of the past (vs. 8-11). We cease to doubt God's ability and willingness to get us safely out of every difficulty (vs. 12, 13). We are happy to suffer, if God sees best. We fear not, nor are we troubled over any terrors (v. 14). We sanctify the Lord God in our hearts; and bear good testimony thereto in the right spirit (v. 15). We keep a good conscience, and so shame false, evil accusers (v. 16). If we

can't silence or shame them, we suffer on for well-doing (v. 17.) We comfort ourselves that Christ went the same way before us (v. 18). We expect to meet Him at last under far better circumstances (v. 22).

This self-recollection in God lessens, regulates, destroys vain curiosity, fanciful speculation, evil surmising, and many kindred states of mind that are unprofitable and injurious. It bides its time. It awaits developments. It looks to God for wisdom, under all circumstances, for all things. It needs not to go to many places, to read many books, to hear many people, to bother itself about many perplexing details, to worry itself over many possibilities and probabilities, to live in constant dread of the future. It grieves not over irreparable losses. It dwells not too long nor too sadly upon anything in the past. It repents and forsakes its sins. It assures itself of pardon and purity. It re-establishes its amicable relations with God. Then it gets the very best out of the present, while it presses on toward the future. It dwells with the I AM in an ever-present now, passing peacefully from this moment to the next.

Oh! many, many, many more things could we say of this happy condition of divine union. Is not this enough to ravish any rightly thinking, rightly loving, rightly living soul? Who would stop short of a personal and abiding realization of all these exceeding great and precious privileges in Christ Jesus? Who would not have God to abide in him? Who would not abide in God? Who would not share the intimate and glorious inter-abiding of the Father and of the Son and of the Holy Ghost? (John xvii. 20-23, and xiv. 20, and 1 John iii. 24). Who would not thus dwell aloof from the world—in it, but not of it? Who would not enter into the spirit of the angelic ministry, serving God by ministering to those who shall be the heirs of salvation (Heb. i. 14), and yet be like them in keeping unspotted from the world?

When eye, ear, heart, soul, body, are thus turned all in the right direction, then shall it come to pass that God shall reveal unto us even in this life by His

Spirit His "deep things;" the things that our eyes have not yet seen nor our ears yet heard, neither have entered yet into our hearts; the things which God hath prepared for those who deeply love Him.

Amen! Now, Lord! Take him who writes these words, and all who read them, just while they read them, just while he writes them, into this divine self-recollection!—*Standard*.

REMARKS.

With extreme pleasure do we place this editorial of the *Standard* before the readers of the *Expositor*, urging all to give it more than one reading. And, further, we entreat that these our remarks may not be pronounced on, except in the very presence-chamber of our common Master.

This editorial is a description of a possible Christian life for every believer—a life that may be lived from this moment on to the close of this mortal career, when it would be simply lost in the greater glory of the heavenly home.

That this experience here, so richly and luxuriantly painted, is not intended to describe the ordinary experience of those who profess the blessing of entire sanctification or a clean heart, is abundantly evident. It is an ideal life which is clearly supposed not to be reached by many in the holiness ranks. We write under correction and will gladly notice the fact, if we have not grasped the meaning of the writer. Further, it is evident that this ideal life is not being lived when it is only an aspiration. "Does the ox low over its fodder?" Again, how can one lead another into this experience if not in its clear, unmistakable enjoyment himself?

Still further, there is implied that this experience here portrayed is the outcome of growth and not a possible now experience to be accepted this moment by faith and to be enjoyed on and on as the continual gift of God.

Let the reader realize for himself, if this last thought has only unconsciously lurked in his mind, how real it is by noting his involuntary feeling, when reading the following personal experience of the writer: For several years in our

life, commencing from the present hour back through the years now gone into eternity, there has not been one hour which, in our actual experience, has not measured in all respects far beyond the grand descriptions of the above article.

Now, we ask, does not the reader think, or is he not conscious of an involuntary feeling, that this statement itself is of the essence of boasting, and, therefore, vitiates the testimony.

But, if there is the least trace of this feeling in the soul, we maintain that it is freighted with unanswerable arguments, all going to prove that the reader, in spite of any wordy protestations to the contrary, in spite, too, of the most orthodox creed on the subject, really believes that this experience is not the gift of the Lord, on the only condition of present faith, but is really the outcome of a laborious process.

For, if it is purely of faith, then boasting is excluded—is impossible. It is then, or ought to be, as ordinary a matter as the definite testimony concerning the forgiveness of sins.

But, if it is the result of painstaking labor, even if that labor be represented by fasting, prayer, enforced silence, or works of Christian charity, then any testimony concerning its profession is certainly of the nature of boasting, and necessarily testifies to its absence.

But what, one asks, is the definite act of faith which secures this rich heritage?

Now, here again, we have to run the gauntlet of criticism in our reply. For, whether we mention the fact or not, it will be implied in our answer, that there is a real discounting of the answers or recommendations of others.

We frankly declare that where there is only an aspiration after this experience, or where there is the least trace of belief of growing into it, however it may illude the notice of him possessing it, that all exhortations, all advices, from such sources must, in the nature of the case, be misleading. Their unconscious, if not expressed, meaning will be in favor of that course of procedure, which is diametrically opposed to the true, the scriptural way of success.

In our own personal Christian experience, converting grace was received in a

moment, by a distinct act of faith. So, too, the blessing of holiness was immediately connected with a distinct, positive act of faith. And for many years we moved among professors of holiness as one of them, with much more than the ordinary success in propagating the experience. But, if possible, the act of faith was even more distinct and positive when we gave up all our fears of fanaticism, of the opinions and possible criticisms of all others, including holiness people, and accepted the Holy Ghost as henceforth our supreme, living law in life, with the perfect understanding between us and God, that unquestioning obedience was to characterize us whenever He spoke in our inner consciousness, even if all other voices, including reason, Scripture, Church and State, were silent or seemingly opposed. When, we say, this was an absolute, eternal covenant on our part, then, and not till then, did we enter into perfect soul-rest, the description of which is simply unutterable, and hence, can with perfect safety be said to exceed even the magnificent description in the article which we have taken from our ever welcome exchange.

If it is asked why we put these experiences as an apparent criticism, added to the beautiful, Christian production of another's pen, we can only reply, however misunderstood our reply may be, "The love of Christ constraineth us." For fain would we have all our brethren in Christ not only aspirants thereto, but actual possessors of, this goodly heritage.

For it is our profound conviction, that any believer who will this moment, any moment, accept the Holy Ghost after this sort, shall know of a like experience. Moreover, we give it as our decided opinion, based as we believe on the Bible, that there is no need to have that moment of glad acceptance prefaced by one hour of prayerful waiting on the Lord, either in the closet or in Scripture study. The surroundings are naught. The fact of acceptance and continued obedience is everything.

"AN iron key may open a golden treasury, and leaden pipes convey pleasant waters."

A KNOTTY QUESTION.

"If entire sanctification is the complete destruction of depravity, original or birth-sin, why are not the children of entirely sanctified parents born free from depravity, original or birth-sin?"

This question was flung at the editor of the *Christian Witness*, while lately attending a minister's meeting, in Los Angeles, and, as might be expected, his elaborate, published replies thereto are after the ordinary pattern.

These replies, stripped of all their verbiage, reduce themselves to the following:—When he teaches that *depravity, original or birth-sin* is simply destroyed in the believer by obtaining the blessing of heart purity, he means that depravity which is the result of the fall of Adam, and which propagated itself through his posterity; but which, although completely destroyed in the entirely sanctified, has not lost its power to propagate itself in the offspring of the entirely sanctified.

Now, in this we wish it to be understood, that we are really giving our version of all the answers we have seen to this question, including that above mentioned, frankly admitting that the answer in the *Witness* will compare favorably with any we have read, when given from its standpoint.

We presume that they who treat carnality as a state rather than an attitude or act, will not take much pleasure in seeing their answer put in such prosaic form. But not one of the statements of that answer can they take exception to without giving up their theory concerning inbred or birth-sin.

Let us restate them *seriatim*:—1. Original or birth-sin is the result of Adam's sin. 2. This birth-sin has propagated itself through all Adam's descendants. 3. This particular sin is completely taken out of the entirely sanctified. 4. This same sin is by them propagated in the children of the entirely sanctified, exactly the same as in the children of the unholy.

Now, we maintain that these are the facts which are taught distinctly and positively by the writers whom the *Wit-*

ness represents, and as a class of writers they are both able and numerous.

And here we leave the question for the present, treating it simply as a *news* item.

WHAT DOES IT MEAN?

"Among all the sanctified people, of which we believe there are many, but few indeed have ever yet advanced to this endowment of the Spirit.

"This is the great need of the times. This is the power which is needed to subdue kingdoms and pull down the strongholds of the devil everywhere."

This is a clipping from one of our exchanges. But it contains in clear-cut statement the thought which is implied in innumerable other expressions and articles in holiness publications of all kinds.

It puts in positive form what is gradually becoming universally admitted, viz., that the blessing of holiness, whether known as heart purity, perfect love or entire sanctification, in its modernized form, is somewhat disappointing in results, does not make good all that was fondly hoped concerning it.

The fact that very few professors of holiness, especially when they have become somewhat pronounced in their teaching, will frankly admit this to be true does in no way weaken this our contention, for we find no difficulty in tracing the admission of this fact in the writings of the most dogmatic asserters of the contrary.

One admits the fact that it is getting to be a common exhortation at *holiness meetings* "do let us get to something or somewhere." What is this but implying lack or disappointment in themselves and other professors of holiness?

Then exhortations abound in all writings of professors of holiness which imply serious failure on their part, without even hinting that their profession of holiness is vain.

Others spend much time in describing a state of grace which implies in the very description, the fact which is stated so bluntly in the above clipping.

Now, these evidences, in place of lessening, are multiplying on every hand,

so that professors of holiness everywhere are joining with other professed Christians in the lamentable cry, Oh, for more power! Oh, for a Pentecostal baptism! What we want is more Holy Ghost power! Even when professors of holiness get together in representative assemblies much time is spent in united, importunate pleading—pleading that implies conscious, disappointing lack on their part.

Now, in all this, we are in no way depreciating experiences, but are simply drawing attention to facts, well-knowing that it is not only in the interest of truth, but of present and future good, that facts should be industriously searched out, and clearly, definitely known; for the result cannot be otherwise than a healthy incentive to investigate for ways and means for improving upon them.

EXTRACT FROM BISHOP MELVILLE'S REPORTS OF CHRISTIAN EXPERIENCE.

"When the Church comes back to the simplicity of the Gospel, and to the primary purpose of her calling, and puts on the garments of full salvation and the armor of established righteousness, her march to victory will be certain, and her triumph glorious."

Then in the deliberate opinion of this writer, the Church, and especially the Methodist Church, has departed from the *simplicity of the Gospel*, moreover she has not on now *the garments of full salvation and the armor of established righteousness*, and consequently her's is not the *march of victory*, and she has not at the present time *glorious triumph*.

What an indictment! Well, we do not intend to pronounce upon it here, as to whether it is true or false, but, granting its correctness in the meantime, how is this state of things to be improved? Not, we maintain, by general exhortations to the many in the hope that some grand universal movement will be the result, but by preaching to individuals.

Every single individual who puts on full salvation, and is established in righteousness, improves this picture, both by

taking away some of its gloom and adding thereto additional brightness.

The call is, then, to the reader to see to it that he at once puts on the garments of righteousness, or, if they are already his adornment, he should strive to have other individuals put them on also.

But hold, if he who professes to have them on, needs to be urged in this direction, it is a sure sign that his profession is scarcely true to facts.

Imagine an exhorter airing his gift on the six score who were filled with the Holy Ghost on the day of Pentecost! Did Paul waste time in exhorting the twelve Ephesian converts after they had received their Pentecost?

Such exhortations are manifestly addressed to those who are not fully panoplied for aggressive Christian warfare, and the whole meaning of the exhortation is exhausted in the apostolic advice, "Be filled with the Spirit."

This matter of exhortation should be intelligently considered, that we may return from loose generalities to definite aim. For if we succeed in getting a believer where the Pentecost-endued disciples were, then manifestly all exhortation to such Spirit-baptized disciples should be in the nature of exhortations to continuance in this blessed state. Any exhortations to such, that imply *criminal* lack on their part, or the urgent need of recovering lost ground, must, in the nature of the case, incriminate the Holy Spirit, or throw discredit on the words of Christ concerning the advantage of His presence. Therefore it follows that only such exhortations that refer to the need or desirability of retaining the Heavenly guest as an actual presence, are in order to such, *e.g.*, "Fight the good fight of faith," that is, having received the Holy Ghost by faith, continue in that faith which secures His continued presence. "Having done all to stand." "Continue in well doing." "Abide in Him."

When this definite advice is acted on to the close of life, then, and only then, is possible the utterance on reviewing the past: "I have fought a good fight, I have finished my course, I have kept the faith."

But why, it may be asked by those

who know not of this experience as a continuous one, are exhortations to this class to be so confined? We answer that those who thus retain the Comforter always obey, that is, they "walk in the Spirit," are "led of the Spirit," and so fulfil the righteousness of the law, which is, among other things, "always abounding in the work of the Lord."

For their guide divine, having His eye on the whole field of battle, and knowing when and how to utilize his obedient ones to the utmost possible, cannot fail to place them every moment to the best advantage, for securing the objects of Christ's death.

The simple fact, then, that one retains the Holy Ghost in the Pentecostal sense, that is, walks in Him as the one living law in life, absolutely secures the best possible results in his life, toward the evangelization of the world. Hence, exhortations to increased activity, addressed to such, are superfluous.

Again, words of exhortation to those who have not received the Holy Ghost, to walk in Him, should be interpreted, chiefly along the line of urging them to harmonize in experience with the early Christians, as the stepping-stone to all possible usefulness.

It is admitted by all that if every professed Christian would to-day receive the divine gift, and henceforth walk in Him in continuous obedience, that all the glowing prophetic utterances concerning the glorious and the aggressive march of Christ's kingdom would be absolutely met, would be completely fulfilled. How absolute the inference then, that as each individual believer obtains and retains this Pentecostal experience, that the Church and world are from day to day being helped forward to the utmost limit of the possible, as far as his individual life work is concerned.

Therefore we press upon all who, having obtained the Pentecostal gift, have retained their divine guest, the apostolic advice, "As therefore ye received Christ Jesus the Lord, so walk in Him."

But to all others, we urge the apostolic question, "Have ye received the Holy Ghost since ye believed?" and follow it up with the more than exhortation, "Be filled with the Spirit."

THE ASSOCIATION CAMP-MEETING.

As before intimated, the annual Camp-meeting of the Canada Holiness Association will be held at Wesley Park, commencing on Friday, the 23rd of August next, and ending the 1st of September. Those wishing to attend will obtain full information concerning board, tenting and renting cottages in the yearly guide-book, published in the interest of Wesley Park. These can be readily obtained by addressing a card to Rev. J. R. Daniels, Wesley Park, Niagara Falls, Ontario.

We expect to write more fully on the subject in our next number.

BOOK NOTICES.

History of the so-called Galt Heresey Case.—Our Galt friends have issued a full, connected history of this important ecclesiastical trial, in pamphlet form. The book contains over 100 pages, and will be a great boon to all who wish to study the whole case, or have it for future reference. Those desiring to have a copy, address J. K. Cranston, Galt, Ontario. Price 25 cents.

Divine Guidance.—This book will be ready for distribution in a very few days. Some unforeseen delays have prevented its being issued from the press as soon as was expected. It contains chapters on all the more important subjects connected with divine guidance, in addition to a full presentation of our views on guidance. It will be sent at once by mail to all ordering it. Price \$1. Address, 207 Bleeker Street, Toronto, Ont.

EACH one of us is bound to make the little circle in which he lives better and happier; each of us is bound to see that out of that small circle the widest good may flow; each of us may have fixed in his mind the thought that out of a single household may flow influences that shall stimulate the whole commonwealth and the whole civilized world.—*Dean Stanley.*

PETER AND HIS KEYS; OR, TRUE CHRISTIAN THEOLOGY.

BY REV. B. SHERLOCK.

"Now when they heard this, they were pricked in their heart, and said unto Peter and the rest of the apostles, Brethren what shall we do? And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ, unto the remission of your sins; and ye shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord God shall call unto Him."—Acts ii. 37-39. R.V.

"Now when they heard this,"—Who were they that heard? They were those who are described in the fifth verse, "Now, there were dwelling at Jerusalem Jews, devout men, from every nation under heaven." They were, first of all, Jews, and as such were a portion of God's people, the people amongst whom God had manifested Himself specially and more fully than amongst any other people in the world. To them pertained the covenants; to them was the law given; in their metropolis was God's own peculiar Temple. They were devout Jews, in a moral sense the cream of the nation.

When God is beginning a new departure for the good of humanity He begins with the best material that He has on hand. What was it that they had heard, which produced such an arousing of interest in their minds, so that being "pricked in their heart," they exclaimed, "Brethren, what shall we do?" It was the address that Peter had just delivered, the report of which is given from the fourteenth to the thirty-sixth verses of this chapter, inclusive. The Holy Ghost had come that morning on one hundred and twenty male and female disciples, and, as a consequence, the said disciples had spoken very strange things, and spoken in a very strange manner. It was evident that some unprecedented influence was upon them, and the only solution that occurred to some of the spectators was this: "They are filled with new wine." To deny this charge, and to reveal the true cause of what had amazed the multitude, Peter delivered the address, which changed the feeling of wonder at a prodigy, into a serious con-

cern for personal safety in relation to God.

Who was the spokesman? He was the man to whom Jesus, the Son of God, had said, in presence of the eleven disciples, and about a year previous to this day, "Thou art Peter, and on this rock I will build My church, and the gates of hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven." The kingdom of heaven was what John the Baptist and Jesus himself were perpetually preaching about, as a thing not yet established, but "at hand." Jesus claims Himself to be the King in that kingdom. He, therefore, has the absolute and unquestioned right to appoint all its officers. He designates Peter to the work of opening that kingdom by the words we have quoted from Matthew xvi. 24. At the time these words were uttered, that kingdom was not completely prepared, and Peter was not morally fit to handle those keys, and so the commission waited till a future time when it would become a present fact. "I will give," said the King.

But now the necessary acts had been performed by the King; the miracles wrought, the instructions given, the atoning death endured, the resurrection accomplished, and the ascension to the right hand of the Father also. The King has been crowned in heaven, and now the day has come when His kingdom is to be proclaimed on earth. And Peter has gone through those experiences which have eliminated his moral weakness, filled his intellect with the facts concerning Christ's kingdom, and as one of the blessed one hundred and twenty he has been "filled with the Holy Ghost." The key of that door, which if not opened, would forever exclude the Jews from the kingdom, falls into his hand from the hand of the King, and he is now opening that door. And as the door is opened to this eager multitude of devout Jews, what does this divinely authorized speaker tell his hearers? Are the first things, the indispensable things, the fundamental things, to be believed, endured, attained, accepted, or accomplished by those who would become subjects and citizens in that kingdom? Listen.

"And Peter said unto them, Repent

ye and be baptized every one of you, in the name of Jesus Christ, unto the remission of your sins, and ye shall receive the gift of the Holy Ghost."

These indispensable "first things are four in number, two of them being conditions or acts, required of man, and two others of them, favors bestowed by God.

The first, second, and third of these four things we shall treat as briefly as is consistent with our main design, which is to bring to the point the fourth, and to furnish for it an appropriate setting.

First then, is *Repentance*. "Repent ye," said Peter. This is the indispensable change of mental attitude demanded of these Jews. They had been either indifferent to, or prejudiced against, Jesus Christ, the King in this new kingdom. They must now change all that, and come over to the side of the King, as His claims have been presented by His authorized servant. If this very natural demand is complied with, they will place themselves in such a position as will fit them to be treated with by the King. This kingdom is to have its seat in the wills of men, and therefore is the demand made that the will be submitted, and in that submission changed. Repentance is the cessation of rebellion in all its degrees, and an offer on the part of the aforesaid rebel to be loyal in the future. It is clearly indispensable.

The second thing is *Baptism*. "Be baptized every one of you." Baptism was required as the outward sign that the repentance was real. The theological meaning of baptism has been since that day the theme of much controversy. It is not probable that these devout Jews inquired much on that line, or that the apostle took any time from administering of the rite to the thousands who that afternoon were baptized, for the purpose of explaining its meaning. For whether the baptisms were by affusion or immersion, the number that were baptized would occupy all their time and energy. The converts, we believe, simply saw in it an initiatory rite, which, when performed or submitted to, sealed their own voluntary repentance, and publicly identified them with the name of Christ.

The *third* thing, which is the first of

the two which we have described as divine favors, is the *Remission of sins*. As repentance is the turning of the man from his sins, and a plea for their pardon, this is the divine response to the changed attitude of man's mind. The repentance and the baptism were by Peter required to be "in the name of Jesus Christ," and so would be in the true divine order. There could, therefore, be no failure on God's part to fulfil His own promise, and honor His own covenant. "He cannot turn away the presence of His Son," and the Son himself had said, "Him that cometh unto Me I will in no wise cast out," and when the inward and the outward—the repentance of the soul, and the baptism of the body—are both of them in the name of Jesus Christ, then the legitimate and indispensable conditions are fulfilled, forgiveness follows as certain as in an unclouded atmosphere the light of day follows the rising of the sun.

This divine favor was not in its substance, a new and unprecedented gift. Psalmists sung of its reality and glory. Prophets had preached of this privilege as a present need and possibility, while they pointed onward to a time when the sweetest and loudest music heard on earth would fill its atmosphere, when happy souls in countless multitudes would sing, "O, Lord I will praise Thee, for though Thou wast angry with me, Thine anger is turned away and Thou comfortest me." Jesus himself had said to more than one, "Thy sins are forgiven thee, go in peace." But now, and from henceforth, there is no more need of slain lamb or smoking altar, or local temple, or robed priest, for it has come to pass "that whosoever shall call on the name of the Lord shall be saved." The Publican had to go to the Temple that he might realize the mercy that he sought. But now, the streets of Jerusalem are as holy as the temple, and from the noisome dungeon of Philippi will rise the prayer of believing penitence, and into its melancholy gloom flashes the smile of God's pardoning love. O glad and glorious evangel of mercy. O how since that epochal day, multitudes that no man can number, have "heard the welcome sound and pardon in God's mercy

found," have dropped burdens that no human power could unloose, have cast away fetters that no human ingenuity could break or open, have entered with a hallelujah into the liberty wherewith Christ maketh His people free!"

"Remission of Sins." It is a matter of great joy to every lover of his kind, that in the liturgies of the older churches, in the hymns and spiritual songs of the newer organizations, in the sermons of many ten thousands of pastors and evangelists of the days we live in, this divine offer of pardon to sinners finds a foremost place. On this earth of ours, sinners are everywhere; may the years be few until every sinner hears the same offer of pardon, in God's name, that was made by Peter on the day of Pentecost.

But the second of these divine favors is that which now claims our attention, for the sake of which principally this passage was chosen as text.

"Ye shall receive the gift of the Holy Ghost."

Had the world and the Church been without His presence up to this period? Not by any means. For prophets and holy men of God had spoken as the Spirit moved them. John the Baptist had been all his life filled with the Holy Ghost, and his words were, as a consequence, words of power, and his preaching had disturbed the nation. The incarnate Son of God was filled with the Holy Ghost, during the years of His public ministry. He told the seventy disciples that He sent out to preach, that when they should appear before the men of authority and power, the Spirit of their Father would speak through them. But these persons and missions were special, and not universal, and not permanent. What Peter now promises is a gift for *all*, for the preparatory conditions were possible to all, and practicable in every case. It is in order, therefore, at this point in the discussion, to inquire, how are we to ascertain the real thought of Peter, when he uttered these words, "Ye shall receive the gift of the Holy Ghost," or in the dialect of 1889, what it amounts to?

1. It is or was the gift of the Holy Ghost as that gift was predicted by Joel, the inspired prophet. The prediction

is found in his book of prophecy (ii. 28-32), and is quoted and applied to that hour, and the things then transpiring by Peter. This application is found in the 16th and following verses of this chapter. Peter applies the prophecy of Joel to the phenomena which had caused the excitement, out of which came the question he is now answering, and in the answer promises "the gift of the Holy Ghost."

2. It was the gift of the Holy Ghost as promised by John the Baptist. That promise is found in Matthew iii. 11. Here again we are not left to our own opinion as to the identity of the gift with what the Baptist promised; for in Acts i. 5, we find the Master saying, "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Ten days are "not many"; and just ten days had elapsed since those words were spoken by Christ.

3. It was the gift of the Holy Ghost as spoken of in John vii. 37-39, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believed on Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified." Jesus had been glorified when Peter spoke, for in the 33rd verse of Acts ii. we read, "Being therefore by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath poured forth this which ye see and hear."

4. It was the gift of the Holy Ghost in His FULNESS. It is stated in the 5th verse, "And they were all filled with the Holy Ghost." They were all filled. The Baptist for his mission as forerunner and herald of Jesus; even his father, Zacharias also, in order in each case that their testimony might not have any error or imperfection about it, were "filled." Jesus Himself, though born immaculate, yet, because He is a man, is filled with the Holy Ghost (Luke iii. 22, and iv. 1-14), in order that His testimony might al-

ways be perfect truth. Only these special agents of God's will were filled previous to the pouring out at Pentecost; but now the gift is common to all the children of God. The gift is not partial, but in perfect measure. For the prophecy of Joel, endorsed and applied by Peter, speaks of "all flesh," speaks of "sons and daughters," of "servants and handmaids," prophesying; of old men and young men receiving divine and supernatural illumination.

5. This gift of the Holy Ghost was given to those who were previously forgiven, and were therefore and thereby, made the children of God. In the language of Peter in our text, it stands out as a favor distinct from and subsequent to the remission of sins. In the history of Christ's doings, and the blessings received by His disciples, it occupies the same position. The words that the Master used to them previous to His crucifixion, when He said, "Already ye are clean, because of the word which I have spoken unto you. Abide in Me and I in you," leave us no room to doubt on that question. His words of recommendation concerning them, when speaking to his Father, as found in the seventeenth chapter, are very positive and definite. See from the sixth verse to the end of that chapter. Strange is it in the utmost degree, that readers of the history of these facts should hold the opinion that the disciples were never converted from the condition of rebel sinners until Pentecost! Luke tells us "they returned to Jerusalem with great joy (from the Mount of Ascension) and were continually in the temple blessing God." Happy, very happy Christians were they who waited for this "gift of the Holy Ghost." If Peter's denial and forsaking of the Master by the rest of His disciples was a backsliding, it was fully forgiven when "Jesus came and stood in the midst, and saith unto them, Peace be unto you. And when He had said this, He shewed them His hands and His side" (John xx. 19, 20).

6. This gift of the Holy Ghost is the coming of the Comforter, as described by the Master in the discourse He delivered immediately previous to His agony in the garden. This is found in the four-

teenth, fifteenth, and sixteenth chapters of John's Gospel. In that discourse, Jesus says in one place, "I will send Him from the Father," and in another, "Whom the Father will send in My name." He also says, "It is expedient for you that I go away, for if I go not away, the Comforter will not come, but if I depart, I will send Him unto you." Christ had departed, He now fulfils His promise, as before quoted from Acts ii. 33.

This discourse of Christ's is that which gives us certain information as to what the Holy Ghost would be to those who should receive Him according to the promise. Christ says of Him, "He shall be in you, the world cannot receive Him, but He shall convict the world of sin, and righteousness, and judgment to come; ye know Him, He is the Spirit of truth, He will be your comforter, He shall take of Mine and shew it unto you, He shall guide you into all truth, He shall teach you all things, He shall glorify Me." Just before His ascension He added, "ye shall receive power when the Holy Ghost is come upon you." And let me not forget to add, He said, "He shall abide with you forever!" Unbelief has suggested limitations to these wondrous and imperial promises; limitations that, when understood in their true meaning, are really contradictions of the words of our blessed Lord, Saviour and Judge. We will not occupy time in expounding these promises, but simply say, that as they are the words of Christ, they demand from us the same honest belief as any other words uttered by Him. One general remark may be made; these promises show that the Holy Ghost is to underlie all Christian life, is to permeate the whole intellect, is to purify all emotion, is to rectify all conscience, is to captivate all human will, is to dominate the whole inner man; is to, therefore, inspire, yes, *inspire* the Christian as truly for his work, as He inspired psalmists and prophets for theirs. As for our atonement and reconciliation we need the second of the Trinity, incarnate and dying for our sins; so for our living and witnessing we need the third of the Trinity, as an indwelling power.

7. The gift of the Holy Ghost, in the thought of Peter, although so stupendous and divine a gift, is a free and universal

gift. That is, as remission of sins is conditioned on repentance and baptism; conditions possible to all persons who need remission; so the gift of the Holy Ghost is conditioned on the reception of that precious gift, and, as a matter of course, on the faith of those who would receive this gift. The thirty-ninth verse is decisive in this matter. "For to you is the promise, and to your children, and to all that are afar off, even as many as the Lord our God shall call unto Him."

These words of the man with the key in his hand sweep away all foundation for the too prevalent idea that the Pentecostal gift was to be confined to a special Jew, or to a special time and place. Not to press it further than Peter at the time meant it to be understood, it certainly meant every individual of the Jewish nation who would hear the call of the Gospel and accept it.

Thus did Peter fulfil his commission in opening the door into the kingdom of heaven to the Jews at Pentecost. We read that no less than three thousand of them in a few hours rushed gladly in and took possession. The narrative tells in brief, but graphic terms, how the gift of the Holy Ghost developed, in their marvellously transformed and purified characters.

But this highly honored apostle had other keys given him in addition to the one used at Pentecost. In the commission given to the disciples who came together to ask the Master "Dost Thou at this time restore the kingdom to Israel?" are the following words: "Ye shall be my witnesses, both in Jerusalem, and in all Judea and Samaria, and to the uttermost part of the earth." There was abundant witnessing on the day of Pentecost and following days in Jerusalem, and when the persecution arose against the Church, "they were all scattered abroad throughout the regions of Judea," and witness was borne there to the same great truths and in the same great Name. But the time came for the word to reach *Samaria*, according to the Master's programme. "And Philip went down to the city of Samaria and proclaimed unto them the Christ. And the multitudes gave heed with one accord unto the things that were spoken by Philip. And

there was much joy in that city" (Acts viii. 5-8.)

Philip being only a deacon, simply preached as other "laymen" and women preached, and probably did not know how to preach the Holy Ghost in His fulness, or as the laying on of the apostles' hands was ordinarily connected with the communication of the second gift, it is possible he may have judged himself not competent to the full unfolding of the Gospel treasures to the Samaritans. But "they were baptized, both men and women" (verse 12), and so had previously repented; and as they were happy, we must believe that they had received "remission of sins."

But as to the second part of the Gospel offer, it is recorded that, "when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; "who, when they were come down, prayed for them that they might receive the Holy Ghost, for as yet He was fallen upon none of them. Then laid they their hands upon them, and they received the Holy Ghost" (vers. 13-17). Peter thus uses the *second key*, and opens the Kingdom to the Samaritans, a people whose spiritual position was midway between that of the Jews and that of the Gentiles. And the same four elements or indispensables are here as at Pentecost; repentance, baptism, remission of sins, and the gift of the Holy Ghost. And as there is no hint and no probability to the contrary, we are abundantly warranted in the belief that they received Him in his *fulness*, just as the Jews had received Him in Jerusalem.

A vision comes to Peter. It is recorded at large in the tenth chapter. Its intent and its result was to destroy and sweep away Peter's Jewish prejudices, and to make it possible for him to be entrusted with the *third key*. And so a congregation of *Gentiles* is gathered in the house of Cornelius at Cesarea, to whom Peter being directed thereto by the Holy Ghost, preaches the Gospel, and, "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." The baptism in this case did not take place until after the fulness of blessing had come. Like the Jews at

Jerusalem, and the Samaritans at Samaria, these Gentiles were a people prepared by previous gifts of God for the reception of the second blessing. For Peter declares that they were "accepted of God." And to Cornelius it was said by an angel, "Thy prayer is heard and thine alms are had in remembrance before God" (x. 31). And of the whole company Cornelius said, "Now, therefore, we are all here present in the sight of God, to hear all things that have been commanded thee of the Lord." They had repented, they were accepted, they were eager for further instruction and additional blessing, they received the Holy Ghost; and as the same conditions were met, so the same *fulness* was bestowed. Indeed, this same Peter when vindicating himself at Jerusalem (11th chap.), expressly declares that, "the Holy Ghost fell on them, *even as on us at the beginning*. And again at the council of Jerusalem, he avers that, "God which knoweth the heart, bare them witness, giving them the Holy Ghost, *even as He did unto us*; and He made no distinction between us and them, cleansing their hearts by faith (xv. 8-9).

In this investigation, it will be seen that we have ascended to the fountain-head of authority, which is Christ himself; in bringing out the fact of Peter's unique and exclusive right to open the kingdom of heaven by his testimony to Jews, to Samaritans, and to Gentiles. It will also be seen that we have brought out the facts of the record, and made no inferences but such as are inevitable and irresistible. And the result is, that the Gospel according to Peter, which is the Gospel according to Jesus Christ, contains and offers the gift of the Holy Ghost in His fulness, as certainly as it does the gift of the remission of sins. And the necessary, inevitable consequence of that fact is this—that the preacher who does not preach the fulness of the Holy Ghost as an integral part of the Gospel, preaches a sadly deficient and fractional Gospel, a Gospel which cannot have in it the true power that Christ promised. "Them that honor Me I will honor," is a divine and rational principle, and if we do not recognize and honor God the Holy Ghost, as He is

revealed to us by the Son of God, we cannot claim the power; we need not hope for the same result, as we may claim and will have if we put ourselves into harmony with our divine environment.

Reading the history of Christianity from the standpoint of the man of the keys, what do we find? We find that in the twenty-nine or more years that followed Pentecost, years of which we have authentic record, the Gospel moved on from place to place in triumph and success, because first, the Spirit guided the preachers to those places where success was certain; and second, because it was in those days a *complete* Gospel—one which proclaimed a healing as definitely as it did a reconciling God. Its preachers taught an infallible recipe for holy living, as distinctly as they heralded the offer of pardon for past sins. If men dreaded retribution on account of the past, they were told to believe on Him by whom they might be "justified from all things;" if they aspired so to live in the future as not again to come under condemnation, they were told to "walk in the Spirit and ye shall not fulfil the lusts of the flesh," and thus the whole moral hunger of the Spirit-aroused conscience was fully met and satiated. In those days the normal Gospel was the power of God unto salvation, for it was as *much*, and as definitely, a subjective force *in* the believer, as it was an objective and affecting historic truth contemplated *by* the believer. To the common Christian mind the Holy Ghost was not then a bundle of "influences," or "offices" tied together by some theological analyst and classifier; but the mighty and personal God doing the things that the great revealer Jesus had said that He would do.

But certainly and steadily came decadence of faith in the Holy Ghost, until the time came when that compend known as the Apostles' Creed was composed. Then it had become shrivelled into a small dogma, so small that one sentence was enough to satisfy the average Christian mind. Soon "the world" came through many a gateway into the Church, and after it, the flesh and the

devil; and the result was, the growth of those theoretical and practical apostasies that poisoned the Church's life-blood, and filled the Roman and Oriental communions with "blasphemous fables and dangerous deceits," almost every one of which errors was adopted as a substitute for the departed holiness and power that in the first century were the outcome of that religion, which was but another name for being "filled with the Spirit."

And what of modern times? The Christian communities that have given most honor to the Holy Ghost are those that have won the largest victories over human depravity, have been most successful in producing saints, in transforming the filthy into the pure. The history of the Quaker community is not as familiar to modern readers as it ought to be, but the continued existence of that society, everywhere bringing forth the fruits of the Spirit more generally than in most of the sects, proves the above assertion sufficiently. But, unfortunately for the growth of that denomination, the liberty of the Spirit was amongst them, early limited by the force of a reaction against prevailing formalism, which drove them into a prejudice against music, a set style of dress, and disuse of the Sacraments that Christ instituted. As on these points they got out of harmony with the divine ideal, they soon ceased to grow and conquer.

The Methodists, and those who accept their principles, honor the Spirit in their theology, declaring that the only certainty the believer has of his childhood relation to God comes from the inward witness of the Holy Ghost; and in many ways confessing their dependence on Him for every good thought and desire. God has honored them in making a greater number of saints in the same space of time than any other people have been allowed to do. But even their average testimony on the subject is too limited; for it does not fully recognize His universal guiding, leading teaching, inspiring and empowering presence. When their theologians and preachers occupy the divine standpoint of the 14th, 15th and 16th chapters of St. John's Gospel—illustrated by the

preaching of St. Peter in the Acts, and the writing of St. Paul in the eighth of Romans—they will be saved from many a humiliating reaction after their great ingatherings, they will make their doctrine of sanctification a beautiful and consistent reality; and theirs will then prove itself the final form of Christianity, because built on the true original theology. Then may her many thousands of preachers, not in form and custom only, but in a glorious fulness of meaning, conclude their seasons of worship by saying, "The grace of the Lord Jesus Christ, and the love of God, and the *communion of the Holy Ghost*, be with you all. Amen."

ST. PAUL'S POSITIVISM.

BY THE LATE REV. ASA MAHAN, D.D.,
LL.D.

"For I am now ready to be offered, and the time of my departure is at hand.

"I have fought the 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."—2 TIM. iv. 6-8.

No individual ever led a more self-reflective life than Paul. In the passage above cited *everything is positive*. Not a shadow of doubt is expressed in regard to the fact or character of the battle he had fought, the race that he had run, the faith that he had kept, or the eternal result. All the past, present, and future lay out before his mind in the cloudless sunlight of "full assurance of faith," "full assurance of hope," and "full assurance of understanding."

He does not say, I think, I hope, or I believe that, "I have fought a good fight," etc., but "*I have fought a good fight.*" He does not say, I have a hope that there is, but "*there is laid up for me a crown of righteousness.*" He knew that his "earthly house of this tabernacle" was about to be dissolved, and he knew also that he had "a building of God, a house not made with hands, eternal in the heavens." When in the midst of the race and conflict he thus speaks of his state: "I therefore so run,

not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection." Again, he says, "I live"—not, I hope, or suppose that, but often doubt whether I do or do not live—but "I live, yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God."

Hear him once more: "I have learned, in whatsoever state I am, *therewith* to be content. I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ, which strengtheneth me."

AND FOR THE FUTURE.

One fact about the experience of the apostle is rarely alluded to. We refer to his omnipresent assurance of fulness of grace for all the exigencies of the future of his life—his assurance, not merely that he might have, but that he *would* have an all-sufficiency of grace for every exigency as it should arise. In writing to believers in Rome about his contemplated visit to them, he thus speaks (Rom. xv. 29): "And *I am sure* that when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ." From the time when he received from Christ the testimony, "My grace is sufficient for thee, for My strength is made perfect in weakness," the apostle seems never for a moment to have doubted not only the present possession of grace all-sufficient for present exigencies, but the actual presence and possession, in all future time, of grace all-sufficient for all future exigencies as they might occur. It was in the full sunlight of such assurances that Paul's Christian life was spent.

There is one statement of the apostle which we not unfrequently hear misapplied, and that in not a wholesome form. From the fact that in one place he speaks of himself as "forgetting those things which are behind, and reaching forth unto those things which are before," etc., believers are exhorted not to think of their *past* experience or *future*

exigencies, but to look directly and exclusively to Christ, moment by moment, for grace for *present* necessities.

In one respect Paul did forget the past, and in this respect we should copy his example. He never contemplated the battle as *won*, or his race as *finished*. He, on the other hand, acted relatively to the future, as if all depended upon that. In this respect he forgot the past, and fixed regard upon the present and future. All this is perfectly consistent with the most careful consideration of the past, as well as of the present and future, and such was the character of Paul's experience. In all his epistles there is

A PERPETUAL RECURRENCE TO THE PAST.

"Ye are witnesses, and God also, how holily, and justly, and unblamably we behaved ourselves among you." "These hands have ministered to my necessities, and to those that were with me." "I have showed you all things, how that so laboring ye ought to support the weak." "I labored more abundantly than they all." "From Jerusalem round about unto Illyricum, I have fully preached the gospel of Christ." "I have, therefore, whereof I may glorify through Jesus Christ in those things which pertain to God." We are positively required in the Scriptures to keep in remembrance the past, as well as to have regard for the present and future. "Thou shalt remember all the way which the Lord thy God hath led thee." Such was the life of Paul as a believer in Jesus. In one respect the past was forgotten—that is, it was never thought of until he was "ready to be offered, and the time of his departure" had come, as a finished work. So it should be with us. While we should "remember all the way which the Lord our God hath led us" hitherto, we should set our whole being upon "*finishing*" our course and "*keeping*" the faith. Thus living, what joyful remembrances and assurances will come to us when the time of our departure shall have come!

One additional reflection in regard to this last relation of Paul in respect to his life as a believer in Jesus. In the early

part of this epistle he affirms that he served God "with pure conscience." Elsewhere he tells us "that he exercised himself to have always a conscience void of offence toward God, and toward men;" that he "knew nothing by [against] himself;" and that his converts were "witnesses, and God also, how holily, and justly, and unblamably" he had behaved himself among them. In no such connections does he make any confessions of conscious sin. If he had such remembrances, the closing summary of his life was the time when the fact should have been stated. But no such exceptions appear. Nothing is presented to our contemplation but "a good fight" fought out, "a course finished," and "the faith kept," and "the crown of glory laid up." Let us thank God that we have a record of such a life. Let us look upon that life as among the possibilities of faith to the least of all believers.

SIN AS A MEANS OF GRACE.

BY THE LATE REV. GEORGE BOWEN.

Is the consciousness of present failure necessary in order that we may have a proper feeling of our own unworthiness, and of God's goodness in bearing with us as He does?

To put it otherwise, is the assurance that God is perfectly doing in our behalf what He has undertaken to do (redeem us from all iniquity and purify us unto Himself a peculiar people, zealous of good works), is this assurance calculated to lessen our humility and gratitude? But this would be a contradiction in terms; there cannot be perfect salvation where humility and gratitude are impaired. From remarks sometimes made, one would infer that some brethren think the sense of present sin and failure a necessary element of sanctification while we remain here below—necessary to keep us humble, ardent, thirstful, grateful.

Surely this implies a very serious defect in God's remedial system. It would be thought a strange system of therapeutics that required the physician

to keep the patient somewhat ill all the time! When once the patient recovers he has no more need of a physician, and here the comparison with God's method of salvation fails utterly. We are just as dependent on the Lord Jesus to keep us from sinning, as to deliver us from sin.

What we need is to learn the lesson of our total depravity, the essence of which is in this—that we cannot apart from God do anything that is acceptable to Him. "There is none good save One." When once the Christian has learned at the cross of Christ that he has life in Christ alone, as the branch in the Vine alone, and apart from Him can yield no fruit, he becomes aware that the same goodness which forgives our sins, saves us from sinning. What the Christian needs to be saved from is the tendency to plume himself on anything that God does in him and by him. Christ died that we might be delivered from this idea of human merit, and give God glory for the entire work of redemption.

These brethren who seem to think it would be a great disaster to be delivered from all remains of sin, need to learn better the totality of man's ruin, the inability of any moral and intelligent being to have life apart from God, our absolute and everlasting need of God in Christ that we may be well-pleasing in His sight. There is—we sadly acknowledge—among professors of holiness much that looks like spiritual pride, but it only shows that they have not learned God's way of holiness.

The reason why the Holy Spirit comes to dwell in a man is, that the man is morally bankrupt, so that he cannot be trusted to act of himself—no, not in the most insignificant thing. The presence of the Holy Spirit implies a sentence of ignominy and capital punishment, yea, crucifixion, upon our self-hood, our being apart from God. The presence of the Holy Spirit is the opprobrium of self. He comes to secure for Christ in us the throne which self had so long usurped. To say I am led by the spirit of God, is to say, I am in myself incapable of taking a single right step. To say, I am filled with the Spirit, is to say there is not in me a particle of finite

goodness, nor any hope of any such ever being.

The advent of the Spirit is the advent of omnipotence. According to the measure of our faith will be our experience of His delivering power. If we settle it that He is not practically omnipotent while we remain in the flesh, because of something now invincible in the flesh, we determine that our experience shall be correspondingly defective.

If we search the Scriptures in the hope of finding something to favor our idea of the limitation of the Spirit's power, we shall not fail to find it, for that same hope will color what we read. If we search the Scriptures in the hope of finding something that will justify us in looking to Christ for complete and continuous victory over sin and temptation, we shall certainly find it, in terms most unequivocal.

The Spirit of God knows how to beget in us earnest desires, to convince us that God is willing to fulfil them, to create in us an undying spirit of vigilance, to clothe us with the whole armor of God, to circumcise our heart to love the Lord with all the heart and should, to sanctify us, body, soul, and spirit, and keep us so, and to keep us willing to be last and least of all, and servant of all.—*Divine Life*.

"BUT there came a moment when, kneeling down before God and man during a prayer-meeting, I felt myself melt under the divine glow of the Spirit, and something whispered to me, 'You are near the greatest blessing of your life.' And I let the Lord in, and my enemies went out, and I have kept them outside ever since that time. Thank God, brothers and sisters, that there is power enough in heaven to put the enemy out and keep him outside."—*Sam Jones*.

"THE best way to get your faith strengthened is to have communion with Christ. If you commune with Christ you cannot be unbelieving. When I feast with Him unbelief is abashed and hides its head."—*Spurgeon*.

A SERMON BY THE REV. DR.
GRANT.

SECTARIANISM ARRAIGNED.

Following is a sermon preached by the Rev. Principal Grant, of Kingston, in St. Andrew's Church (Presbyterian), Toronto:—

"But He turned and rebuked them, and said, Ye know not what manner of spirit ye are of."—LUKE ix. 55.

"Ye know not what Spirit ye are of." Neither Samaritans nor disciples knew, but John and James thought they knew, and they had good reasons for thinking so. They were Churchmen and not wretched Dissenters like the Samaritans; orthodox Jews and good men, not "sinners of the Gentiles." Not only were they members of the one true Church then on earth, but they belonged to the living core of the Church, to that section which, in accordance with the spirit of the Old Testament, looked for the Messiah which was to come. Besides, they had proved their sincerity by forsaking all and following Jesus. And since being so, they had all the advantages of the

PERSONAL TESTIMONY OF JESUS,

and belonged to the innermost circle of His disciples. John was the nearest to Him of the three who were always nearest and dearest, most deeply of His spirit, and James was the first apostle to seal his testimony with his blood. Furthermore, they had, long before this, been specially commissioned or ordained by Christ Himself as teachers of others, and would He ordain men who were without His spirit?

In connection with this particular occasion they must have been sure that their spirit was right. They could say that they were jealous, not for themselves, but for their Master. The Samaritans, too, were clearly wrong. And, again, the disciples made their case impregnable by quoting Scripture for what they recommended. There was no doubt that the great prophet Elias had done what they said. He had asked Jehovah to destroy by fire two bands of soldiers, numbering fifty men each, who were simply doing their duty.

James and John thought they had the right spirit, but they had it not, and so they made

A FATAL MISTAKE.

Now, we wish to avoid the rebuke of Jesus. We wish to have the right spirit; not according to the judgment of men, no

matter how great the majority may be on one side; and not according to the judgment of the Church, for in this case as in thousands of others, the Church was wrong. Every conceivable crime against God and man has had the sanction of some Church. The oldest Churches and those possessed of most power are the ones that have made the most fatal and frequent mistakes; a proof of this that all other Churches would act in the same way if they were in the same circumstances, or had the same opportunities. It will not do for us when face to face with the Master to plead, "Our spirit was that of the Church of our day," or "Our conduct was approved of by the people." He will say, Did you do all that in you lay to know what My Spirit would have counselled? What, then, is the right spirit, and what hindered Samaritans and disciples from having it or from having it fully?

THE RIGHT SPIRIT

is the Spirit of Jesus, and He here gives, as the mark or test of that Spirit, the saving and not the destruction of men. That, then, should be the supreme object of Christians. By saving men's lives, we must understand not their bodies merely, but their true lives. It is impossible now for the Church to avail itself of the sword of the civil power, but it often wields a sharper sword against men than that which it possessed some centuries since. It sometimes acts, too, as if it had no punishment in its code but that of Draco. When we cast brothers and sisters out of the Church, what is that but to doom their souls to death, so far as we are concerned? We drive them from that haven where they have been nurtured; from that communion, in connection with which they have received their spiritual development, out into the wilderness to perish. It is the Spirit of Jesus to save men's lives; to do nothing, therefore, that would injure

THE FULLEST DEVELOPMENT

of their or our own characters. We need one another. Therefore we must seek peace and not war. Every one would agree with that. But, note, peace means much more than abstinence from conflicts of armed men. War, as Tennyson tells us, is "a consequence." He brings on war who fosters anything that leads to war. To put down war, we must

"Put down the passions that make earth hell.
Down with ambition, avarice, pride—
Yes, down at your own fireside,
With the evil tongue and the evil ear,
For each is at war with mankind."

Every one who cultivates such feelings is on the side of war, and "knows not what spirit he is of." To save men! This is the great work of Christ. Does this mean to save them from punishments—from hell? Oh, that is a poor conception of Him and His work. He has come to save us from everything that enfeebles, degrades, or stunts our character; to save from ignorance, prejudice, dogmatism, pride, passion. That must be our work, then! We must save men by serving them, as He did. We must seek to save them, even though they reject us, even though it brings upon us the cross.

And what hindered both Samaritans and disciples from having His spirit—to a great extent the spirit of sectarianism? The Samaritans did not ask, Who is that man; what is His record; what is our duty to Him? No; they said, He is not on our side. We think, at any rate, that He is not, for His face is as though he were going to Jerusalem. That is enough. We shall not receive Him; we shall have nothing to do with Him. Think what they lost. They never knew what they lost, but did that make their loss any the less real? How much they might have heard from Him! They would have been able to say, as another villager said to the woman who told about Him:—"Now, we know, not because of thy speaking, for we have heard for ourselves and know that this is indeed the Saviour of the world."

THE SPIRIT OF SECTARIANISM

begets its like in others. We have to cultivate it, men say, in self-defence. Other churches proselytize. We must do so, likewise, or we shall fall behind in the race. So the spirit of the Samaritans stirred up the spirit of self-assertion and pride in the hearts of James and John. They were jealous for the honor of the body to which they belonged—the honor of the Master, because He was their Master. What was the welfare of those poor, wretched Samaritans compared with their dignity! So, on another occasion, the disciples forbade a man to cast out devils, because, as they frankly put it, "he followeth not with us." Us; that is far more important than the casting out of devils. Yes; that is the very spirit of sectarianism, the exaltation of what we ourselves are, of the name or body we call ourselves by, our cause, our party, our denomination. Sectarianism always acts after this fashion. It not only magnifies the excellence of our own body and hides its defects, but when dealing with another

organization it acts in the very opposite way. Then, it says little or nothing of the excellences, and puts the defects under the clearest possible light. Christ would not have us act thus. He would have us

CONFESS OUR OWN SINS

and hide the faults of others. So would we grow in humility and charity. But the sectarian is a bigot, and a bigot is either a hermit or a beast of prey. He stands aloof from others, and thanks God that he is not like them; or, should they wound his self-love, he is ready to turn and rend them, or call down fire from heaven to consume them. Sectarianism begets and delights in controversy and strife. Christ was not a controversialist. He took His stand on eternal principles and appealed to common sense. Controversy excites passion, and passion extinguishes charity and stills the small voice of truth. So, to this day, sectarianism is the great curse that afflicts the Church. It is the greatest curse because it is written, What care I for enemies that are without? They put me on my guard, they rally all my energies and all my friends to my defence. In a man, a city, a country, a family, the worst foes are not the external, but the internal. So, I say, sectarianism hinders us from attaining to the full stature of Christ. It divides the body of Christ and

HINDERS FROM ATTAINING

to fulness of truth. We see trouble, not in its harmony, not in its relations to the living centre, Jesus, but from the point of view of our traditions or our interests. We are thus led to war against those with whom the Lord is at peace, and to make hearts sad whom the Lord does not make sad. Let us remember that, as Dr. Johnson always asserted, there are no fundamental differences between Christians. More, there is even a sectarian way of regarding and of preaching Christianity itself; the way of the Pharisee, the best specimen of the sectarian. By this way proselytes are gained, but not a people. Units are detached, but internal movements that would have in time revolutionized communities are stopped, and the community that we seek to win is consolidated against us. The best way of presenting Christianity is Christ's way. Paul understood it. He became a Jew to the Jews, and a Greek to the Greeks. He sympathized with the people he addressed; put himself in their place;

SAW FROM THEIR POINT OF VIEW.

Read his sermon at Athens. Read the testi-

mony borne to him by the town clerk of Ephesus. Read intelligently his epistles and the controversies into which he was forced, if you would understand his method. Again, I ask, what hindered James and John from having the spirit of Jesus? Not only the spirit of self-love evoked by the conduct of the Samaritans, but a misunderstanding on their part of Holy Scripture. They quoted a text from the Old Testament, and considered that conclusive. But the truths in Revelation are not all on one and the same plane, like the pictures that a man paints who has no knowledge of perspective. Truths in Scripture are not all alike absolutely and universally binding. They may be true relatively to particular times, countries, occasions, circumstances, but not true universally. We can learn from them without feeling that they are for us. Thus the ecclesiastical, the civil, the criminal, the Sabbath, the marriage and other laws, given by God to the Jews are not binding on us, save in so far as the spirit of Christ teaches us that they are suitable for our circumstances, too. In one word, we are not under Moses, but under Christ. We must regard Scripture from

THE RIGHT POINT OF VIEW.

It is not a mechanism but an organism. It can be understood, therefore, only from its heart. Christ is the heart, and whatsoever is offered to His spirit is not landing on us. Only as we understand Him, do we understand the Word. Unless we understand Him, we shall have crude views of the Word, and narrow and distorted views of life. Holy Scripture is not a catechism or collection of dogmas. That is a common but most mistaken conception of the Word. Our creeds and confessions show that that would be our ideal of a revelation from God to man. Holy Scripture is a history. In order to understand it thoroughly, we must understand universal history. Therefore it has never yet been fully understood. We must possess, too, something of the historic imagination. We must make due allowances for the times and seasons, for the ways in which the revelation was made, and the necessary limitations of the organs of revelation. Only thus can we ever approximately understand its full significance and beauty. Revelation took the form of

A LONG HISTORICAL MOVEMENT,

delivered in its course by all the natural forces of the times, and also by a special force—that of the Spirit of the living God—

penetrating and guiding the movement to a wise and loving, predetermined end. Evidently, then, Scripture is understood fully only when seen, not as recording isolated facts, but in its relation to universal history. We cannot isolate the religion of God from the Providence of God without incalculable loss. And we must include within our view the whole grand sweep of His Providence. The glory of Christianity consists in this, that it is able to include, and include by the process of gradual assimilation, all the truth and power that there is in every other religion. "Truth," said one of the wisest of men, "is that which includes and harmonizes all opinions. Whenever we agree there is a foundation of reality. Where we differ we are all wrong." The great proof that Christianity is the absolute religion is that it has come in contact with every other, and that it

STANDS THE DIVINE TEST

of the survival of the fittest. It came in contact with the religion of old Egypt and learned from it something, and has survived; and is still the religion of the greatest nations on earth, thousands of years after the glory of Egypt departed. It came in contact with the religions of the surrounding nations of Canaan and Phœnicia, and learned something from them. They perished. It came in contact during the exile with Maydeism, the purest of the old ethnic religions, and learned something from what Zoroaster had taught and Cyrus believed. Maydeism survives only among a few Parsees, the merchant-princes of Bombay. Christianity came in contact next with the religions, the literature and philosophy of Greece and Rome, and learned much from those great sources of wisdom. They, too, perished as religions, and it survived, taking up unto itself their treasures of thought, and teaching us in consequence lessons with regard to patriotism, to friendship and other virtues still needed by us. Then it came in contact with our brave Teutonic and Scandinavian ancestors, and it learned from them lessons of chivalry, of respect and reverence for women and of

THE SANCTITIES OF HOME.

that filled it out with added power and beauty. In a word, all other religions perished and Christianity survived. But mark! it gained something from each and all of them.

So, too, Christianity now is coming in contact with the great esoteric religions of the East—Hinduism, Buddhism, Confucianism—the faiths that have given light and leading

to countless millions of civilized men for long centuries. It must go to them, too, not in a proud nor a merely proselytizing spirit; but in the genial, sympathizing spirit that admits that we have something to learn as well as something to teach. We can learn from the mild Hindoo and the brave Sikh, from the conservative Chinaman and the rationalistic Japanese. A visit to China and Japan will teach every man who keeps his eyes open,

LESSONS OF FILIAL PIETY ;

of duty to poor relations; of respect for the aged, and kindred virtues, that he will be the better for as long as he lives. And thus, as we get wider conceptions of God's providence we shall the better understand Scripture and our own religion, and we shall distinguish the spirit of Jesus from forms and traditions that often obscure while they profess to represent it, or even to be indispensable to its existence in the world. But, you ask, is there no way of having the spirit of Jesus except through the study of universal history? Oh, yes, there is a better way, a way so plain that the wayfaring man, even though a fool, need not err therein; so broad that a little child can lead us therein. The spirit of Jesus is the spirit of love. He that loveth is born of God. We become filled with His spirit as we cultivate a personal knowledge of Him; as we sit at His feet and learn of Him; as we follow Him like dear children, putting aside the spirit of self-assertion and pride, putting aside self in all its forms, and uniting in daily life prayer and Christ-like service of humanity.—*Daily Globe*.

WALKING WITH GOD.

Why is it so difficult to find and maintain a close walk with God? We think the answer to this is found in the fact that it is not so much that we want to walk with God, as it is that we want God to walk with us. We are fond of our own way, even when it is not pleasing to God. We are not willing to give it up. But to walk in our own way, which at the same time is not God's way, is to lose His company.

But to lose companionship with God is to fill our souls with darkness and trouble. Our souls cry out for God, for the living God; but God will not walk with us when our way is not His way. If, therefore, we would resume our walk with God, we must abandon our way and go over to His way again. The whole trouble is in our indisposition to leave our way and always walk in God's way. This is to fear the Lord, to walk in His way. It is not that God ever parts company with

us, but that we part company with Him. It is not said that God walked with Enoch, but that "Enoch walked with God."

God has His walk in this world. It is open and plain to any one who chooses to walk in it. He is not far from any one of us. Whosoever will may come and walk with Him. "Master, where dwellest thou?" was asked by two of the disciples of Jesus. His answer was, "Come and see." When He was on earth He was easily found. In the highway, in the Temple, by the well, in the house of the Pharisee, eating with publicans and sinners, by the sea-shore—everywhere where the need of man called Him. If we have never found Him, He is within hearing of our call. If we already know Him, and are walking with Him in the way of His commandments, He is with us; for so such He says, "Lo, I am with you alway." "If any man will be My disciple, let him take up his cross, and come after Me." This is the way to walk with God. But to do this we must deny ourselves; and this is where the pinch comes. We would all be glad to have God walk with us in our way, and so indorse and sanctify it, but are not anxious to walk in His way, even for the sake of walking with Him.

It must not be supposed that walking with God will make ascetics of men. This was the mistake of some of the earlier Christians, who fled to the desert and the mountains, thinking that in this way only could they maintain a walk with God. But His delights are with the sons of men, not apart from them. To mingle with men for their good, to leave with them a testimony for God, is the Christian's high calling. To mingle with men, leaving God out of companionship, is the sure way of becoming corrupt. So jealous was Moses for the presence of God with him, that he prayed that, if God went not up with him into the promised land he might not be sent. And again, we find Him praying, "Show me Thy way." A close walk with God is easy and practical to those who want God's way rather than their own. If in all our ways we will acknowledge Him, He will direct our paths, and thus we shall "walk with God."—*Independent*.

UH, UH, UH.—There are people not a few, who have the bad habit-uh, of uh-uh-ing the end of many of their words-uh, when engaged in prayer-uh, and speaking in meeting-uh. It is a bad and needless habit-uh. Now if you are one of the number-uh, please-uh, take yourself in hand-uh, and reform-uh. You can and ought to do it.

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