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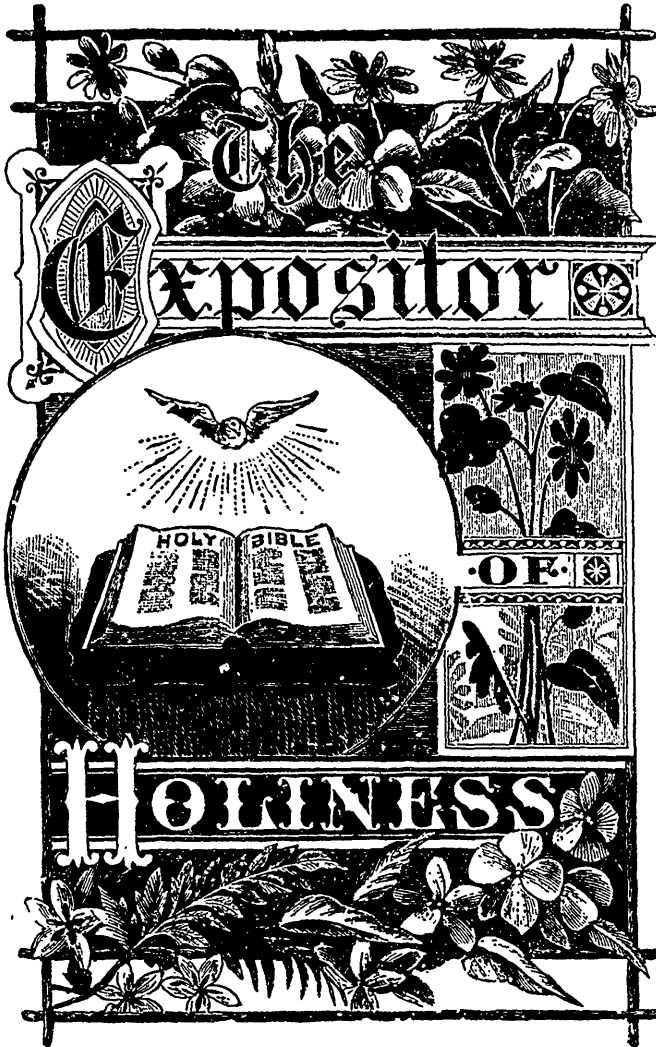
EMMANUEL

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AUGUST, 1892.

No. 2.



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CALENDAR OF ASSOCIATION MEETINGS.

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

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

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

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

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

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

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

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

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

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

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

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

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

At Hawtreay, every alternate Saturday evening.

THE SO-CALLED "GALT HERESY CASE."

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

THE

Expositor of Holiness

VOL. XI.

AUGUST, 1892.

No. 2.

"THE SPIRIT AND THE BRIDE
SAY, COME."

The Spirit is calling,
Beseechingly calling—
Whom does He call?
You, my dear brother,
And many another,
To rescue all.

But why is He failing,
Though often bewailing
The heedless throng?
For help He is waiting,
The only one mating
With Him, along.

Alone He is powerless,
In spite of His eagerness,
To reach the heart.
The Spirit must united be
With us in unity,
To do His part.

The Spirit and Bride in one,
As with God and Son,
Unitedly,
Go forth in mightiness,
Mankind all to bless,
Right royally.

In vain do we go forth
To south, east, west and north,
On labors bent.
We spend our strength for nought,
Unless by the Spirit taught,
And by Him sent.

What can the Spirit do
Without me and you
In harmony blent?
Can He convert the world?
The cross must be unfurled
By the *Bride*, sent.

So, at home or abroad,
We must be one with God—
His other self.

Then when *we* say, come,
He that heareth comes home,
Forsaking self.

Then swiftly will our call
Sound out, to one and all,
Its high behest.
Each additional one
Strengthening the work done,
Till all are blest.

CONSOLIDATION OF THIS MOVE-
MENT.

We have devoted so much time in writing and testimony to the individual independence in those who walk in the Spirit that the tendency has been, on the part of many, to imagine that the independency thought was the whole and not simply a *part* of the subject.

It will be necessary to face the other side of the subject and dwell upon it frankly and fully, and not turn from it when it begins to dawn upon all that there is no combined movement amongst men which contains the elements of solidity, of iron firmness, to the extent which the movement represented by the Canada Holiness does. Rome in its palmiest days of Papal usurpation, Methodism under the autocratic government of Wesley, and the Salvation Army under the despotism of its unfettered head, all sink into insignificance before the consolidation and unity of this movement.

The unity of the Church of Christ is after all but an aspiration with all others, although that aspiration is so intense in some of them that they almost succeed in embodying it in outward conformity and internal absolutism. Still their ideal of perfect unification is not reached.

Each different section of the Church visible puts forth constant and often frantic efforts to swallow up all others in order to fulfil its sensual dream of Christian unity. Sect unites with sect, having the fulfilment of this universal dream of Christendom in view. Ecumenical councils gather in the interests of this unity idea; deputations between denominations make their fraternal visits with this thought uppermost in their minds. Catholicism taunts Protestantism with its numerous sects, and Protestantism organizes missionary operations on the basis of a unity of sects in order to weaken the force of the taunt. Book and periodical, in innumerable pages, wrestle with the subject of Christian unity, groan over its lack, and then burden themselves with aspirations after the desired consummation.

And why? Because not only is unity an innate desire, but Christ also voiced this thought, nay, taught it as an essential part of His kingdom. Indeed, so distinct are His utterances, so essential a part of the kingdom of heaven does He make this idea of perfect unity that it is impossible to accept His descriptions of His Church at par value and admit the possibility of His kingdom existing where absolute God-like unity is not witnessed.

Take the prayer of Jesus for His followers, just before His death, where He asks that Christians all may be one as He and the Father are one, and we have an ideal unity which measures up to and surpasses even the dreams of an Ignatius Loyola. "By this shall all men know that ye are my disciples if ye have love for one another." Can Wesley's idea of the consolidation of Methodism exceed this thought? "In that day (Pentecost) ye shall know that I am in the Father and ye in me and I in you." Can the ideal aimed at by the iron system of the Salvation Army be higher than that contained in these words of Christ?

Now take these ideals, wrapped up in the words of the great Head of the Christian Church, and compare them with the labored results of Christendom concerning this matter, and one is startled by the discrepancy between them. To

use the language of "the higher criticism," there is no resemblance between the prophecies of Christ and their issue, if these open results be looked upon as the issue.

We have then to look for a form of consolidation which the world has not witnessed, at least, since the Pentecostal days. If then this movement really and truly represents Christ's teaching concerning Pentecost and its concomitants, we must be prepared to behold a consolidation of units into unity, a unity of design, a co-operation in action, such as will measure up to all that can possibly be put into the words of Jesus Christ. True it is that all we have experienced and expressed concerning individual independence must still remain true, and yet, along with this, must be witnessed the other phenomenon of the unity of the whole in a form of consolidation far surpassing the results secured by the Church visible in any century. Hence we invite all our readers to the careful examination of this subject of unity as to that of essential truth. And moreover, we maintain that, according to the outcome of our examination, whether healthy or not, that is, in accordance with the teachings of Christ or not, so will the work of propagating this kingdom of heaven be helped or retarded. To make ourselves more clear here, we assert that, however loyal to the teaching of Christ concerning the guidance of the Spirit, if we fail to catch, intellectually, the true meaning of that guidance in any direction, the Holy Spirit is hampered in using us aggressively in extending His kingdom in the world. If, for example, it is God's law that "*unity is strength*," how can He illustrate that unity by us in the world if we by any means are prejudiced against such unity? He must, perforce, deal with us as individuals till He is enabled, by eradicating such prejudice, to utilize us in unity with others.

It is true that at this point some may be inclined to fall back upon their individual experience, and proclaim that they, being taught of God alone, must of a certainty illustrate such unity if it be God's will. Now this is all right if these parties really do let the Spirit unfet-

teredly teach and guide them. But in that case it is the Holy One and not their prejudice which makes such speech. If then the Spirit by direct revelation causes anyone to leave this matter untouched and themselves uninfluenced by what is written, who are we that we should dictate to God? But so many who have even commenced to walk in the Spirit fail to illustrate that walk in every direction that we are justified in making our request to all our readers of this class to be sure that they treat this serious matter by direct revelation from the Spirit, and in no other way.

NOT A SECT AND YET MORE CONSOLIDATED THAN ANY SECT.

All sects have outward visible peculiarities, either in dress, in worship or in creed, or possibly in all three. The heresy of all heresies amongst some sects is latitudinarianism on the dress question. Genuflections, bowing the head and similar outward visible signs of worship are essentials in another class of sects, whilst rigidity of definition concerning pet doctrines characterizes them all. This movement drives a coach-and-four through all such distinctive badges.

Sects, like all other human organizations, have their human machinery for preserving their distinctiveness, their homogeneity; this movement has not, nor can it have, without self-destruction, such machinery.

Sectics, from the necessities of their creeds, are proselytes, more or less intense, according to their zeal for their denomination. It is impossible for them not to be gratified when members of other sects forsake their former church homes to unite with theirs. Such emotions are impossible to the representatives of this movement. Hence the spirit of proselytism cannot exist in it whilst it remains the movement it is.

For one to leave any denomination, not excepting the Catholic or Unitarian, in order to join the Association, would be pronounced on as not having apprehended the true nature of this movement. Hence, also, the spirit of come-outism can obtain no favour from those

who walk in the Spirit. The act of coming out of one or all denominations can neither fit one the better to become a part of this movement, or be exhibited as proof, even in part, of one's walk in the Spirit. This movement has nothing to do with the one spirit or the other in the way of promoting or sympathizing with either.

Sects covet the gifts of the eloquent, the unctuous, the rich, and fatten on them when secured. They ever cry from the platform and the press, give us wealth of intellect, wealth of eloquence and *wealth*, and we will speedily convert the world. This movement, on the contrary, covets none of these things, and is ready to concentrate its energies as readily on the one who is conspicuous by the absence of all these things as upon the rich, the intellectual or the eloquent.

We remark here that it is quite possible when *this* test of true spirituality is brought to the front, that some members of the Association will find that they are unable to measure up to the standard, and so either get right with God in this respect or be publicly weeded out of the movement, even as they are now so weeded out in the sight of God.

Sects put the ban of their anathema on all who become obnoxious to their tribunals, and require such condemned ones, if they wish to be restored to membership, to undergo pains and penalties according to formulated human rules. In this movement, when any make false claims to the walk in the Spirit, their claims are disallowed, it is true, but so soon as they do really walk in the Spirit, this fact is as readily admitted by all the spiritual, and without pains or penalties after some prescribed formula. Those who are spiritual are gladly recognized, and they instantly become one in the Spirit with them, no formula of acceptance intervening. They who are not spiritual are recognized as such in spite of all protestations to the contrary. Moreover, profession and attendance at any or all gatherings have no obstruction opposed to them, no matter what the character or peculiarities of any so acting. It is only when

the effort is made to compromise the whole movement that united condemnation is pronounced. But no matter what the character of the offence or offences, so soon as the offending one learns to walk in the Spirit, that walk is recognized without prejudice, just as certainly and as completely as if former offences had not existed. There can be nothing done on the part of the spiritual which in the least would imply humiliation on the part of one towards another, or towards the whole Association. Every one transacts his business directly with God, and rejoices or grieves over every other according as he is walking or not walking in the Spirit. To refuse to recognize one as walking in the Spirit who does not is as much the essence of love as to rejoice over one who does. Hence it is that this movement is a perfect contrast to all the denominations in the matter of purging its body by discipline.

Nor yet, unlike the sects, has it, nor can it have, organized efforts for the care of the weak ones, or for aggressive work. All these things are left to individual effort, as such individuals are led of the Spirit to act, the spiritual recognizing with joy such work when the call is of God, and rejoicing in its non-success when men and women run before they are sent. When the Holy Ghost says to one, go on this mission, or to another, take such a field of labour, the spiritual send them on their way rejoicingly. But when the work is not of God, or is disciplinary in its character, then they simply stand still to see God vindicate Himself either in their disappointment, or their personal, spiritual improvement.

And yet, although so diverse in all its methods, as compared with the denominations, it is nevertheless more compact than they all. For example, when one who is spiritual performs any public act, this act is, of necessity, sanctioned by all the spiritual. The whole strength of the movement gathers around said act and its performer, and claims both as a part of the whole. Hence, the least member of the body of Christ can speak and act as the exponent of all. Therefore, we maintain that God's law, *unity is strength*, has, and must have its very best illustration in these *acts of the apostles*.

TENDENCY TO IMPROPER INDEPENDENCE MUST, WILL BE CHECKED.

The manner in which this improper spirit is searched out, and the parties exhibiting it either corrected or weeded out, may with advantage to all be examined into.

And here again, the subject must be looked at without prejudice, with a readiness on our part to acquiesce in the work of God. How then is this movement to be preserved from those who falsely represent it. That such parties will from time to time undertake this task, we must fully expect. The past history of the movement illustrates this, and the future will undoubtedly equal if not exceed the past in this respect.

Now this class of false exponents of the walk in the Spirit must be discriminated against, whether they are intentionally false in their testimony, or sincere, and hence honestly deceived. The fact of their testimony and lives not being in harmony must be sufficient to have them cut off, or the fact that they do not belong to it recognized, no matter how great their desire in that direction.

These facts too must be recognized even when the false testimony is given by persons possessing exceptional gifts, and rare Christian character, that is, when the life is judged by creed standards. To falter in our cutting off judgments even under such circumstances is deadly in its character to the movement itself. For example, let one possessed of all possible excellencies of character and natural gifts of mind profess, in our gatherings, to be led of the Spirit, and at the same time publicly illustrate the contrary, it may be, in some apparently small, trivial matter. Now, if this act is sanctified by the Association, or even winked at, because the party in question is in office or prominent by reason of proficiency in the arts of eloquence, in council, or has earned, humanly speaking, the consideration of the rest by long years of unblemished life and usefulness in Association work, no matter what be the set-

ting of this false testimony, if it is sanctioned in any way by the majority of the Association, either by open approval or tacit acquiescence, immediately the whole Association are brought down to the level of said experience, it can no longer, as an Association represent the walk of the Spirit as it has heretofore represented it.

Hence, if after a hundred years, the Association having during all the century truthfully represented the walk in the Spirit, a case like the above should arise, and the majority sanction it, then all the spiritual who remain in the Association at that time must at once forsake the Association, or at all events, publicly protest against such act, and henceforth refuse to admit that the Association truthfully, in its majority vote, represents the walk in the Spirit. Therefore it follows that all the acts of those who profess to walk in the Spirit, when they become public, that is, representative in their character, must either be sanctioned or condemned by the Association, from the necessities of the case. While the Association truthfully represents the walk in the Spirit, its judgment will be righteous, will be in harmony with that of the Spirit, and *vice versa*.

From this deduction many may recoil, even as they recoil from the reasonings of Papacy concerning the words of Jesus: "Whosoever sins ye remit, they are remitted, whosoever sins ye retain, they are retained."

But if we rightly consider the words of Christ, "judge righteous judgment," it becomes evident that we cannot truthfully profess to walk in the Spirit and judge unrighteous judgments.

Certainly in all this we have to face the fact that the Association, after having for many years illustrated righteous judgments, might illustrate unrighteous judgments, that is, cease to walk in the Spirit and yet retain their profession of so doing, and then proceed to set up a man of sin after the pattern of the great Roman prototype. But all we have to remark concerning such admitted possibility is, that any who fail or cease to walk in the Spirit because of such possible fanaticism prove themselves to be but aiders and abettors of

a still more terrible fanaticism. To reject the glories of Pentecost because some have, or some may prostitute, or try to prostitute them to base or selfish ends, is to sin against one's self, and against humanity after the most deadly pattern.

It will be seen then that there is machinery of the most elaborate design to purify the body of Christ. Church trials, the most skilfully planned as to their powers to investigate and judge between individuals and the visible church, are the very essence of clumsiness in the comparison.

We remember how we were effected when, several years ago, it was suggested that a committee be appointed to investigate and adjudicate between some parties who then attended the Toronto meetings and were at variance concerning some business transactions. When we considered the matter we remember how startled we were when we realized that this would be the thin end of the wedge which would inevitably pry the whole movement away from its Pentecostal origin.

We preach the gospel that each and every one must go individually to God and obtain His peace concerning every transaction in life, and concerning the acts and personality of every person who crosses his or her pathway in life, whilst he who adopts any other method, either by writing, personal interviews, arbitration, church trials or secular trials, as means to this end, sins against the fundamental law of the kingdom of heaven. The peace of God, the rest of faith, concerning all our acts and all the acts of others, must come from God Himself, and can be received any moment we are willing to accept it. Moreover, this matter of acceptance cannot be helped on by any or all the devices above narrated. Each individual in the kingdom of heaven has God's peace concerning every thing, and is necessarily carrying out the instructions of the Spirit in all conduct towards others, not for self or selfish ends, be those ends so *apparently* harmless as securing the satisfaction of the settlement of some family dispute, or church difficulty, but solely for the good of the others, for whom in the meantime our

love is so great, spite of their presumably unlovable character, that we are ready to suffer the loss of all things, yea, of life itself for their good. How foolish then for us to wish to originate courts of trial to settle the troubles of any! Our business, and our only business is to point them severally to the Lamb of God who taketh away the sin of the world.

There can then be no such phenomena as church trials in the kingdom of heaven, or any human machinery invented with the sanction of the Spirit for the purging of the body of Christ.

We do not say that these things are wrong in the *visible* church. They may be as legitimate there as in lodges, or courts of law, and just as uncertain in their findings.

Each individual then who walks with God has the peace of God concerning each and every other son and daughter of Adam, and in all his dealings with others simply and only carries out divine instructions for their good unto edification. He has never to vindicate his honor at any church or civil trial. Everything which looks like wrong received from another he accepts as directly from Christ, and would as soon think of smiting Him on the cheek as resenting the wrong, or striving to undo it, excepting at the distinct command of the Holy Spirit.

But whilst these things are so concerning our attitude to personal wrong received at the hands of any, pronouncing on the quality of the acts of others as to whether they are right or wrong, morally considered, or as being in harmony with the walk in the Spirit or not, is another and entirely different matter; concerning this thing we cannot refrain and be guiltless. But even then our judgment must be in the Spirit, that is, be the offspring of personal revelation, or it cannot be righteous judgment.

When then the members assembled, of the Association, thus judge righteous judgment, it must be evident to all that God protects this movement so long as it truthfully illustrates the walk in the Spirit, from all possible danger to its life, both from within and without. When it ceases to illustrate truthfully the walk of the Spirit, then it is not

possible to be so guarded, and must plunge into all forms of unrighteous judgments as an object lesson, to the world, of the miserable results which must follow when the way of the Spirit is forsaken.

LONELY ONES REALIZE THAT THEY ARE BACKED BY ALL THE OTHERS.

This sanction on the part of all the spiritual is not the outcome of some vote or of some solemn ordinance, as the laying on of hands, but is the knowledge that because one is walking in the Spirit, all who are spiritual, to remain so, must sanction his acts, and therefore he can and does go forward as a representative member of the Association, so long as the Association is led of the Spirit in the absolute sense.

In the nature of the case, then, there can be no appeal from lonely ones to the many to stand by them and champion their work. If their work is of God, all who walk with God must harmonize therewith, and all the advantages of such unity must be theirs.

And such advantages are not despised. Indeed, we are inclined to think that as the number of the spiritual increases, so the power of individuals to work the mighty works of God increases. We may not correctly measure this ratio of increase or fully understand it, still are we confident that the law of *unity is strength* finds its complete illustration here, and is exemplified, not only when the many units gather in convention, but also in the history of lonely ones who are united in the Spirit to all the rest.

It follows, then, that when one is called of the Spirit to take his abode in any place, and he quietly obeys, he is as fully conscious of the act being sanctioned publicly by all the rest at the proper time as he would be if he left an annual convention to take such work. Moreover, when the time comes for him to report his mission and the results to an assembly, he is as certain of its approval as he is confident of the majority walking in the Spirit. Indeed, if

such reports were not received, he would have no temptation to labor for such result, for, if really led of God in the matter, for the others not to recognize the fact would be proof positive to him that they were not led of the Spirit, and therefore that their approval or disapproval was a matter of perfect, restful indifference.

We remember that once at one of our city meetings an enthusiastic worker announced his intention to do some strong work the coming week, and called on all the rest to stand by him. We at once remarked that we asked no one to stand by us in any work we were given to do, for if it was of God, all who were spiritual must stand by it from the necessities of the case. Hence our only concern was to know with absolute certainty that the work was of God, then we could defy the spiritual not to endorse it, but as to all others we did not covet their backing.

This law of unity has been fully illustrated thus far in the history of the Association. Lonely ones have, here and there, been sent to cities, towns and villages as the accredited ambassadors of heaven, and when they have appeared at our annual gatherings they and their work have been recognized and rejoiced over without hesitancy or preliminary formalities. But when the appointment has not been of the Holy Ghost, or when they have, after *running well* for a season, drifted off into legalism, that recognition has been withheld without trial or discipline. The Holy Spirit has made the facts of the case publicly evident to all the spiritual, so that without hesitation they could pronounce righteous judgment upon them.

How utterly untrammelled are workers in this movement! They have but One to please, and in pleasing Him they may be and are utterly reckless concerning the opinions of all others. There is no Stationing Committee, no Presbytery, no officials, no public sentiment, or single individuals to consider in any or all acts of obedience to the Holy Ghost.

Of course there may be many a fight of faith to keep loyal to this fact; for many are the authoritative claims put forth for our consideration, many of

them apparently backed by emolument and even pains and penalties, but it is possible to have perfect, continuous victory over them all, and so to walk worthy of God unto all pleasing.

We well remember what a faith battle we had to fight concerning the Association at the first camp-meeting, when the EXPOSITOR was adopted by the Association, and a salary guaranteed us. It was expected by the promoters of the scheme that in giving ourselves to evangelistic work, after the modern idea of that work, there would be a considerable revenue from collections which would enable the Association to meet their assumed obligations without loss to any, and we honestly hoped to be able to meet such apparently reasonable expectations. But it was not long before we perceived that the way of the Spirit was not after this human plan, but that following His way would be to disappoint utterly all such expressed wishes.

Now, it was no light duty to fly in the face of such plans so unitedly discussed and so solemnly adopted, and then look forward to disappointed looks and possibly hostile acts at the next annual camp-meeting. Moreover, the keenness of the conflict was increased by the knowledge that friends would likely be called on to pay more money than they expected to part with. All these things and more we fully realized, as led of the Spirit into the wilderness, we were tempted of the devil. "All these things will I give you if thou wilt fall down and worship me," is no idle nursery story to the truly spiritual. But we were true to God, and so faced the friends next year with a collection report which showed a balance over travelling expenses so insignificant that it required some nerve to refer to it.

And the disappointment on the part of others was quite up to our expectations. Indeed, a private meeting was called, to discuss us in our absence, at which it was stated that we were a miserable failure as an evangelist, and this, too, by parties on whose circuits we had labored. For a time we walked in that campground conscious that we scarce retained the sympathy of any.

But the God whom we trusted and

obeyed, and to whom alone we left our vindication, interposed on our behalf with his miracles of grace, and so enable^d us to

“Vindicate the ways of God to men.”

We suspect that no ministerial member of the Association has had a greater faith battle with Quarterly Boards or Stationing Committees than the above. But every one, so situated, who has been true to the Spirit has been able, with us, and with Paul, to shout: “Now thanks be to God, who always causeth us to triumph in Christ.”

Yes, there will be faith battles which will call to the front every ounce of reserve force in us, in this lonely obedient walk in the Spirit, but provision is made for complete, absolute victory, so that the rest of Christ will be our portion as we face and conquer Satan at every step of this way.

During our fights of faith we were made to see that the Association was a very small atom in our existence, and so if it had not sanctioned our work we would simply have grieved over them and gone on our way rejoicing in God to find another field of labor. Nor could we imagine ourselves putting forth the slightest efforts to sway their decision, or commiserating ourselves because of their want of harmony with us. We had fought the battle out to its finale with God alone, and so His perfect peace had entered our being, and we would neither defend our course nor play on the sympathies of the least one of them all.

Just so we recognize the independence of all who walk with God. When difficulties come across their path, no matter how formidable, they retire into themselves until taught of God concerning them, and then when they do speak it is as the oracles of God, and God, not they, vindicates their acts.

But, whilst thus at one with God, they are conscious of the larger possibilities of their lives as the number of those who walk with God increases, and rejoice accordingly.

If we are on the Lord's side, gratitude demands that we show our colours.

ONE OF THE OUTCOMES OF THESE MIGHTY FAITH BATTLES.

Knowing by experience what it requires to obtain victory in every faith battle, a species of dread for others comes to us, which is provocative of sadness on their account.

How few will literally forsake *all* to follow Christ! No sooner do the affections cling around some cherished object than it would seem by some perverse fate that the pathway of obedience pointed across that object, requiring us, in our walk of faith, to tread it in the dust. And seldom do we reach the point of cheerful obedience ere we are tempted, and almost hug the temptation, to believe that God, in this His exacting mood, delights to find out our cherished objects and require us, Abraham-like, to destroy them with our own sacrificial knife. And, generally, ere we accept God's way, we try every other way which our human ingenuity can suggest, or the still more ingenious tempter make known to us.

The faintest hope that eternal salvation can be obtained from any other source than obedient walk in the Spirit will lead us off in any direction that hope may point to. It is thus we account for the fact that parties who have been brought in contact with this movement have rushed off into unseemly physical demonstrations, to doctrines about dress, two natures, baptisms of fire, fantastic notions about healing of the body, and even to the privations of the foreign mission field. Anything and everything else is embraced with eagerness as easier than the absolute walk in the Spirit. What wonder then that as we contemplate these frantic efforts to gain soul rest by ways which outrage every instructive feeling of humanity rather than by the simple way of the cross, that intense sadness should at times fill our heart and lead us to exclaim, “Lord who hath believed our report;” for the true Christ in the Holy Ghost is before them as a root out of a dry ground. There is no form or comeliness in Him that they should desire Him.

But our sorrow of heart cannot alter

the fact, and so, Elijah-like, we, perforce, must wait till the evening sacrifice; wait till tired with their efforts and cutting themselves to the quick they are willing, in sheer despair, to accept Jesus, as Jesus paints Himself, that they may be saved. How we have entered into the spirit of Christ's tears over Jerusalem as we have looked around upon multitudes gathered in the various churches we have visited, and realized that if the Christ whom they professed to worship were presented before them, as Jesus Himself would do it, they would at once show the spirit of His first congregation. But Jesus lived through it all, calmly did the work of His Father as led by the Spirit, accomplished His saving work with the few, a mere fraction of the multitude of the professed followers of Jehovah, and so finished His course with joy. So we, whether the many or the few turn from their substitutes and follow the Lamb whithersoever He goeth, can with infinite relish solace ourselves in the fact of doing the will of the Father, content after all to know that they who love the truth will, must hear our voice, and follow us as we follow Christ.

RESUME OF THE FOREGOING ARTICLES.

This movement represented by the Canada Holiness Association then is a solid compact body of individuals. Intense individuality and independence characterizes every individual member, and yet all the units are so welded into one perfect whole that that union finds nothing short of the union of Christ with the Father to symbolize it.

We used a figure at the late camp-meeting to illustrate this individualism in unity which we will here repeat, though somewhat extending it in its application. If a drop of water fall upon a flat surface of very hot metal, in place of going off into steam it is heated above the boiling point, and takes what is called the spheroidal state. If now it is closely scanned it will be found that the particles within the sphere are violently agitated, each particle moving about independently of the rest, and yet

all helping to form the spheroid which thus retains its united form. Let the temperature be lowered to that of boiling water, and the whole spheroid ceases to exist; it suddenly, in an instant, goes off into steam.

The application of the figure is obvious. Whilst the individual units retain this high temperature, the unity of the movement is retained, and also the individualism of the members. But let one member fail to retain this temperature—cease to walk in the Spirit in the absolute sense—and the others sympathize with this fact, and at once the movement ceases to exist.

If the spheroidal water, at the moment of this lowering of temperature, happens to be confined, whatever this confining substance be, an engine boiler or chemical apparatus, so great is the force originated by this sudden generation of steam that they are rent asunder. Just so, if the fundamental truth of this movement is at any time compromised, there will be an explosion which would clothe heaven in sackcloth and cause hell to rejoice.

But the greatest danger to this movement is from those who, impressed by the scriptural and common-sensed character of it, hastily adopt its teachings as a *creed*, and then claim to represent it to the world and in the Association. These must be approached and dealt with in the spirit of Christ's thought: He that hateth not father, mother, son, daughter or most intimate friends for My sake and the Gospel cannot be My disciple. And yet, as we have shown, it is God Himself who separates all spurious forms of truth from this movement, whilst we simply and only are called upon to recognize the facts, and act as if we did so recognize them.

WHAT patience God must exercise toward those that are spending their time living up and down lives in His service!

GOD is good to all—sinners as well as saints. Do we thus imitate our Father in heaven by being kind to our enemies as well as our friends?

THE BIBLE.

Each age has its literature. The Old Testament may be said to be the Christian literature of the old dispensation. The New Testament, as far as Matthew, Mark, Luke and John are concerned, composes the literature of the period during which Christ was on the earth. The balance of the New Testament comprising the Acts and Epistles composes the literature of the beginning of the new dispensation. Regarding the Bible it is recognized even by infidels that facts are probably recorded at least in many instances. Ingersoll and his satellites may reject the miracles, but accept the general facts. Christians undoubtedly accept the facts of the Bible. What are the facts of the age? What constitutes the literature of this age? What has been the Christian literature of the past seventeen centuries? Are there any facts to record during these seventeen centuries? The Old Testament was not sufficient for Christ's time. His words had to be added. His followers obeyed Him, not the Old Testament. He guided His followers then. The Old Testament was not then the guide. In fact He condemned them for not coming to Him for life. He admitted that the Old Testament Scriptures testified of Him, and upbraided the Jews for their much-searching of the Old Testament. Why was not the record of Matthew, Mark, Luke and John sufficient for the new dispensation? Why need the Acts and Epistles to have been added? Why should the sayings and doings of Paul and Peter and James be placed on a par with those of Jesus? Would not a record of the facts of the old dispensation, together with a record of the life, death, resurrection and ascension of Jesus, be literature enough for the new dispensation without the Acts and Epistles having to be added? Why should facts concerning Simon, Hymeneus, Apollos, Gains, Archippus, Julius, Marcus, Barnabas, Erastus, Crispus, Dionysius, Drusilla, Publius, and others be needed? Are these facts absolutely necessary as a foundation for Christianity? With how many less of these facts could Christianity have been safely

launched? If all the facts about the aforementioned individuals had never been recorded, would Christianity have any the less the living power that it has in the world? To what extent does Christianity depend for its existence on the Scriptures of the Old and New Testament? Is there any analogy between the huge Protestant system built upon the Bible and the huge Roman Catholic system built upon "this rock" Peter? Is there any similarity between the devotion and adoration paid by Catholics to Peter and Pope, and the devotion and adoration paid by Protestants to the Bible? Thou shalt have no other gods beside Me. Is there any danger of the Protestant's Bible like the Roman Catholic's Pope becoming a species of god? Individual solutions to these questions before the God of the universe are in order.

We have no intention of attending the funeral of the Bible, except in so far as it has obtained a place as a substitute for God.

Our love-letters to the churches are based on positive knowledge of the fact that divorce proceedings between Protestants and their bibles need to be inaugurated. Many of the grand and glorious and immortal memories in this connection may safely be relegated to the barbaric past. The regency occupied by the Bible is terminating. The God of the Bible is rising. "Prepare ye the way of the Lord, make His paths straight." Heraldic signs are on the horizon. Pulpit, pew and press outvie one another in giving honor to the Holy Ghost. College halls everywhere are giving prominence to the offices and work of the Holy Ghost. Programmes for religious conferences everywhere are filled with some phase or other of Holy Ghost literature. Mighty efforts, in thousands of prayer-meetings, all over the land, are being put forth to honor the Holy Ghost. The Bible is being cared for by the politicians and Orangemen. The Church is engaged in other business. It has its hands full, theoretically honoring the Holy Ghost. When this theorising about the Holy Ghost is reduced to practice, and the battalions of Christendom get down to

solid "divine guidance" and "divine teaching," living out in their individual lives, this guidance and this teaching, while some revolutions will take place, the time spoken of by the prophet shall indeed have come when the desert shall rejoice and blossom as the rose, when "the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped," when "the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall flee away," when Jesus' own prophecy shall be fulfilled, "I came not to bring peace but a sword"—a sword that will pierce evil wherever found.

H. DICKENSON.

THE HOLY SPIRIT AN INFLUENCE ?

Very startling are the evidences which from time to time come to us that, in spite of formulated creed, this is the actual belief of all who fail to accept the Holy Ghost as the only teacher and guide.

All aspiratory prayers after more Holy Ghost power are a statement of this unscriptural creed. All efforts to describe the unctuous magnetism, swaying sympathetic audiences, as Holy Ghost power, is evidence of this creed. Whenever the joy of self-sacrifice is proclaimed to be joy in the Holy Ghost, this creed crops out.

Now and then one writer or speaker more outspoken than another puts this creed in more solid form, and yet, though such an act of crystallization is startling to us, it does not startle the bulk of those who proclaim their creed to be that the Holy Ghost is a distinct person but act as if He were an influence.

The following extract, taken from a periodical, recognized as high up in holiness circles, brings out this false creed concerning the Holy Ghost from its hiding-place into such pronounced form that the wonder is that, for consistency sake, it is not promptly repudiated. But we will look in vain for

any disclaimer against its tell-tale words, from any holiness creedist:

"No man or woman can long live and thrive in spiritual things who does not often get his or her mouth open for God and breathe the Holy Spirit in and out, testifying of the grace of God, with an occasional 'Amen.'"

We hardly dare comment upon these words, for, even from the standpoint of the orthodox creed, not only of the writer but of all his readers, it is shocking impiety. But then, as the expression fits with his acted creed concerning the Holy Ghost *as to the manner born*, neither he nor his readers perceive any incongruity.

Of course, one may breathe an influence in and out, in a sense. If a meeting is under the influence of any emotion, one can let himself go and come under the spell of the gathering, just as, or something after the pattern of one coming under the spell or influence of laughing gas, by breathing it in and out of the system. But to press the simile further than this must so shock the least remnant of reverence for God left in one's being as to make the act of amending the sentence the very essence of profanity.

"ALL" AND "MANY" THINGS.

Matthew records that Jesus said to His disciples that they were to teach men to observe ALL THINGS whatsoever He had commanded them.

John records that Jesus said, "I have yet MANY THINGS to say unto you but ye cannot bear them now."

Assuming that at least some of these "many things" have been taught by the Holy Ghost who was promised as the Teacher, must men now teach not only the all things that Jesus taught but the many things that the Holy Ghost has taught since? Jesus gave many commands. Among them were, heal the sick, raise the dead, cast out devils, to be perfect even as your heavenly Father is perfect, give to him that asketh, turn the other cheek when smitten on the one, not to carry purse or script, neither two coats, heal all manner of disease and all manner of sickness, lay not

up treasures on the earth, anoint their heads when they fast, resist not evil, to be pure in heart, to swear not at all, not to do alms as the hypocrites do in the synagogues and on the corners of the streets, in prayer they were to enter into the inner chamber and having shut thy door pray to the Father in secret, not to be anxious for the morrow to "do the will," leave the dead to bury their own dead, baptize, observe the Lord's Supper based on "take, eat, this is my body," etc., etc.

As an outcome of the efforts of Christians to obey these commands we have the origin of the sects. Each sect instead of being guided by the Holy Ghost into all truth has become a word-guided body. We have thus the spectacle presented by the sects of being bound by antagonistic interpretations of the same words of the Lord Jesus. They are just where the disciples who walked the earth with Jesus were. They are guided by the historic words of the Lord Jesus; at least they profess this guidance. In multitudes of instances the profession and practice differ. We are not faultfinding; we are simple recording facts. These facts will be almost universally admitted. Instead of being Spirit-guided, the sects are word-guided. For all practical purposes the Holy Ghost need not have come. The words of the Lord Jesus are sufficient guide. Jesus' instructions about baptism produce on the one hand immersionists, and on the other those who by pouring and sprinkling fulfil the commands of Jesus. Swear not at all, literally fulfilled, would produce nations of "affirmers," heal the sick, nations of "divine healers," carry neither purse nor script, nations of "itinerants." Regarding the "being perfect" and "pure in heart," there is more diversity than uniformity of creed. Laying up treasures is more honored in the breach than in the observance. The exception is to pay any attention to the command about "doing the will." Everybody "eats bread" and "drinks wine" except the Quakers. Give to him that asketh has originated many forms of organized charity, and there are many more in embryo. Most of the praying is done in public with open doors. The confusion at Babel was not

exceeded by the confusion that exists regarding the commands about anxiety for the morrow, how often bread must be eaten, resisting evil, etc.

And while many of the sects stand or fall on what they deem the literal observance of one only of the "all things" that Jesus commanded should be taught, they all lay claim to coming nearest the scriptural standard of what Christ's Church on earth should be.

But let any of the sects through their representatives be asked do they observe "all things that Jesus commanded," and the answer will invariably be in the negative. How is this? And if this be true regarding the "all things," what about the "many things" that Jesus said the Holy Ghost should teach, when He came, and which the disciples who had forsaken all to follow Jesus were not deemed able to bear? How many of the "many things" are the most advanced representatives of the existing sects able to bear? How many of the "all things" that the Holy Ghost came to teach had been taught, and to whom have they been taught, and with what result?

As a matter of fact an examination of the existing creeds will convince the most sceptical that not many of them contain or teach the "all things" that Jesus taught when on the earth, not to speak of the "many things" that the Holy Ghost had to teach when Jesus went away.

Creeds are peculiar things, many of them are very elastic. They are all built upon the Bible, Jesus Christ being the chief corner-stone of the structure. We sometimes wonder if Jesus were personally present on the earth whether He would not create as great consternation among the creed-makers and creeds as He did among the money-changers.

We don't believe He would own a tenth part of what is called Christian. We believe He would institute an enquiry amongst his professed followers, many of whom are sincere, as to where they got their authority for much of what they believe, much of what they teach, much of what they practise. While He said of His gospel "a way-faring man though a fool shall not err therein," we believe He would say of the

ordinary orthodox creeds, the wonder is all do not err therein. Instead of him that runneth being able to read the same, we believe His judgment would be that it was an utter impossibility to read even standing still, that microscopic and telescopic assistance would be absolutely necessary. Take the divisions and the subdivisions in many of them about repentance, justification, regeneration, sanctification, consecration, perfect love, holiness, inbred sin, righteousness, eternal decrees, free-will and effectual calling, works and assurance, communion and sacraments, baptism and ordinances—take what is said in many of them about government by clerks and secretaries, moderators and presidents, bishops and chairmen, superintendents and what not, all based on what Christ said. What a simplification of terminology would again take place if the whip of small cords were again felt by the money-changers, what a mighty cleansing of the temple would take place!

And while not here in person, yet by His Spirit He is here.

And is the enquiry going to be limited owing to the absence of Jesus?

Has the Holy Ghost all the power of Jesus to push this enquiry and simplification process?

Will the Holy Ghost in His future teaching convince men of righteousness of doctrine—that all doctrine has been made plain, and that the “many things” that the Holy Ghost came to teach has more to do with righteousness of action than of doctrine?

The field for speculative theology is very wide here. Every section of every creed in Christendom has scripture to back it. How many sections are based on the Lord Jesus' words? Were creeds necessary? If so, why did Jesus not leave a form as he left a form of prayer?

What Jesus said about the Holy Ghost being teacher of all things and guide into all truth is surely worthy of a prominent place in every creed. In how many of the multitudinous creeds is it to be found? Where found, is it, obscure or prominent?

In the Westminster Confession of Faith, the creed of the Church to which I belong, three sections contain all that

is said of God and the Trinity, while to worship and the Sabbath eight sections are devoted; to the eternal decrees, eight sections; to oaths, seven; to baptism, seven; and to the Lord's Supper, eight. Instead of prominence being given, all that is said about the Holy Ghost is that He eternally proceeds from the Father and the Son. This is the only direct reference. Indirect references such as, there abideth still some remnants of corruption in every part of the regenerate, whence ariseth a continual and irreconcilable war, the flesh lusting against the Spirit and the Spirit against the flesh, are also occasionally to be found.

In closing this article we desire to draw attention to the fact that one of the “all things” that Jesus commanded His disciples to teach all men, was that when He, the Holy Ghost, was come, He should be our teacher, guide, empowerer, sanctifier, and that He should abide with us forever.

H. DICKENSON.

DEATH OF DR. CULLIS.

We unite our sympathies with the many who mourn the death of this good man. His life was a real benediction to many, and the tears and words of sadness caused by his demise are but a tribute to his great worth.

But according to strict logical reasoning these sentiments should be confined to the friends outside the creed life, which, in the days of his health, he represented.

Whoever amongst those holding that all sickness was atoned for just as sin was, that healing, like forgiveness, is for all, if he admits that Dr. Cullis died in their faith, in that admission gives up his faith in, so-called, divine healing. To be true to his dogma he must sorrow over the departed good Samaritan as one who had backslidden, and concerning whose ultimate safety he must ever entertain a genuine doubt.

Outsiders have no difficulty in believing that the faith of the good doctor, in Christ, overpowered and destroyed his attempted faith in a narrow dogma, and that therefore according to his faith

in Christ so was his triumphant end, his presumed faith in the narrow tenets of the faith-cure movement having been shivered to atoms on personal trial. Hence it is but a panegyric on the "good physician" to relate how he refused to let his former attachment to dogma imbitter his last days.

But, now, since the doctor's death by heart disease, for any faith-cure teacher to quote him and his work in connection with the narrow dogmas of the faith-cure movement, with any other words than those of repudiation, and with any other emotion than shamefacedness, is to sin against logic and common honesty.

THE WORD OF GOD.

"Oh, earth, earth, earth, hear the word of the Lord." Did Jeremiah wish them in his day to hear the Bible read, or read it themselves, and by so doing hear the word of the Lord? Or was it his desire and cry that men should become acquainted with God, so that they could each hear the word of the Lord—God speaking directly to the individual? Can we hear the word of the Lord now as Jeremiah wanted the people then?

"Already ye are clean because of the word which I have spoken unto you." Does John's record of what Jesus said about the word refer to the Old Testament—the New not yet being written? Or does Jesus declare they are already clean because of having recognized Him as God and being willing to let Him talk to them; they stand a good chance of being kept clean if they take heed how they hear?

"Sanctify them in the truth: thy word is truth." Does John make Jesus here refer to the Old Testament scriptures, as the New was not yet written? Or does he refer to the truth that Jesus was then speaking while personally upon the earth? If so, and Jesus having gone away and having sent another, is that other whom Jesus sent possessed with a voice or is the Holy Ghost dumb? Does he speak to you now?

"For the word of God is living, and active, and sharper than any two-edged

sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." What was this "word of God?" It certainly could not have been the New Testament, as the Epistle to the Hebrews was of local interpretation and was not bound in a book till at least a hundred years after the ascension? What word of God was it that was active during this hundred years, if it was not the word of the Holy Ghost, the sent of Pentecost, who existed on the earth to will and do His own good pleasure?

"If ye call them gods unto whom the word of God came, say ye of Him whom the Father sanctified and sent into the world, thou blasphemest; because I said, I am the Son of God." What "word of God" was it that came here, and did not the Jews take up stones to stone Jesus, simply because, as they said, He, "being a man," made Himself God. If the Holy Ghost, in this day, can "do His will" in man, is it not true of such, that as Jesus was, so are they in this world?

"Making void the word of God by your traditions." Does Mark refer here to either the Old or New Testament by "word of God?" Is there any danger of people of this generation making the word of the Lord Jesus spoken in Mark's time a tradition and thus making void the word of the Holy Ghost? Mark said of this class of people in his day, Isaiah did well in prophesying of you hypocrites that "Ye teach as your doctrines the commandments of men"—"ye learn the commandments of God and hold fast the traditions of men"—"and many such like things ye do." Can this be said of this generation?

"The word of God came unto John the son of Zacharias in the wilderness." Was this word of God the Old Testament? It could not have been the New, as it was not yet written. Is God a respecter of persons, and would He come to John in the wilderness and speak to him so that it could be said that he heard the word of God, and not come to you and to me?

"And Jesus answered him (the devil) saying, it is written, man shall not live by bread alone, but by every word of

God." The reference here appears to be to Deuteronomy viii. 3, which reads "Man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord, doth man live."

And why is it that the revisers have struck this out of the New Version in Luke and left it in Matthew? Did Luke not say that man shall "live by every word of God" as written in the Old Version? or did the revisers think that man could receive no word from God except the Bible? or that the Holy Ghost was sent to repeat parrot-like the words that Jesus spoke?

"Now it came to pass while the multitude pressed upon Him, and heard the word of God." Of course it will be readily admitted that Jesus spake the "word of God," but will it be as readily admitted that the Holy Ghost, the third person of the Trinity, can in this generation speak to the multitudes without the Bible? Who was to teach the "many things" that Jesus said they could not yet bear?

"The seed is the word of God." Did Jesus mean that the seed was the Bible, that as soon as He had ceased speaking nothing more should be said, that woe would come upon anyone who added to the words of the Bible? This is the popular belief, and yet Jesus said just before going away that He had many things to say to His disciples but they could not then bear them, but when He, the Holy Ghost, was come, He would lead them into all truth. It is just as popular a belief that God cannot and does not speak to His children except through the Bible to-day. Then how many of the "many things" that Jesus had to say have been said? He did not say them, therefore they are not recorded, as Luke states in Acts, speaking of his former treatise (Luke), "the former treatise I made concerning ALL that Jesus began to do and to teach." And if Jesus only began His teaching, who has carried it on since, and when did it stop, or what real difference is there between the "Acts" of apostles that Luke chronicled and "Acts" of apostles to-day, or are there no apostles to-day, and is this according to the mind of God

that there should be none, that there should be no "Acts" to chronicle?

"My mother and my brethren are these which hear the word of God, and do it."

What "word of God" was it necessary to "hear" and "do" to become Christ's brother? Was it to hear only the words of the Old Testament which was written and the New when it should be written? Was the Holy Ghost to illumine the pages of these written words or was there an unwritten word of His own to each individual that it would be necessary to "hear" and "do" before being entitled to Christ's interpretation of brother?

"And they were all filled with the Holy Ghost and they spake the word of God with boldness." What word of God was it that those were ushered out of the upper room to speak? Was it the Old Testament—the New was not as yet written, nor was it for many years after? Or did God respect the 120 who tarried in some way that He will not respect you and me? Was it possible that the 120 could speak the very "word of God?" One would imagine that only God Himself could speak that. But this is the record and we believe it, because it is written and harmonizes with the other Scriptures—they even spoke the very "word of God" just what was according to the mind of the Holy Ghost who had just come.

"It is not fit that we should forsake the word of God and serve tables." What "word of God" was it that the disciples did not want to forsake? that they wished to continue in the ministry of? Was it the Old or New Testament—the New was not yet written?

"And the word of God increased." Was it the Old Testament or the New that increased? Or was it rather that those who were irrevocably abandoned to God increased, and consequently those who were able to speak it, or that the Holy Ghost could speak through, increased? We opine this latter was the increase of the word that is referred to, and it does not follow that the disciples did not cease to observe this word later.

"Samaria had received the word of God." "Gentiles also had received the

word of God." There must have been some one to speak the "word of God" in each of these cases. Is it the rule now-a-days that ministers speak the word of God? Dare they say, as Luke said of those who had been to Pentecost, that they are "all filled with the Holy Ghost" and that they speak the "word of God?" Every word and with boldness, even down to the sensationalism that abounds—are all the mighty appeals for money the "word of God?"—they are certainly in many cases made with boldness.

What word of God was it that Sergius Paulus called Barnabas and Saul unto him to hear? It could not have been the Old Testament as he was a man of understanding and likely well versed in the law. It could not have been the New, as it was not yet written. It must have been Saul and Barnabas filled with the Holy Ghost, speaking as they did at Pentecost the "word of God." As immediately after this the record is that Paul, filled with the Holy Ghost, fastened his eyes on Elymas the sorcerer who sought to turn Sergius Paulus from the faith and said: "Oh full of guile and all villainy, thou son of the devil, thou enemy of all righteousness, will thou not cease to pervert the right ways of the Lord?" This speaking is not unlike Jesus to the "generation of vipers." Has Elymas any lineal descendants living on the earth now, who will not cease to pervert the right ways of the Lord—the multitude on that day was against Paul? Is the great multitude against you to-day, or are you a representative of past instead of present and Pentecostal orthodoxy? Are you willing "to fill upon your part that which is lacking for His body's sake, which is the Church?" Assume that Calvin and Wesley and Cranmer and Ridley and Knox received a great deal from the Lord whereof we are glad; what about the "many things" that Jesus thought it impossible for them, like the disciples, to bear, and that He reserved for you and for me? Even we will not exhaust His reservoir of truth. Are we willing learners—willing to be taught independent of Wesley or Knox by the Spirit, if that be His will? Must the word of the Lord by the Holy Ghost

run the gauntlet of Calvin's Institutes or Wesley's ideas on Christian perfection? When He the God of all the universe speaks must we run to our human constructions called creeds and commentaries to see if what He says be the truth? Is this not absurd, and even why should it be necessary to prove all things in this connection by the word? Is this not making God a liar when He said "my sheep hear my voice," a stranger will they not follow. "Oh! earth, earth, earth, hear the word of the Lord."

H. DICKENSON.

ARE WE MISTAKEN?

Some years ago one of the editors of the *India Watchman*, in writing to the other, mentioned that he enjoyed the blessing of a clean heart, but that he could not claim that he had the baptism of the Holy Ghost. The brother editor confessed to about the same experience. We have more recently been searching deeply as to why it is that there is such a general testimony to the work of holiness, yet so few claim the real "baptism of fire." Of course it is easy to sing:—

"'Tis the very same power
They had at Pentecost."

But do one-tenth or even one-hundredth claim to have the full "unction from the Holy One," and do they show it by death-devotion and thorough soul-saving work?

During the past year we have been coming to the deliberate conclusion that the average "holiness movement" of the day is not up to the platform of New Testament experience. Are we willing to have this question searched out fully? It must be sometime. The secret of the matter is this: that but very few, even of advanced holiness people, have deeply searched out and faithfully applied such Scriptures as Rom. vi. 6; vii. 20; Coll. iii. 3 and similar texts.

Who is willing to undertake a thorough Scripture searching and heart searching upon this most important matter?—*India Watchman*.

The writings of the *India Watchman*

are continually quoted by all *orthodox* holiness periodicals, not only with approval, but with admiration. Even for this article we are indebted to one of these leading American publications.

This writer has deliberately come to the conclusion that "the average *holiness movement* of the day is not up to the platform of New Testament experience." In another part of the article he questions if one in a hundred of holiness professors illustrates said platform. And so the volume of testimony from holiness professors to the failure of the holiness movement to reach scriptural ideals is ever increasing, and it is our opinion it will continue so to increase.

THE CAMP-MEETING.

The ninth annual camp-meeting of the Association has now made its history. Onlookers might have attended this and all previous ones, and be puzzled to know what signs of improvement were made evident at the last of the series, and yet from the standpoint of those who belong to the movement and are really and truly a part of it, the improvement of this one over all the others was plain and distinct.

This feature of the meeting was the finished character of the work done. The consolidation of a large percentage of the Association into one solid mass was made so evident as to drive away all possible skepticism concerning the fact.

When strong work was called for on the part of any one, the rest, in place of taking counsel of their sympathies or of reasoning processes, directly and individually made their appeal to the Counselor Divine, and carried out His wishes. And so, with restful certainty, we pronounced judgment, and rejoiced as we beheld the outcome to be scriptural unanimity in our decisions.

But what a prolonged battle has had to be fought to secure this result! Reason, tradition and variable emotions have all stood in the way of the work of the Spirit, and have obstinately fought every inch of the ground; but at last they all have given away in so many that

now, even when we contemplate the situation from the human standpoint, we can heave a sigh of relief and fondly trust that less and less time will have to be spent in purging the body of Christ, and so greater time be given to those who are inquiring their way to the experience represented by the Association.

Formerly, when any prominent person in the Association gave evidence of not walking in the Spirit, after the scriptural pattern, enough human sympathy was aroused in the Association to form a party in behalf of the obnoxious one, and as against the spiritual. Hence a conflict of longer or shorter duration supervened. Indeed, said conflict went on till those who were carried away with their sympathy either learned to walk in the Spirit, or ceased to sympathize with said parties because of their openly manifested unspiritual conduct.

The history of these commotions will be interesting reading when it is written, and possibly they may become written history. But during all these tempestuous times, one after another has learned to walk alone with God, and hence the satisfactory result which we now see. We doubt if ever in the history of our camp-meetings a greater appeal was made to our human sympathies, and yet by each one going past these uncertain guides to the great Teacher, we were enabled to preserve the unity of the faith in the bonds of peace.

Work done in one part of the territory covered by the Association made its appeal to be recognized by all with a restful confidence which nothing but the true rest of faith could give, and at once the claim for unanimous recognition was allowed. This evidence of the unity of this movement was to us the chief feature of the late camp-meeting, and we, who have seen the commotions and antagonisms engendered by failure to walk with God on the part of many at former gatherings, may well be excused if we dwell upon this evidence of progress with extreme satisfaction.

And yet our satisfaction for the many is chastened with sorrow of heart for the few in the Association who have

failed as yet to grasp this way of unity in the Spirit, or at all events to illustrate it.

And yet even with respect to those, we cannot but rejoice in their greater safety because of this unanimity on the part of the many, for they will have less temptation to doubt the correctness of the decision of the many. Formerly the sympathy of a considerable section of the Association tended to prevent speedy work being done with those who found themselves out of harmony with the spiritual. Indeed, several have not, up to this day, been healed of their wounds. Now this plea is gone, and so parties, who either have mistaken the real character of the experience represented by the Association or who have drifted into legalism in any direction, can with less apparent humiliation acknowledge the correctness of the decisions in their case and elect to remain in the Association, expecting sooner or later to understand the whole matter. In the meantime, without open dissent, they can accept the situation of learners, but not of teachers in or representatives of the movement.

Another feature of the camp-meeting was brought out by the testimony of several. We refer to the direct agency of the Holy Spirit in bringing individuals to the camp-meeting, against their decided preference. One party declared that he came to the camp-meeting as if to his funeral; so distasteful did the act appear to him. Indeed, he would not have come had he not realized that it was a case of spiritual life or death to him. But having come, he could gladly testify to us all that it had proved to be a case of eternal life. Others testified of coming hundreds of miles, in the face of financial and other difficulties, which they would not have faced but for the fact that they felt that not to come would be direct disobedience to God.

We do not in this allude to leading members of the Association, but to parties who were not expected by others to be present, some of whom indeed came for the first time to an Association camp-meeting. These object lessons, which in such a startling form teach the particular superintendence of our work

by the Holy Ghost, are precious indeed, and cannot fail to increase, if possible, our confidence in the divine character of the work in which we are engaged.

There were also present many who hungered and thirsted after righteousness, and came to the camp-meeting because they were not filled, and it was our glorious privilege to minister to their need. Public testimony, public and private teaching were used of God for their benefit, and they went not empty away.

Between seventy and eighty came from a distance to the camp-meeting, and together we rejoiced in God and gladly did His bidding in all the work He had prepared for us, and so retained His approval whilst there, and departing carried the well-done of the Master with us.

The weather, although excessively hot at first, was on the whole favorable. The surroundings were pronounced on by all as desirable, and the facilities for entertainment, although now and then threatening to be inadequate, yet in the end proved to be sufficient, and so we have nothing but pleasurable recollections of the physical accompaniments of the gathering.

On the last day it was found that we lacked fifteen dollars of the amount needed to pay all expenses, and so a fifteen-dollar collection was called for and in immediate response fifteen dollars and thirty-one cents were given. Not more than five or ten minutes of time was taken from public services to arrange the finances of the camp-meeting. Bro. Woodsworth, who has had so much to do in church finances, pronounced it one of the most beautiful, financial incidents of his life. A couple of collections had been previously taken up at the request of parties who could not remain to the end; thus the thirty-five dollars needed to meet all demands were forthcoming with scarcely a ripple on the surface of the meetings. What a bagatelle is the money question in carrying on the work of the Lord!

In spite of the still greater distance of the site of the camp-meeting from the United States, several of our American friends cheered us with their presence,

most of them travelling long distances to be there. Burlington is no doubt the most convenient spot for Canadians we have yet pitched our tents on, and hence the only reason why we should at any time move back to the boundary line of the countries would be to make our camp-meetings more accessible to our American neighbors.

Apart from the rich spiritual feast provided for us at the public services, it was delightful to meet and fellowship with so many of the friends during the week's outing. Old friendships were revived and strengthened and new ones of great value formed, and thus, every way considered, we can look back to the ninth annual camp-meeting of our Association as a bright spot in our life, and as a decided era in the life of the Association.

ONWARD.

BY WARNER SNOAD.

In olden time the intellects profound
Imprisoned him who said the world went
round ;

Succeeding generations hailed a sage !
And are there none in these enlightened
days

Who with quick censure, or faint-hearted
praise,
Strike down the hand which strives to
turn a page ?

Prophetic souls ! who, born before your
time,
Catch the faint echo of the far-off chime,
Which Progress in triumphant anthem
rings ;

Who with keen eyes can pierce the veiled and
see
The glorious future of the pure and free—
Hear the soft rustle of the angel's wings !

Is there much difference betwixt them and
now ?

A martyr's halo for reformer's brow,
Then persecuted, now "misunderstood ;"
Still grey beards wag, and still the past
holds all

Her myriad followers in tightest thrall,
Whilst pioneers flash gleams of light and
good.

Work on, true souls, brave hearts, and clear,
calm eyes ;

Leave to the herd the right to criticise,
Their shallow censure, and their judgments
dense.

Time turns his hour glass ; the sands roll on ;
Lo ! ridicule and censure both are gone ;

"Fanatic folly" shines out "common sense."

GOD'S WAY CONCERNING MIS- SIONS AS REVEALED BY THE HOLY SPIRIT IN THE NEW TES- TAMENT.

A paper read at the Stratford Missionary Conven-
tion, Feb. 22nd and 23rd, 1892, by
Rev. B. Sherlock.

I cannot pass this question of mis-
sionary finance without pausing to admire
the grand independence of money as the
one thing needful, and *first necessity*, ex-
hibited by Peter when he spoke to the
lame man at the beautiful gate of the
temple. "Silver and gold have I none,"
said he. Anxiety for wealth on the one
hand, and trust in wealth on the other,
had been consumed by the indwelling
Holy Ghost. So untrammelled by the
influence of filthy lucre, and insulated
from the attraction of the world, divine
power of healing could flow through him
unhindered, and as he grasped the hand
of the cripple, a stream of invigorating
life flowed into him, and he "leaping up,
stood, and began to walk." And again,
when Simon Magus offered to purchase
the Holy Ghost from him, see the scorn-
ful, yet holy indignation with which he
thunders, "Thy silver perish with thee ;
thy heart is not right with God." Peter
in both these positions is but the em-
bodiment of the true Christian idea,
and his words the utterance of the nor-
mal Christianity of Christ.

Just here let me quote the words of
Cyundylam Jones: "The Pentecostal
Church had the water of life to give
freely to all who were in need. The
modern Church has cisterns in abund-
ance. What glorious cisterns are the
missionary societies of this country ?
They have silver pipes connecting them
with every country under heaven ; the

waterworks are laid to convey the water of life to every thirsty soul. But the results are seldom proportionate to the expenditure. The cisterns too often run dry. The coffers may be full of money, or they may be empty; but in either case Mammon claims the report to himself, and says to the assembled multitudes in the annual meeting, 'Without me ye can do nothing.'

As modern missionary effort is so largely concerned with the ten hundred or more millions yet unevangelized, let us look at the first entrance of the gospel into the Gentile world. After Peter's prejudices against the admission of Gentiles into the Church received their death-blow by the vision he saw at Joppa, the Spirit said unto him, "Behold three men seek thee." He goes with these men, and preaches to the gathered company at Cesarea, and "The Holy Ghost fell on all them that heard the word." Philip's converse with the Ethiopian eunuch, and that foreigner's conversion, is the result of the Spirit saying to him, "Go near and join thyself to this chariot." Quite a piece of missionary strategy that, to get one so near the throne of a foreign nation converted to the faith. Peter, in justifying himself before the council at Jerusalem for his action in admitting the Gentiles, based his plea on the fact that God had put them on the same level as the Jews, "Giving them the Holy Ghost even as unto us." That, in his estimation, was the unique and unquestioned peculiarity of a Christian, and that it was which furnished the true bond of unity between the two sections of converts. And after the council had completed its work, and settled the burning question of how far the law of Moses was to be binding on the consciences of Gentile converts, its decisions were sent to the churches in the form of a circular letter, which had this for its explanatory introduction, "*It seemed good to the Holy Ghost and to us.*" Yes, the Holy Ghost always first, first in the order of time, first in the order of thought, first in the order of authority, first in prompting the actions of apostolic men as individuals, supreme in settling the great questions of sin and holiness for all time to come. The words of Christ uttered previous to

the fulfilment of the promise of the Father were not appealed to either in the discussion as reported, or in the circular letter. The authority is this, "It seemed good to the Holy Ghost and to us." That is deemed by the apostles sufficient authorization, and it settled the question for the evangelists who labored among the Gentiles. It is by loyally accepting the Spirit's teachings that believers are led into the land of settled questions, it is by putting ourselves under His guidance that we are led, not into moot points, or disturbing and disheartening doubts, but into all truth.

But we read also of a gathering of prophets and teachers at Antioch, which city had then become a great centre of gospel power and light. What other previous design was in the gathering does not appear. But they "ministered to the Lord and fasted;" prayed, gave thanks, praised and talked to each other about Jesus, and allowed the dinner to stay in abeyance. While shut in from the noise of commerce and pleasure they heard the voice of the Spirit saying, "Separate me Barnabas and Saul for the work whereunto I have called them," and they did so, laying their hands upon these two in obedience to the Spirit's mandate so plainly given. "So they, being sent forth by the Holy Ghost, went down to Seleucia," is the way Luke begins the story of their mission.

In the modern sense of the word missionary, this was the first missionary enterprise on record. And the sequel shows that it was eminently successful. And in accordance with the Master's promise that the Spirit was to take His place as director of their movements, by guiding them into all truth, we here meet with His guidance, distinct, definite, intelligible and efficient.

Not long after this, Paul and Barnabas separate, Paul choosing Silas as his companion. Of these it is narrated that "they went through the region of Phrygia and Galatia, having been forbidden of the Holy Ghost to speak the word in Asia, and when they were come over against Mysia, they assayed to go into Bithynia, but the Spirit of Jesus suffered them not." Another instance of His guiding in the way of check and

prohibition, and selection of the place where, and people to whom they were to preach. And of course they were guided aright, and made no mistake. Had they trusted to reason and common sense, of which they had at least an average share, they would have done wrong. But that work was done by others in these parts, for Peter, when writing to the Bithynians and others, reminds them of what had been announced "unto you through them that preached the gospel unto you by the Holy Ghost sent forth from heaven." Nobody, it seems, in these days preached under apostolic sanction, who did not share the same fulness as the original Pentecostal baptism.

Thus intimately is the third person of the Divine Trinity identified with the missionary action of God and His people, in the first days and years of Christian history, even as He was identified with the first acts of original creation. Apostles and apostolic men, to whom the facts set forth in the former part of this paper were familiar, dare not put the Holy Ghost in any subordinate place, would not think of Him as a thing, an influence, an emanation, or an operation merely. They would not use a neuter pronoun in speaking of Him, they would not sing, as a modern poet teaches us to sing, "Yea, let thy Spirit in every place, *It's* richer energy declare." They would not *first* lay their plans and then call for the Spirit to endorse their human arrangements, assuming Him to be a servant helper instead of their divine director and guide. How is it with us in 1892? He spoke to them distinctly, and there is no hint anywhere that it was the divine plan that such distinct direction should ever cease. They were certain of the mind of God. Are we at the mercy of inferences and supposition? If Israel was led by God's pillar of cloud and fire, are we to be led by a comparison of the views of shrewd calculators? No; no! The Master said, "When the Comforter is come He shall abide with you forever."—*The Missionary Outlook*

THE most knowable thing on earth is our state of salvation, and yet many live in doubt of their acceptance with God.

IGNATZ LICHTENSTEIN,

CIRCUIT RABBI, TAPIO-SZELE, HUNGARY.

Augustine is reported to have said that the conversion of the soul is one of the greatest miracles. In our day, when so many are loth to believe in miracles, especially in regeneration, it is faith-confirming to have such a remarkable proof of this blessed experience as a subject of our present sketch.

Rabbi Lichtenstein was not only never surrounded by Christian influences, but never heard the Gospel preached, and never had intercourse with real Christians. He was trained in the strictest Jewish schools, and faithfully discharged for over forty years the duties of an orthodox Rabbi. He frequently spoke violently against the New Testament, which he regarded as the cause of the Anti-Semitic movement, and a copy of which he had angrily taken from one of the teachers in his congregational school.

This Hebrew New Testament lay over thirty years in his study unread. One memorable evening, when troubled about the religious, or rather, irreligious state of the majority of his brethren, he took the New Testament from the bookshelf, opened, and read it. Forthwith the "veil" was taken away. The effect which the Word had upon him he thus describes in his recent work, "Judaism and Christianity": "I felt myself strangely, wonderfully fascinated; a brightness, a flash of lightning passed through my soul. As though an electric shock had opened my blind eyes, I gazed with astonishment into the future. I felt as one who had recovered from a severe illness—as a prisoner released from his fetters, for I had sought thorns, but gathered roses; instead of stones I found pearls—celestial treasures; instead of pride, humility; instead of hatred, love; instead of bondage, liberty; instead of revenge, forgiveness; instead of enmity, atonement; instead of death, life—resurrection." He communicated this marvellous discovery to his wife and to his son, who was then a medical man in a royal hospital in Budapest. They not only rejoiced with him in this great

truth, but also encouraged him to make it known to his congregation, and to the Jewish community, the son promising the father to stand by him in every way, no matter what the consequences might be.

The Rabbi published, in quick succession, three pamphlets in German. Shortly after the appearance of these tracts, which were sold with amazing rapidity, a fierce storm of persecution broke out against him. The Synod of the Rabbis in Budapest called on him to withdraw his statements regarding Christ and the New Testament, or to be baptized, and thus leave his congregation. Lichtenstein did neither the one nor the other; and as to leaving his congregation, he replied that he would do so as soon as they could prove his teaching to be un-biblical.

As the Synod could not alter matters, it tried to induce the Rabbi's congregation to dismiss him; but as this effort was equally futile—most of the members being in full sympathy with him—enemies endeavored, and with success, to injure his staunch adherents and relatives in monetary matters. The Rabbi helped his afflicted friends as long as his small capital lasted. Just at that time his son, who had promised to be his stay, died—died with the name of Jesus on his lips. Not wishing to bring further calamity on his people, the Rabbi refrained from issuing other writings until the stress of the storm should pass over.

Representatives of various denominations tried to win his services for their respective churches, but he refused very enticing offers, believing that, for a time at least, he could as a Rabbi have more influence among the Jews. Thus he has remained in the synagogue. He has made the New Testament an obligatory subject in his congregational school, has been the means of leading several members of his flock to Christ, and has seen them confess their faith by baptism.

The Rabbi holds that the prejudices and ignorances of the Jews regarding the New Testament prevent them from reading it, and coming to the saving knowledge of Christ. He consequently considers it his main work to remove all hindrances, and lead them to the New

Testament. In his "Judaism and Christianity," he first tells of his own conversion; then he shows the oneness of the Old and New Testaments, proves that Isaiah liii. refers *only* to Christ; and as the spirit of the Old Testament—the foundation of true Judaism—is the same as the spirit of the New Testament, he appeals to his people thus: "Join them one to another into one stick, and they shall become one in thine hand." (Ezek. xxxvii. 17.)

The Rabbi's references to Christ are clear and beautiful. He says that he never thinks of this God-man without being enchanted, and asks the Jewish teachers, "Why do you hesitate to give the great Prophet and the true Shepherd the right name? Why does courage fail you to proclaim openly that the law was given by Moses, but grace and truth came by Jesus Christ?" And the booklet closes with the words: "The Talmud is being translated; Jewish poetry, Jewish learning popularized; and the New Testament translated into the holy language. Now, should not the Jews search the New Testament in order to know Christ? Truly, he who knows Him must love Him; he who loves Him must honor Him; he who honors Him must adore Him; and he who adores Him understands when He says, 'I and the Father are One.'"

Though many Jewish papers write bitterly against the Rabbi, they cannot touch his noble, unimpeachable character. His enemies have often tempted him, and always found him immovable. Only lately a Jewish deputation offered him a considerable sum of money and a yearly grant, if he would undertake not again to speak or write about Christ. To this he replied in the language of Num. xxii. 18: "If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God."

The Rabbi is held in the highest esteem by his congregation, and by all who have the privilege of knowing him, for he is not only learned, modest, and amiable, but also most conscientious and godly. He is full of hopes that he is called by God to remove the hills of prejudice, to fill up the valleys of ignorance, to pre-

pare the way for the acceptance of Christ by his people. Referring to the ill-treatment of which he has been the subject, he writes :

"They have been dark, sad, painful, miserable years which I have lived since the publication of my three brochures. I have been threatened, coerced, attacked by exalted authorities; condemned and cast off by my venerated elder brother, the guide of my youth, the example of my life; scoffed at, slandered, held up to suspicion, indeed, grieved and wounded in my holiest feelings. One Jewish editor has generously forgiven me as insane!"

Rabbi Lichtenstein's conversion gives all lovers of God's ancient people new reason to praise the Lord God of Israel, "Who only doeth wondrous things." It is a new proof of the Gospel's power, a new encouragement to continuance in labors of faith and love for this nation; and, moreover, it is a call to the Church of Christ for prayer, that the Rabbi's endeavors to lead the Jews to the New Testament, and thus to Christ, may be blessed, so that soon all Israel may be saved, and again become a blessing to the world.—*The Hebrew Christian.*

BISHOP TAYLOR.

It will be remembered that an attempt was made, at the last General Conference of the M. E. Church, to cripple the work of this apostolic man, by charging his salary to a fund from which he could not conscientiously accept pay. This attempt apparently succeeded, hence the appeal, which he made through *the press*, for an extension of the circulation of the *African News*, to meet his personal expenses.

However, at the last moment, yielding to this pressure, the Conference reconsidered its work, and left the Bishop to return to his African charge, unfettered by its acts. His salary is now to be paid from the regular Episcopal fund.

All true reformers must expect to accomplish their God-given missions in the face of opposition from friend and foe; "for a man's foes shall be they of his own household."

THE GUIDING HAND.

On another occasion, I was in great need of summer clothing previous to leaving London. I was then in the suburbs, where very few warehouses likely to furnish all I required existed; and being, from ill-health, unable to reach the city, I spread the matter before Him who has told us, "Without me ye can do nothing." I told Him all I needed, and I prayed Him to guide me to a shop; and furthermore prayed that I might procure the articles near at hand, being unfit for the fatigue of shopping. I was leaving for the country on Monday; this was Saturday.

I sallied forth, and walked to the end of the long street, passing a little shop close to my lodgings. It was a draper's, mean in appearance, having but one window, in which only a few articles were exhibited. I did not pause to ask if He would have me enter, but, judging by outward appearance, walked on wearily to a large showy shop at the extreme end of the street. The shopkeepers would not give themselves the trouble to seek for the first item on my list, and were withal so disobliging that I was led to exclaim in my heart, "Why is it thus with me?"

I walked very slowly back. In again passing the mean one-windowed shop, the thought flashed through my mind, "Can it be possible I am to go in here." To prove it, and gather some light on my way, I entered, inquiring at the same time for one of the least likely articles on my list. A pale-faced woman in mourning, who was attending to a customer, looked at me, requesting me not to stand in the cold wind rushing through the shop, but to enter her parlor, and allow her to wait on me there. I did so, and she soon joined me.

I gave her the list. After carefully perusing it, she said: "You must not judge by what you see. I have, it is true, but a very small shop; but I have a warehouse, and a good connection, so that I do not keep articles for show. If you will wait here, I will bring you all you require in a short time."

She left me, and as I glanced round the room a well-worn Bible and hymn-

book met my eye, with other signs of a life not confined to this world and its interests, which afforded me matter for thought and praise until her return, laden with goods. She counselled me with a disinterestedness quite uncommon, examining and criticising the materials as if she understood my wants and requirements. When I paid the amount, she gave me the receipt with a bright smile, and clasping her hands in thankfulness, her upward glance told from whom she had taken the gold.

"That is like my Father," said the shopkeeper, joyfully. "He a'ways sends me double on Saturday, because He knows my need, and that I cannot work on Sunday. This He has done for me and my family ever since I became a widow, eight years ago."

Then she went on to speak of His faithfulness to His promises, and His care for the fatherless and widow; and them that have no helper; and between smiles and tears enumerated many a deliverance, and many unexpected blessings since she had cast all her care upon Him. So we communed together, not only of the Kingdom, but of the King Himself, rejoicing that His overruling hand had brought us to behold how good it is to trust in Him.

Before leaving I offered her a few tracts, suggesting that she would have opportunities of circulating them where I should not. She accepted them gladly, and then, opening the drawer beneath the counter, she pointed to the provision already there, and as I read the titles I thanked God, and took courage.

Twelve years have gone by since that day's purchases were made, and some of the articles remained with me until recently, when, in giving them to a young Christian, I narrated the blessing I had found in following the leading of the Lord; and thus through one of the commonest events of daily life, she was able to apprehend the blessedness of seeing Jesus in the way.—*Anna Shipton.*

MANY things we will never be able to know; but that we are saved, all can and should know beyond the shadow of a doubt.

AN ADVENTUROUS LIFE.

THE REMARKABLE CAREER OF THE LATE BRO. K. V. ECKMAN—TRAVELER, SOLDIER AND SAILOR—A BATTLE WITH ROBBERS—THE "BLACK BOTTLE"—CONVERTED AT LAST HE WORKS NOBLY FOR CHRIST TILL DEATH.

BY ERNEST O. HARRIS.

The late K. V. Eckman was born in the island of Gottland, east of the coast of Sweden, in the Baltic Sea. For some service rendered to the King of Sweden in a time of danger his forefathers received a title of nobility; and Bro. Eckman has said that there was a suite of rooms in his father's house which were kept for the use of the king whenever he visited that part of his realm. While attending school on the mainland he, in company with some of his fellow-students, took a trip on his yacht to some pleasantly situated grounds, and while they were eating their lunch they were

JOINED BY A PRINCESS

(I think the name was Eugenia) who seemed to be pleased to meet them. She was also much pleased with the yacht; so Bro. Eckman had it fitted up, and made her a present of it for the summer. When he was still young his mother died, and losing in her his best friend, and the only one who understood him, he took money that she left him, and started to England where an uncle of his was living. After spending some time in England (where he learned his trade), Germany and Belgium, he finally went to Australia. His life there was rather wild, but after earning about \$500 he started for Sydney, intending to go home. At a way station he got off to obtain food, and the train went off and left him. On making inquiry, he found a train would be due in a short time, but would pass by that station and stop at one several miles distant; so he concluded to walk to that place and catch the train there. He noticed some men in the station who had got off when he did, but paid no attention to it till he was some distance on his way, when his attention was called to the fact that

they were following him, by one of their number stepping up and commencing to talk. He at once surmised that all was not right, and said to the fellow, "What do you want?" The response was, "We will show you." Thereupon Bro. Eckman backed up to a tree and

BOTH SIDES OPENED FIRE,

one against six; and it continued till he had exhausted the loads in his gun, and his two revolvers. Then a shot from one of the men brought him to the ground, but not before he had killed two of the robbers. When he recovered consciousness he found himself in the hospital at Sydney, and was told that he had been found by a farmer, stripped of money and clothes and had been brought in an unconscious state to Sydney.

He served six months in the Zulu war, but not liking it, left when his time was up. While there he had a young German lad for a companion, who got very homesick and announced to Bro. Eckman his intention to desert. He tried to dissuade him, as his time of service was nearly up, and plainly told him that if captured he would be shot. This had no effect upon the mind of the homesick boy, who deserted,

WAS CAPTURED, AND SHOT.

During his travels he got to Chili and while there was taken down with rheumatism. After spending eight months in the English hospital, or till his funds gave out, he was taken to the Chilian hospital which was free. The Sisters of Charity cared for this hospital, and when they considered a case hopeless, it was said, would give the patient a draught from the "black bottle" (poison), sew his body up in a sack and sink it in the river. He understood enough Spanish to comprehend what they were saying, and found that they were talking of giving him a draught from the "black bottle," so when an old shipmate came in a short time after, he called him to his side and requested him to call the Swedish consul. It was done, and when the consul arrived Bro. Eckman told him what was in the wind, and asked him to write to his father and tell him how and

where his son died; but instead of complying with the request the consul had him removed to a private house and cared for. In the course of several months he was able to get around. Then his greatest anxiety was to get away, so when a vessel came in port, he shipped; but before the vessel left, his weak condition was discovered and he was put ashore. In a short time, however, another vessel put in in search of a hand, and again he shipped, and this time got well out to sea before he was found out. Of course the captain was angry, as Bro. Eckman could do nothing till Cape Horn was rounded, and they had reached tropical seas. Then he was able to do his duty, and did it to the satisfaction of the captain.

He then went to England and from there to America where

HE WAS CONVERTED,

and from which place he, in company with twelve others, sailed for Africa on December 13th, 1888.

With his work and death, the readers of this paper have been made familiar, so the facts need not be repeated here. I received the above history from his own lips, while with him at Sass Town, on the Kroo Coast, Liberia, and thinking it might be of interest to the readers of *The African News*, have written it out for publication.—*African News*.

HUNTING AN HONEST MAN.

Diogenes, looking in the street with a lantern for an honest man, had a sort of imitator in a wealthy citizen of Paris, who died recently.

Having a fortune of twenty thousand pounds, and no heirs, this man resolved to bequeath his money to some person who had proved to be perfectly honest without any motive or policy. He had retired from business, and spent his time riding up and down Paris in omnibusses. He always stationed himself near the front part of the interior of the omnibusses, where he would have the opportunity to pass up to the driver the fares of the passengers, and hand back the change.

Frequently, when the change was of a character to admit it, he quietly slipped into it, after the driver had put it into his hand, a fifty centime piece, and awaited the result.

At last, one day, when the elderly cynic had slipped his usual small silver piece into the change for a five-franc piece, and passed it to a young working girl who had entered the omnibus, he was delighted to hear her say in a clear voice to the conductor :

"But, monsieur, you've given me fifty centimes too much."

The old man said nothing, but made inquiries about the young girl, and ascertained her name, family and circumstances. He made a will, entirely unknown to her, bequeathing her all his property.

Lately, he died, and the young woman came into possession of her benefactor's fortune of £20,000.—*New York Witness.*

SIGNAL ANSWER TO PRAYER.

For the facts in the following narrative I am indebted to Paul Orr, Esq., an elder and pillar in the church of Ozark prairie, near Springfield, Mo.

Before the completion of the San Francisco railroad from St. Louis to Springfield, Mo., nearly all goods brought to Springfield came by way of Sedalia on the Missouri Pacific road. This involved a journey of more than one hundred miles. Stage ran daily, and many teams were employed in the commerce. Mr. Orr, at the time I write, left Springfield loaded for Sedalia. He and his company came on an evening to the banks of the Pomme de Terre river and made their camp for the night. The evening was delightfully serene, there was not the speck of a cloud in the heavens.

Between midnight and morning they were awakened by vivid lightning and the roar of a cyclone in the hills beyond the river. The cloud extended over a small space and was in a few moments gone. Soon the night was quiet as before. As the day dawned Mr. Orr and his companions started on their way and when they crossed the river they found that great trees had

been uprooted and thrown across the road. Hours were spent in cutting their way through the entangled and broken forest.

On the summit of the hills overshadowing the river had stood a hotel owned and kept by a Mr. Kelley. This was the principal and most popular house on the road. The house was large and offered to weary travellers an inviting rest. It was encompassed with a beautiful grove of forest trees giving forth a delightful odor and breathing of peace. Mr. Kelley had been prospered. He every year added to his farms and multiplied his cattle. But he was far from being satisfied. Near him on the border of his lands in the valley of the river lived a widow and her three small children. Her husband, for a long time a feeble invalid, had years ago taken possession of the land on which she now lived and had a squatter's claim, intending to obtain in time a Government patent, but protracted illness on his part left the family the barest livelihood. At length death came as an angel to the poor sufferer. The widow had the sympathy of all the neighborhood. She had secured the goodwill of all who had witnessed her industry and care of her sick husband. She was regarded as a woman of eminent piety and unwavering faith in the blessed God.

After the death of her husband, Mr. Kelley, who had long desired that rich bottom land, proposed to the widow that he would pay her for her claim, urging that she could by no possible effort support herself and children on the land and pay the Government for a patent. She refused to accept his offer, for it had been the home of her husband and it was the only place in the world which she desired for her children. For a time Kelley waited, hoping that the expense of clearing out the land and the severe labor of the summer would induce the woman to accept his offer. But as time rolled on the widow was no less determined to retain and redeem her home.

In the meanwhile the land became to Mr. Kelley more attractive and he determined no longer to pity the woman, but he sent to Washington and obtained the patent for the land in his own name.

Soon came the notice from Mr. Kelley that he had purchased the land and wished immediate possession. To this the woman paid no attention, but betook herself to more earnest prayer.

In a few days Mr. Kelley and an officer appeared and proceeded to put the woman and her property into the road. They were followed by a number of the neighbors who wished to see the end. Kindly as was possible they removed the woman from her cabin and piled up her household goods beyond the fence in front of her house. As the neighbors stood around not silent in their indignation and sorrow, the widow kneeled by a chair in the midst of the piled up furniture, and appealed to the God of the widow and the fatherless to defend her. She asked that no sickness or bad calamity might fall on Mr. Kelley or his, but that his heart might be softened and he might repent of the wrong he had done to a poor, defenceless woman. In the midst of the prayer Kelley and the officer left. Immediately the neighbors removed the furniture into the house and reinstated the widow in her home.

The next week after the scene described came the cyclonic storm witnessed by Mr. Orr.

When Mr. Orr and his companions reached the summit of the hill on which the hotel had stood they found all the trees of the park and orchards shattered and torn out by the roots. Of the house nothing remained only the lower floor of a bed chamber, and of this not a board had been torn, and in the midst of it stood a solitary bedstead on which a traveller and his wife had rested the previous night. And while the house and outbuildings were all swept away not a member of the family was injured.

When Mr. Orr reached the place where the house had been, he found Mr. Kelley, his family, and many of the neighbors gathered in the midst of the ruins. All assembled were as solemn and awe struck as if they had seen the rider on a pale horse. After a few moments of conversation Mr. Kelley invited Mr. Orr to go with him to the house of the widow, and many of the neighbors attended them. When they came to her door she met them. Kelley called her

by name and said: "Mrs. Vance, I am no longer going to fight with God. He is on your side. Now I deed the land to you, and all I want is the money I paid for the land to the Government; and from this day I will be a good neighbor to you and help you as a brother." And before the widow could find voice to thank him he turned and walked rapidly away. Soon the silence was broken by the widow pouring forth to God the words of thanksgiving for her deliverance. All around were moved and many exclaimed, "Surely here is the finger of God." Before the neighbors dispersed there was raised a sum sufficient to pay Mr. Kelley for the land. Thus in a few hours was secured to the widow and her children the homestead which without the intervention of Providence in the way described, would have required years of the most painful trouble and sacrifice to obtain. She realized more vividly than ever that often behind a frowning Providence, God hides a smiling face. Oh, how much we lose by not trusting God. Oh for the faith which removes mountains!—*Watchword.*

A HYMN STUDY.

"Blest be the tie that binds."

This hymn has been in general use for over a hundred years. It has been called "the best poetical expression of the sentiment of Christian brotherhood in the English language." It was written in 1772 by the Rev. John Fawcett, an English Baptist of Yorkshire. At the age of sixteen he heard Mr. Whitefield preach, and under that sermon he was converted. He went into the ministry of the Baptist Church, and with such zeal and far-reaching sympathy as gave him blessed results. After serving a little Yorkshire church for seven years he was called to an important church in London. He preached his farewell sermon, packed his goods in wagons and was ready to go. His loving people gathered about him, and "men, women and children clung around him and his family in perfect agony of soul." Greatly affected by these expressions of sorrow, Dr. Fawcett and his wife sat down on

one of the packing cases and wept bitterly. Finally Mrs. Fawcett exclaimed:

"O John, John, I cannot bear this! I know not how to go!"

"Nor I either," said the good man; "nor will we go. Unload the wagons and put everything in place where it was before."

The decision was hailed with tears of joy, and a letter of explanation was sent to London. He then took up again his Yorkshire work, receiving a salary of less than two hundred dollars a year. He wrote the hymn as a memorial of this experience.—*Sel.*

UNFIT FOR SERVICE.

One night, 'twas a Saturday evening,
I sat alone in my room,
Watching the fading daylight,
And the steadily gathering gloom.

And I longed and watched for an op'ning,
A word for my Master to say,
Ere the twilight gave place to darkness,
And the week had died away.

I knew that there had been moments,
Afforded me through the week,
When I might have witnessed for Jesus,
But I hadn't the heart to speak.

And now, when I would have spoken,
The privilege was denied;
So I went, in my sorrow, to Jesus,
"And why is this?" I cried.

Ah! the Master knew all about it,
So He said, and I knew it was right.
"The tool is too blunt for service:
I cannot use it to-night."

Oh, Christian, learn well this lesson:
We can only be used by God,
When oneness with Him has fashioned
Our mouth like a sharpened sword.

The shaft to be used must be polished,
Must be hid in the Master's hand;
The arrow while hid in the quiver,
Must be sharp to perform His command.

Then polish and sharpen me, Master,
Though painful the process may be;
And make me an instrument fitted
To be used any moment by Thee.

—*Sel.*

GOD GUIDING.

O Lord, God the Father, Son, and Holy Ghost, Three-one God. We thank and adore Thee, we praise and bless Thee, for Thou, by Thy divine love, mercy and compassion, guiding us to know that all who love to obey Thee constantly in sincerity, justice and truth, by what we can clearly understand of Jesus Christ's teaching especially; the Holy Spirit guides us to use the talents that God has given us, of wisdom, understanding and freedom, to overcome improper desires of thought, word and deed; and be determined to live and walk in holiness conscientiously, according to God's commands and precepts, trusting entirely in Jesus Christ saving us. And the Holy Spirit watches over us and in us, as we use our freedom, and when we do not know what to do, if we are not presumptuous, He guides us how to think and do for the best for our soul's salvation here, and hereafter eternally.

And the Holy Spirit guides us to love to obey God, and to know that we are living and walking with God, independent of the opinion of others, and that we are doing the best according to our circumstances, pleasing to God and satisfactory to ourselves.

WM. L. PYE.

Sherbrooke, N.S., Aug., 1892.

THERE is a strange dualism in the nature which should be at unity with itself. Alternate paroxysms of fear and hate, and love and adoration—a preternatural insight and a reckless disregard of the conventional restraints of life—wild or ceaseless cries, or persistent and sullen silence—these features our Lord looked on with infinite compassion, and made it one chief object of His work to heal the evils which thus met His gaze. And it was seen that His word was with power. The disorder was, in the main, spiritual, and yielded to spiritual, and not to physical, remedies.—*E. H. Plumpton, D.D.*

AN unfaithful man injures himself more than anyone else. Self-interest should prompt to fidelity.

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