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Rev. Wm. L. Johnston - July

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# The Expositor



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### CALENDAR OF HOLINESS MEETINGS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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### 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. IX.

MARCH, 1891.

No. 9.

## HE CARETH FOR THEE.

“Casting all your care upon Him, for He careth for you.”—1 PETER v. 7.

What can it mean? Is it ought to Him  
That the nights are long and the days are  
dim?

Can He be touched by the griefs I bear,  
Which sadden the heart and whiten the hair?  
Around His throne are eternal calms,  
And strong, glad music of happy psalms,  
And bliss unruffled by any strife,  
How can He care for my poor life?

And yet I want Him to care for me,  
While I live in this world where the sorrows  
be.

When the lights lie down on the path I take;  
When strength is feeble, and friends forsake;

When love and music that once did bless,  
Have left me to silence and loneliness;  
And life-song changes to sobbing prayers—  
Then my heart cries out for a God who cares.

When shadows hang o'er me the whole day  
long;  
And my spirit is bowed with shame and  
wrong;

When I am not good, and the deeper shade  
Of conscious sin makes my heart afraid;  
And the busy world has too much to do  
To stay in its course and help me through,  
And I long for a Saviour—can it be  
That the God of the universe cares for me?

Oh, wonderful story of deathless love!  
Each heart is dear to that heart above;  
He fights for me when I cannot fight;  
He comforts me in gloom of night;  
He lifts the burden, for He is strong;  
He stills the sigh and awakens the song;  
The sorrow that bowed me down He bears,  
And loves and pardons because He cares.

Let all who are sad take heart again;  
We are not alone in our hours of pain;  
Our Father stoops from His throne above  
To soothe and quiet us with His love.  
He leaves us not when the storm is high,  
And we have safety for He is nigh;  
Can it be trouble which He doth share?  
Oh, rest in peace, for the Lord does care!

—*The Christian.*

## CAN THEY WHO ARE NOT SPIRITUAL TEACH THOSE WHO ARE?

In the February article under this heading we showed, we trust, with sufficient clearness, that a pastor, however desirous, could only teach spiritual truths up to the measure of his experience, and that, therefore, one who was a seeker of the gift of the Holy Ghost, or who professed unbelief in the Pentecostal experience, could not teach another who walked in the Spirit concerning the nature of that walk. But, as intimated in the same article, this fact did not preclude such an one from proving a helpful teacher in other matters.

For example, a minister, if he is a well-read man and a faithful student of the Scriptures, will certainly bring out many a thought and concealed fact connected with the letter of the Bible which the listener, through lack of time or education, could not otherwise acquire. That this is no small gain all will readily admit.

Again, presuming that his experience of converting grace has been clear, his teaching concerning this thing may also be clear, and the hearer can rejoice with unfeigned joy in his teaching and aid him both directly and indirectly in his

efforts to spread this part of the Gospel. It is true that he will be called to grieve over much legalistic thought, which may unconsciously mix itself up with even this part of his work through his want of personal acquaintanceship with the Holy Spirit. But, on the principle of a part of a good thing being better than none at all, he can rejoice in what of good is thus being done, even when grieving that the whole symmetrical Gospel is not forthcoming.

Still, again, he can rejoice over his emphatic preaching of the commandments, even when accompanied with the thunderings and lightnings of Sinai; for to all out of Christ the law is the school-master, and is, or should be, in universal demand, lash and all, even as Wesley hath it:—

“ If mercy will not draw,  
Then by Thy terrors move,  
And keep an humble soul in awe  
That will not yield to love.”

To preach the gospel of freedom from the law to any who are not walking in the full-orbed Pentecostal experience is to preach lawlessness in its worst form. Hence it is that we should rejoice greatly when they who do not walk in the Spirit teach the letter of the law with painstaking exactness, and enforce its claims with all the pains and penalties which are connected with the least breach thereof.

So, too, the involuntary sighing over necessary failure, whether brought out in aspiratory prayer, or in bitter self-upbraidings, or in tearful petition, should ever be regarded and rejoiced over as an evidence of simple honesty. It is true that these signs of the absence of the fulness of the Spirit, as they smite on the ear with wearying iteration during weeks, months, and even long years of monotonous utterance, test and try to the utmost the listener; but even here patience can be permitted to do its perfect work for our good to edification. And when it is the evident will of the Lord that we spend much time as simple listeners, all this will have its appropriate place in our life, as we learn of Him who is meek and lowly.

But is there any rule compelling the

spiritual to spend much time in these surroundings? None but the law of the Spirit to each individual. He who walks in the Spirit shall always know for himself just how much time thus to spend, and by no other means can he correctly know. And so it follows that the conduct of no two must necessarily be alike. It is sufficient for us to know that he who stays and he who stays not are equally right and doing the will of God, if so be they follow their Guide in thus acting.

But what if the pastor, in all his teaching, discriminates against those who walk in the Spirit? Now this discrimination can be done in many ways. It can be done by attacking the doctrine itself or some of the necessary inferences or details thereof. It can be done, in intention, by giving heed to some second-hand, untruthful reports, and on the strength of them dress up a man of straw at which to fling his arguments and epithets. But even under such circumstances, there can be no rule laid down for another's direction. He who walks in the Spirit will know exactly what to do, and will act in cheerful obedience, whether to be absent or present, whether to be silent or not; whilst under all circumstances he will not only know and do the perfect will of Heaven, but will realize that *good* is the will of the Lord as far as he is concerned, and that outside of him all things are working together for the good of all who love God, and still outside of this circle of blessing, all things, so far as God is concerned, are worked on the plan of mercy and love to all. With unwearied effort, God works so that individual man may be placed in circumstances the most favorable possible for his spiritual welfare. And so the exhortation will ever be heeded by such. “Dearly beloved, avenge not yourselves, but rather give place unto wrath: for, it is written, Vengeance is Mine; I will repay, saith the Lord.”

But again, what if there be direct, personal attack from the pulpit, and unconcealed efforts to drive away those who have the Pentecostal testimony? Now, it has again and again been just here that revivals of the work of the

Spirit have been checked, and ever after exhibited a stunted growth. No action of pastor or church can set aside the law of the Spirit as no longer binding on individuals. The fact that churches group individuals in their dealings with them does by no means unite them into groups for combined action. Hence it follows that, even in such cases, concerted action is not necessarily the outcome of walking in the Spirit. Therefore, it may happen, and doubtless often will happen, that one will act, under these circumstances, after one pattern and another after another.

But should they who walk in the Spirit, under the most aggravating circumstances, combine after some human thought, where each one would not be independently led of God Himself, then would the elements of another sect appear, and the further history of the conflict would be that of *two* sects contending on precisely the same plane of action. That this may be the history of sections of this movement is amongst not only the possibilities but even the probabilities, that the whole movement might have such a finale is as possible as that it might cease to be the movement which it now is, but no more possible than that.

Now, the conclusion of the whole matter is an illustration of apostolic language, "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." For this language implies a condition, viz.: that we can only claim real possession of *all* our surroundings when we have the relationship to Christ that He exhibited towards the Father when in this world. He always did the will of His Father. So we, if like Christ in our individual walk in the Spirit, appropriate all our surroundings, whatever be their character, as an heritage of blessing, and there can be no *mutual* antagonisms, whatever may be the attitude of pastor or church members. But he who ceases thus to imitate Christ immediately may become one of the parties in a quarrel, whose end must be bitterness of soul and widespread disaster.

## BEARING THE CROSS.

There is such confusion of thought connected with this subject, that we readily comply with the request of a correspondent to write somewhat lengthily upon it.

For the sake of clearness we will mention, first, the Scriptural ideas connected with the words, as we apprehend them, and then the unscriptural notions which clamor for incorporation with them, thus making the confusion alluded to.

Bearing the cross, as discoursed about in the New Testament, is a very serious matter, indeed, much more serious than the general ideas which prevail concerning it would imply. Jesus, on many occasions referred to the subject, and always made His life and sufferings an example of what it meant. And be it remarked, He never referred to a time when His cross would lose its truthfulness as a description of the pains and penalties connected with His service. Therefore, we maintain that it is still planted at the entrance of the narrow way, and above it, in flaming letters, is read, "*No cross, no crown.*" Crucified to the world still means antagonized bitterly by every worldly tendency, both in Church and State, yea, and in family and friendship circles.

Does not the pulpit and the religious press charge the Church with worldliness? and does not the laity fling back the charge upon the pulpit? Then be assured that every particle of that spirit of the world in pulpit and pew will be a crucifying spirit against him who walks in the footsteps of his crucified Master.

Taking up the cross and following Jesus is not like taking a header into the chill waters of a lake, with the understanding that after the first plunge the chilliness will be a thing of the past, for, as Christ said, the cross is to be taken up *daily*. Hence it is evident that the crucifying spirit is an ever-existent one, and ceases not to drive its torture-producing nails while life lasts; nay, delights to plunge its spear into the body after the vital spark has fled.

What we mean by all this in plain, prosaic language is, that he who accepts Christ as his Saviour, and walks in His

footsteps, obeying every moment the Comforter, whom He, Jesus, has sent to represent Him in His followers, must count on relentless persecution from most, if not all with whom he comes in contact who do not follow Jesus after the same pattern. And, mark the words, this persecuting spirit will only stop short of the death penalty because of its inability to inflict it. Hence it will not hesitate to do its utmost of injury against the objects of its persecuting hate.

Wherefore, as it was in the days of the first Christians, so now, when we exhort men and women to deny themselves, take up their cross and follow Christ, we virtually invite them to face a cross only slightly, if at all, lessened in weight, as compared with the cross which Jesus planted before His disciples in the days of His flesh. And we well know that He who would have shrunk from the cross of blood in the early days of Christianity will now shrink from the cross which stands connected with walking in the Spirit in the Pentecostal sense.

We have already seen so many who, attracted by the joy which is in the Holy Ghost, had commenced this spiritual life, turn away from it when they began to realize how rugged the cross was, that human prudence alone makes its demand that we henceforth imitate our Master fully in presenting the cross of shame to all who approach the subject with serious thought. We hesitate not to say to all such this cross is vastly heavier than they can even imagine, and there is not a particle of sentiment in the words of Christ when He says: "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple."

Some have toned down the apparently hard condition imposed on the rich young man who came to Christ. But we maintain that that one condition, hard as it may seem in this money-loving age, is light in comparison with all that is represented in the cross of Christ. Hence there are no tests which can be invented by the ingenuity of man which can be too keen or far-reaching to be out of place at this the threshold of the Christian life.

Now, we frankly admit that all this is shocking in the extreme to modern sentiment, and will not be readily accepted as Gospel. But we challenge any and all to compare these thoughts with the clear, unadulterated teachings of Christ Jesus, and then see if they could truthfully soften down any part of it.

In a word, then, the taking up the cross means so surrendering to Christ as to accept the possibility of God in the person of the Holy Spirit teaching us *personally* what to do, and then yielding prompt obedience when He calls for any and every form of deprivation, and with the full understanding that this action on our part will separate us from all who do not thus walk, and, generally speaking, turn them against us in persecuting hate.

Now, whilst this is the true Scriptural idea of bearing the cross, there are many human counterfeits in the Church visible, which tend to bewilder many and ease the consciences of not a few. They can all be traced back to one and the same origin, viz., the effort to substitute the letter for the spirit; for to the natural man, the way of the Spirit always seems harder and more forbidding than the way of legalism.

Who would not consider it a heavy cross, indeed, to have to imitate the practices of the religionists of Christ's day—numerous fastings, long prayers, minute tything, singularity of dress, and punctilious observance not only of the laws of Moses, but of a multitude of additions thereto. There is no cross gotten up by any sect to-day, not excepting the Free Methodists, the Salvation Army, or the Menonites, which will compare with the self-denying ordinances of the strictest sect of the Pharisees; and yet it was before these very persons that Jesus Christ erected his cross of shame, and proclaimed that it, in the comparison, was vastly greater than any which man could devise. From all which we infer, that it is entirely a misnomer to call Christian testimony, plain dress, street parades, short rations, giving, or missionary work, the cross of Christ. These all may be made deadly rivals of the true cross, but can never be made a substi-

tute therefor without bringing spiritual death in their train. They who think them to be crosses have not yet taken up the cross of Christ, or, having taken it up, have flung it down again, and are not now *bearing* the cross.

### THE RESULTS OF CROSS-BEARING.

When the cross of Christ is really and truly borne, then, although the nail points really hurt, and the mocking and jeering of former friends, and those reckoned the excellent of the earth, cut to the quick, nevertheless, there follows the perfect fulfilment of all Christ's promises concerning peace, joy and rest, until the cross itself seems to change its character and becomes the insignia of Heaven's royalty.

It was under the very shadow of the cross, that Jesus said, "*My peace I give unto you.*" It was whilst bearing the cross that Paul could write to others, "Rejoice in the Lord always, and again I say rejoice," and say of himself, "I have learned in whatsoever state I am therein to be content." Yes, although the cross is fully as heavy as Jesus proclaimed it to be, and many generations of professed Christians have failed appreciably to lighten its weight, yet, to those who really bear it comes a reward both here and hereafter worthy the name and dignity of Him for whose sake the cross is carried.

Now this eternal weight of glory cannot be realized by any who merely experiment with the cross, or by those who are temporarily testing its weight, but it always comes to him who, having counted the cost for time and eternity, takes it up once and for all and rests in the certain knowledge that his attitude before God is that of an eternal, glad surrender—a surrender which is practically exemplified in absolute obedience to the Holy Spirit as his only guide and teacher for every consecutive moment of life's history. To such an one, and only to such, is revealed what "eye hath not seen or ear heard or heart imagined," whilst the glories of the future Heaven rest no longer on human evidence, but

are known as a personal revelation, and amidst all persecutions and afflictions of life his heart is not troubled, because he believes in God.

### EARLY AND MODERN EVANGELISM COMPARED.

We do not, in this one article, undertake to institute a full, exhaustive comparison; our thought is simply to draw attention to one part of the subject for comparison, but that an important one.

It has become more and more the habit for all engaged in revival work to induce seekers to base their faith on some particular texts of Scripture, as the *Word*. Now this could hardly have been the manner of the early disciples, for the reason that they had no printed or written *Word* to place before their hearers. Hence it is evident that they were shut up to the effort to place a living Christ and a personal Holy Ghost before them, by rehearsing the facts on which Christianity was based. But these facts took in the life, death, resurrection and ascension of Jesus, the gift of the Holy Ghost, and their own personal experience.

Now it is evident that all this tended vividly to bring the living realities of Christianity before the mind; and so when the convert accepted them, he naturally accepted allegiance to a living Christ and obedience to a present Holy Spirit. Of course, it is quite possible for the convert to look through the letter of the *Word* and let his conversion be a real transaction with a living person, even as it is possible for the Romanist to look beyond his crucifix and transact business with Him, who, although once dead, liveth evermore. But in either case, it is not probable that he will.

All the efforts of Christ and His apostles were put forth with the design of bringing God and man together, every veil of partition being absolutely broken down and swept away; but the perversity of man's nature ever inclines him to erect anew the old veils or weave new ones. Hence we cannot too jealously guard against this human perverseness.

How weak this modern departure is,

as compared with the methods of apostolic times, will appear the longer and more closely the two are compared. Let the aspirant after discipleship be kept face to face with the simple story of the cross, with the facts of Christianity, and as he believes in them, so will he be brought into direct contact with God, and thus become, in his Christian life, acquainted with Father, Son and Holy Ghost; for every communication to him from God, and every act of obedience to Christ through the command of the Spirit, makes him better and better acquainted with the Godhead, thus he grows in grace and knowledge of God. But let his attention be called off from personal walk with God to the effort to gain particular acquaintanceship with Him through minute study of His or His servants' general sayings, and, to say the least of it, it is a round-about way to reach the object arrived at.

When, however, the Bible is used only as a substitute for the personal knowledge which the first disciples gathered by seeing and hearing Christ, or which their converts learned from them by word of mouth, then there need be no damage done by its use; for then, like the first teachers, we can arrest the attention of lovers of truth by our statement of the facts of Christianity, backed up by our personal testimony, and so bring others into living touch with Christ and the Holy Spirit, and have them base their faith through these facts, not on the *Word*, but on Christ Himself as a living presence, and act out that faith by their accepting the gift of the Holy Ghost and walking in Him continually.

The origin of this unapostolic way of inviting converts to base their faith on the *Word* is not difficult to discover; for when the guidance of the Spirit was rejected as *the Word*, then a substitute had to be made, and men began to seek the living amongst the dead, whilst from this charnel-house ever has ascended, and still continually ascends, the hopeless wail: O for more love! O for Holy Ghost power! O for spiritual life!!

GEORGE MULLER says the only way God can teach us faith is by sending us difficulties.

## EXPOSITION.

"Then was Jesus led up of the Spirit into the desert to be tempted of the devil."—MATT. iv. 1.

It is often forgotten that the Spirit as distinctly leads His followers into adversity as into prosperity. We follow with pleasant thought His way, when it leads to spiritual blessing or temporal good; but how about those passages in life when He leads us into the barren places, and leaves us, apparently unaided, to battle with all forms of evil? Is there not a strong temptation to ignore His work in this latter case?

At first sight, it seems shocking to our sense of propriety, that the Holy Spirit Himself should guide us into misfortune, or put us in a place favorable to the attacks of our great foe; and yet it is written that He, the Holy Spirit, deliberately guided our great pattern to a place where he should not only suffer the severe pangs of hunger, but by this means be still more exposed to the assaults of the devil. Strange kind of a comforter and guide who would coolly bring about such a state of things, we are apt to think, even if we hesitate to utter the words.

It would seem, to superficial thought, a little more consistent to have the devil do the leading as well as the tempting, and so this human thought is put in creed form by some, and all Scriptures forced to do homage to it by a process well known to dogmatic theologians. However, this passage is so unequivocally plain in its teaching that we will simply assert the truth contained therein. Yes, the Spirit leads unerringly, whether it be to bring us into places of affliction and trial, or of delight and prosperity.

A man may delight to tell the story of how he was led of the Spirit into prosperity in business life; but another may have to tell, with equal confidence, how the Spirit brought about overwhelming disaster to all his financial interests, and both be alike true to facts. One may tell of connecting links in a chain of pleasant providences, all bringing about blessings of health and wealth to the different members of his family; whilst another may have to recount sickness, death, and financial loss on every hand,

and, with equal certainty, trace the Spirit's work through it all; for still the Spirit leads into the wilderness.

"In all thy ways acknowledge God, and He will direct thy paths," includes the acknowledgment of God's presence and direction when the path crosses the valley of the shadow of death, as well as when it leads through the delectable mountains; and he who learns to believe in God can glory in tribulations also, because God is as certainly his guide into and through them all as when leading away from them.

As to which is the greater trial of the two, has not yet, to our knowledge, been clearly made known. When in prosperity, the temptation, doubtless, is to take this pleasant state of affairs as a matter of course evidence that we have a conscience void of offence towards God and man; but when in affliction, the temptation is strong to make the trial of our faith a proof of its weakness, and constitute it the judge of our previous actions. Revelation saith that the work of convincing of sin and of righteousness has been given over absolutely into the hands of the Holy Spirit, but prosperity and adversity alike tend to usurp His place and make surrounding circumstances decide these momentous questions; and, therefore, he who accepts the decision of one usurper is as much a rebel as he who accepts the decision of the other.

#### A MISSIONARY MEETING.

We had the great pleasure of listening to an address, given in the Central Methodist Church, by Mrs. Large, late of Japan. Our readers are all doubtless well acquainted with the mournful, yea, tragic, as well as bright and heroic incidents surrounding this true servant of the Master. Her address was a characteristic one; a simple, artless narration of some of the thrilling facts connected with her missionary work in Japan, through all of which she not only preserved her individuality, but stood before us as a true *woman* clothed with Gospel power. Her efforts in awakening still greater interest in Japanese

missionary work cannot fail of great success, and will certainly enable the Woman's Missionary Society to extend still more their ever-increasing work.

There were a couple of incidents alluded to by her which we wish to use as suggestive of far-reaching thoughts, and which we trust we can do without in the least minifying the great work represented by the speaker. Mrs. Large called for universal prayer for Japan, for the reason that now was a crisis in the history of Christian missions there. This crisis, interpreted in the language of the EXPOSITOR, may be somewhat startling, and scarcely be accepted by either the speaker or the Church at her back. To us it is the cry so familiar in the Church at home, How shall we keep our converts?

The speaker did not spend much time on this point, simply intimated that some, including even ministers, were going off into Unitarianism, Universalism or even skepticism; whilst the cry was being raised on every hand, that Japan needed a more intellectual faith. We may not have fully gathered the speaker's thought, and we by no means make her even indirectly responsible for this topic for an article which came into our mind whilst listening to this part of her address. We simply let the occasion and the slight allusion on her part be suggestive of these *our* writings.

Why, we ask, should we expect our missionaries to found churches different from our own? churches which, so soon as the warmth of first love shall have cooled off, and the zeal begotten of it waned through being directed into legalistic channels, may be expected to need, like our own, missionary, that is, evangelistic work to have them *occasionally* in a revived state? Will not the same causes produce the same effects everywhere? So the very best we can hope for will be a number of churches in the city of Tokyo and surrounding country like the churches in our own cities and country, in all respects. Is not the aim directly in this direction?

Now, if we at home are engaged in a, comparatively speaking, losing contest with waning spirituality in our churches, should we be astonished if a

like history is seen abroad? Our missionaries, like our home evangelists, bring the convicted heathen in contact with the crucified One, and from this contact they awaken into real spiritual life, and joyously walk in the Spirit. But, as at home, nearly, if not all the teaching thereafter tends to discredit this spiritual walk and bind them down to the letter of the law as more important than the voice of the Spirit in the soul. As a consequence, joy in the Spirit becomes confounded with the joy of self-sacrifice, and obedience to the letter tends to kill out the rapture which comes from the obedience of love. Of course, this result disappoints many, some of whom give up in a species of despair; others go off in quest of substitutes amongst intellectual doctrines and speculations, not a few being landed thereby into open or concealed skepticism.

Of course, many will fling at us for being pessimistic, but it will be easier to pronounce a generalized condemnation than to meet the facts with logical replies. Do we not expect to make of the Japanese just such Christians as the *average* of our church members are at home? Do we send out another kind of Gospel than that which is preached in our own pulpits? The attempt to reply to these pertinent questions will compel assent to what we have above written as true to facts, however unpleasant the facts may be.

A very suggestive incident was told by the speaker illustrative of some of the thoughts we have here penned. It was of a Japanese lady who was converted, and then, on compulsion, married to a heathen. The convert retained her spirituality and evidently won the respect and indulgence of her husband to a certain degree. For, when visited by her former instructors, she informed them of her continued peace of mind, and of the fact that her husband, who was a kind of merchant, had yielded to her influence to the extent of promising to give up the sale of liquor when the other parts of his business reached a certain figure. Moreover, as she informed them, she was not required to attend to the business herself on Sab-

bath, only on the comparatively rare occasions when he was away from home. To the astonished question of her spiritual teachers as to the fact of her at any time selling goods on Sunday, her simple reply was that she could not help it. Not long after this she died, but the influence of her life and triumphant death wrought so effectually on her husband's mind, that soon after he openly embraced Christianity.

Such was the simple story. But what startling questions it gives rise to! Here was a convert left comparatively alone with God, and yet called upon to settle one of the most tremendous questions which agitates Christendom. Could she sell goods on Sunday under any circumstances and please God? Evidently she came to the conclusion, in the presence of God, that in her case it was right, and in this her faith she lived a happy life and died a triumphant death, the influence of which lived after her and bore fruit in the conversion of her heathen husband. But all evangelical churches, all missionary boards, and most, if not all, missionaries, with singular unanimity would have unhesitatingly decided for her that death itself, let alone a husband's wrath, would not be a sufficient excuse for engaging in such business on the Sabbath-day. Well, then, why not face the legitimate consequences of such a deliverance, and assume that this convert disobeyed God, lived and died in sin, unless some death-bed repentance supervened unknown to others, and that the husband was acted on by a false Christianity; that, in short, the incident does not belong to Christianity, but to some spurious form thereof.

But behold now, through this incident, the strength of the bondage in which thoughtful minds are placed, for if one should dare to give forth his opinion that this young convert was taught of the Spirit to act as she did, and that after all this was the true and only course for her to take and preserve her conscience void of offence toward God and man, as also for securing the highest possible spiritual benefits for her husband, immediately orthodox Christendom would arise in horror and anathe-

matize him ; especially would this be the case if some prominent man in the religious world stood responsible for the opinion. Let, for example, a bishop of the Methodist Church in the States, or the General Superintendent of the Methodist Church in Canada give such a deliverance, and see what a commotion would arise. But, on the other hand, let the deliverance be as pronounced, that this convert was deceived, and lived and died in sin by so acting, and see if the shock to our instinctive sense of justice, mercy and truth would not be so great that every healthy mind would recoil from the deliverance as something bordering on the outrageous. Hence is seen what stuff men must be made of to have the courage of their convictions in these days, and hence it is that the vast mass of professing Christians, when they run up against such incidents, slink away, or cover up their cowardice under a few non-committal platitudes.

#### EXPOSITION.

“I will work, and who shall let it?—ISAIAH xliii. 13.

In all our Christian work, it is well to strengthen our hands *in God*. If co-workers with Christ, then we enter into His invincibleness, and the sun is not surer of his path or more certain of continuing to give forth his light than we are of working the work of God.

But in this matter it is ordained that we walk by faith, not by sight, and so we can gain no certain knowledge of success by apparent results. All our certainty of accomplishing the good and perfect will of God in our life-work must be of faith, even as Jesus said, “This is the work of God that ye believe on Him whom He hath sent.” If, then, we come to Jesus and take His easy yoke upon us, we learn of Him and find rest to our souls concerning the perplexing problem of Christian work, as of all other things.

But to retain the yoke of Jesus we must *pull* in perfect harmony with Him, else little or nothing will be accomplished, no matter how laborious our efforts; but if co-working with Him, then it matters not what to us may ap-

pear to be accomplished, we triumphantly say, “Who shall let it.”

This kind of working for the Master, of necessity gives complete satisfaction to both—the Master is satisfied with His co-workers and *vice versa*. But when this complete satisfaction is absent, there is the absolute proof that the one dissatisfied is not working as a co-laborer with God.

#### HOW THE QUESTION CONCERNING CIRCUMCISION WAS SETTLED IN APOSTOLIC TIMES.

Let any one read carefully the fifteenth of the Acts, and see if he will not agree with us that it was settled, not by the strength of intellectual argument, and not by an appeal to the Scriptures, nor yet by fasting and prayer, but by accepting the facts which Peter produced when relating how he was sent to Cornelius and his household and the results of that visit. And, moreover, he will also admit that it was the fact that the Holy Ghost sanctioned his work by imparting Himself to the Gentiles after precisely the same manner as he did to themselves, which settled the controversy.

Even James, in giving the deliverance of the Apostolic church, on this the first occasion of its assembling in the form of a council, did not fall back upon some supreme authority vested in himself, but simply pronounced the evident sense of the gathering. It was after all were silent, as the result of Peter's convincing facts rehearsed before them, that James put their unanimous opinion in the form of a deliverance, that it might be the more readily conveyed to the Gentile converts. All that was done by the council was carefully to investigate concerning the work and operations of the Holy Ghost, and when it became clear that He had indicated the mind of God concerning the matter in dispute, that was the end of all difference of opinion.

We see here no effort on the part of the twelve apostles to arrogate to themselves power to regulate the doctrines and teachings of the Christian Church; nor did they put forth any claim, by virtue of special revelation to them, to

so rule. As at the beginning, their appeal was to the facts of the history of Christ, so now they accepted the fact of the presence of the Holy Ghost in their midst as that to which they made their appeal; and so when it became evident that He, and not they, had conferred the Pentecostal gift on the Gentiles, what were they that they should withstand God, either by denying the call of the Gentiles or by loading down that manifest call by any human conditions?

And yet, how this simple, common-sense act of the early Church has been caricatured and falsified in the history of the Church visible. To-day this simple act of the early Church can be repeated in any Christian assembly when they clearly recognize the work and operations of the Holy Spirit, and let their deliverance be in perfect harmony therewith.

#### THE LATE ANNUAL CONVENTION.

From every standpoint considered it is pleasant to report progress, and hence it is with much satisfaction that we take up our pen to tell the story of the Twelfth Annual Convention of the Canada Holiness Association.

Pursuant to notice, we met on the morning of the seventeenth of February, in the Town Hall of Galt, and continued the services during the four days as appointed.

There was a large gathering of delegates, the largest, we think, up to date, and homes were provided amongst friends of the Association for all. The attendance on the part of residents was good, especially in the evenings.

On Wednesday evening no service was held, in deference to the public services held generally in the churches of the town on that evening.

Some of the friends and members of the Association came from long distances to attend, thus not only evincing strong interest in our work, but also showing the representative character of the gathering.

It is an oft-told story to say that the preaching, addresses and testimonies

were excellent in themselves and helpful to many, and so we have but to add that there was a gratifying improvement in every direction. When upwards of a hundred witnesses to Pentecostal blessings were ready at the slightest intimation from our great Head and Leader to testify by word of mouth to His praise, it may well be understood that all the time was fully occupied, and that much available testimony could not, for want of time, be heard.

We rejoice, however, in a religion which lays down no cast-iron rule for such occasions, but makes those who are called unto silence equal partakers of spiritual blessing with those who speak, provided always each in his place is consciously walking in the Spirit.

What a mighty power must exist in such a company—men and women who “fear God and work righteousness,” all ready at a moment’s call to obey any and every command of the Spirit; yea, who are conscious that whether sitting still or engaged in prayer, exhortation, testimony or song, they are doing God’s will on earth as it is done in Heaven, and most of them ready to tell of the satisfactory results of such a life when lived through months, if not years, of unbroken walk in the Spirit.

As we look back to the first convention, and realize how few could thus testify, and then compare them with the triumphant numbers now rejoicing in Pentecostal experience, we cannot but rejoice and glorify God for what our eyes behold and our ears hear of His mighty works wrought in human hearts. And still the company grows in size, whilst the individuals thereof grow in grace and knowledge of God.

The closest inspection did not reveal the slightest lessening of vitality in this movement, but, on the contrary, a growing intensity, not of the flash in the pan kind, but of steady, settled conviction—the weak ones being as David and the strong ones as the angel of the Lord. Every individual apart carries with him the consciousness of strength to do and dare great things for God, and so acts throughout the year as one of the Lord’s invincibles, whilst together, we realize the strength of this revival, and know it

is of God and must prevail over all opposing forces—"strengthened with all might according to His glorious power." Well may we all then make our boast in God and encourage ourselves in the work which He has given us to do, by these visible tokens of His presence and continued approval.

Two of the friends from Xenia, Ohio, and one from New York State, were present and took part in public work to the advantage of all. Hamilton, Brantford and Toronto were largely represented, and other places too numerous to mention. As usual, many desirous to be present were hindered, the Master making a variety of causes effectual for that purpose, and yet we know from the testimony of many that these generally, when it became plain that the Lord called on them to yield to His choice in the matter, cheerfully acquiesced and were equally blessed with us, although remaining at home. We were glad to welcome Rev. B. Sherlock to our midst, after a lengthened absence of some years from our gatherings, and were gratified to know, both from his testimony and ministry, that he had been maturing along the same lines of growth as ourselves; and so he could take part, not as a stranger or casual visitor, but as one of the solid whole, as if, indeed, he had been really with us in all our recent gatherings.

Mrs. Bradley of England, mother of the White Shield movement, attended most of the services, being desirous to learn of the movement from personal observation. Her address, after close, careful examination, was interesting indeed, and testified to the value of personal, minute examination on the part of all ere formulating an opinion of this Pentecostal revival. A few ministers, not of the Association, attended a service or two, but none came for the purpose of attending throughout, and thus gaining an intelligent knowledge of our work. The complexion of the congregation was somewhat unusual, as compared with those of former conventions, for we were informed that in the evenings and afternoons Presbyterians largely outnumbered Methodists; whilst in the Convention proper, were representatives of the Qua-

ker, Baptist, Free Methodist, Salvation Army, as well as Presbyterian and Methodist Churches. Truly, in this respect, the gathering was Pentecostal, for they all spake in one language the wonderful works of God.

The business meeting was held at the morning session of the third day and was of unusual interest. The Committee appointed to revise the Constitution of the Association made their report, recommending certain changes; but after a long and suggestive debate, it was decided by vote to make no change this year, and so the report was tabled for the present. No change was made in the officers of the Association, and so they remain the same as last year, to wit: Rev. N. Burns, President; Rev. R. W. Woodsworth, 1st Vice-President; Rev. G. A. Mitchell, 2nd Vice-President; Rev. T. Colling, Secretary; and Isaac Anderson, Treasurer. These officers, with the Rev. J. E. Russ, were appointed as the camp-meeting committee. The business meeting closed after passing a warm vote of thanks to the friends in Galt, who had so generously opened their homes to accommodate the unusually large number of delegates. And we are sure that Bro. J. K. Cranston and his collaborators in Galt could not but be intensely gratified with the result of their efforts in arranging for what proved to be, in many respects, the most important convention of the Association. No collections were required to meet the expenses, the spontaneous givings of the friends proving to be enough and more than enough to meet all demands.

On Friday, the last day of the convention, the weather was wet and stormy, thus perceptibly thinning out the evening attendance. This came like a surprise to many, for we had been favored with such uniformly suitable weather during all previous conventions and camp-meetings that *Association* and *fine* weather began to seem like interchangeable terms. However, the inconvenience was not of a serious nature, and tended if need be, to show that God rules in all things, and does not impart to even a *Holiness* Association, a monopoly of fair weather. Nevertheless, we still as fully believe that He regu-

lates even the weather so as to make it work together for the good of His work.

### THE CONVENTION AT PLATTSVILLE.

Bro. Colling took advantage of the nearness of the annual convention to his field of labor, and arranged for a circuit convention at Plattsville during the following week. And so nine of the delegates found it convenient to comply with his request and attend these services.

The first meeting was held on the evening of Tuesday, the 25th of February, and the convention was extended through the three following days, comprising ten services in all. The chief characteristic of the convention was persistent effort to secure definite results, nor were these efforts without success, for many, during the services, testified to the reception of the Comforter in the Pentecostal sense.

How unerring is the guidance of the Spirit in such matters? God had blessed the labor of the pastor in imparting knowledge of this way, opposition had been met and cleared away, some were already walking in the Spirit, and others prepared to step over into the goodly land, and it needed but the additional faith and testimony of the deputation to enable these prepared ones to accept their Pentecost. Hence, at the very first meeting, we were led to speak and act as looking for definite results, and were not disappointed. Yes, when led of the Spirit, we cannot fail to know the special needs of an occasion and act accordingly. And so Bro. Colling goes on with his heaven-appointed work with the number of those who have the apostolic testimony increased, and the faith of the others confirmed. Also the wide-spread interest in the community concerning this teaching was intensified, as was evinced by the nature of the audiences which were gathered together, representing, as they did, many from the sister churches.

We well remember the convictions which came to Bro. Colling and our-

selves when, at the beginning of last winter's services, we first bowed in prayer concerning Plattsville church, for we were led to ask for a very decided work of grace, such as would make it a kind of lighthouse to the surrounding country, and since then the indications are all in the direction of answered prayer. But what patience and strong persevering work must be done before men and women will step forth into full Gospel privilege, braving thereby all the consequences of such an important step. Well, we who now, as individuals or deputations, preach this Pentecostal Gospel, were not so very quick at apprehending and accepting as to justify lack of patience in dealing with others. But to patient faith this glorious prize of helping others into like precious faith is sure, and sooner or later we will all rejoice over others made fellow-heirs to Christ in the full privileges of Pentecostal experience.

On the whole, the Plattsville Convention was one of mighty spiritual power, and the results, whether realized by faith or the public testimony of others, were eminently satisfactory. "To God be all the praise," is a trite phrase to close up with, and may mean little or much, according to our walk with God; but to us the work was so manifestly of God, seeing it was so far beyond human possibilities, that we would the rather be inclined to apologize for using this expression, seeing it might imply the fear that some might ascribe the work done to human power, in part, at least. But as well think of the apostles ascribing the work done on the day of Pentecost to man, as those who walk in the Spirit failing to recognize God's work on such occasions as the Plattsville Convention.

A DEW-DROP is prismatic and beautiful only so long as the sun shines on it, so a Christian reflects the beauty of holiness only so long as he walks in the light of Christ.

THE average prayer of the churches amounts to this—"Give us the Holy Ghost, but not too much, lest the people should say 'we are full of new wine.'" Excessive properness has killed many a church.—*Divine Life.*

## INCIDENTS BY THE WAY.

We parted from our readers, last month, in the sick room. We have concluded to give our spiritual experience concerning this three days' illness, although, owing to the present agitation and discussion concerning sickness in its origin and cure, it may be misunderstood by many, and discounted by not a few, whilst others will unhesitatingly pronounce upon it as improbable, if not pure imagination.

The first night, the pain from the disease was excessive, and we found ourselves in a position where for several hours the least alleviation appeared to be a hopeless matter. And yet all the previous circumstances seemed to have conspired together to secure this isolation from remedies, and, to make certain, hours of extreme bodily suffering, whilst a hymnal sentence, slightly changed, ever and anon vibrated through our being. "But the Spirit led unerringly to the place I hold to-night."

But did the Holy Spirit directly lead to this consummation of suffering? We remember how, at one stage of this discipline, we anxiously scanned our recent life with the positive hope of finding something wrong on which to found the penitential prayer for forgiveness of sin, as likely to lead to alleviation of the pain; but with unmistakable testimony the Spirit bore witness to a righteous life, walking in all the commandments and ordinances blameless. And so we endured, as seeing Him who is invisible, realizing that what we knew not then concerning the object of the sickness we would know in God's time.

When towards morning we arose and used some simple remedies the pain was so far lessened that, although we were confined to the house, and nearly all the time to one chair for the two following days and nights, it was under tolerable control. On the third day we received distinct and certain teaching concerning the whole matter, and so could acquiesce in the divine will, not simply, *per force*, but from an intelligent realization of the best possible being secured thereby, and the knowledge that the far-reaching blessings connected with this sickness could

not have been obtained by any other process.

And yet, strange paradox, whilst now looking on the sickness and its accompanying blessings as a mighty boon, and that which we would by no means have had left out of our life, we would so shrink from a repetition of the suffering as to be ready at any time to respond with our *Amen* to the Christ-taught prayer, "Lead us not into temptation."

Concerning the lesson itself thus taught and the spiritual blessings secured we speak not descriptively, we simply in all this illustrate our other writings concerning sickness and its concomitants.

We enjoyed greatly our after stay with Brother Truax, uniting with him in the special services in his new church, at South Cayuga appointment, with great pleasure and profit. We felt whilst speaking that there was no antagonism on the part of the hearers, and so Pentecostal truth had free course.

**THE RESULT OF FAITHFULNESS.**—This gratifying result was evidently the outcome of minutely following the way of the Spirit on the part of the pastor and his wife. And yet this faithfulness was oft in the face of many trials and temptations, such as test to the utmost, and before which many turn aside to a temporizing policy. Some of his hearers had entered into the experience of walking in the Spirit, and others during these services obtained like experience.

**THE FIRST OF ITS KIND.**—We witnessed there, for the first time, one accept the Holy Spirit in His fulness with a smile on the face. And yet that smile did not discount the act of perfect surrender to Him as far as we are concerned, or, for that matter, those who were acquainted with the party. True, it is a serious matter to stake everything on the fact of Christ's promises concerning the Comforter being real verities; but when fully persuaded of the facts, a smiling acceptance of His greatest gift is as much in order as the most serious cast of countenance. It is accepting the power to rejoice always, why not receive with rapture the joy-bearing gift?

**FINANCING A CHURCH.**—Brother Truax had the privilege of making his

work in connection with the new church an object lesson to others. Not only the decided success attending the work, but the restfulness of soul evinced in securing the result, read their lesson of superiority when comparing the walk in the Spirit with all other methods of Christian work. The church is not only a beautiful one and most satisfactory in all its appointments, but the finances are in an exceptionally healthy state, and that without the usual push and ferment. No questionable methods were adopted to secure success, nor was undue pressure brought to bear upon any one, and yet the cost of the whole is much beyond what were considered the possibilities of the neighborhood. We should not be surprised if the success in this enterprise will prove a stimulus to building at the other appointments. The minister who illustrates *divine guidance*, not only will be able to have churches built when it is right to have them, but will have rest of soul during the progress of the work, and complete satisfaction in the results.

ST. THOMAS.—We had the opportunity of visiting this city between the two conventions, and, among other calls, were glad to have a lengthened interview with Brother Edward Miller. Our brother is prevented, by the state of his health, from attending distant gatherings, and expressed the wish to have an Association Convention in St. Thomas. But the outlook in that direction is not as yet encouraging, and yet there have been greater surprises in the public history of this movement than the holding of such a gathering in the city of St. Thomas, in the near future would be.

AN EXPERIENCE.—A brother, at one of our city meetings, was overtaken with a domestic affliction of a most serious character, a kind of calamity which awakens the intensest sympathy on the part of friends and acquaintances. When alluding to this trouble, he told us that he obtained such peace and rest of soul in his walk in the Spirit, and such confidence of faith concerning the fact that his affliction was, under the compelling power of his loving Father, working together for the good of all con-

cerned, that he could not do otherwise than hold his head erect as not being an object for sympathy to any. Thus he proved, even in the darkest hours, that it was possible to "rejoice evermore."

WAS HE RIGHT.—A brother, who, by the way, has not much training in orthodoxy, and is comparatively young in the experience of walking in the Spirit, when giving us an account of his experience during a morning prayer-meeting, said that near the close of the service, after all had prayed, it was his turn, but all he could say was, "Lord, if you answer all these prayers I will be satisfied." We give the incident as suggestive of many thoughts.

#### BOOK NOTICE.

*The Temporal Mission of the Holy Ghost.*  
By CARDINAL MANNING.

We wonder if the true significance of the publication of this book will be realized by Protestantism. To us it seems to be a very serious matter indeed, and likely to mark a distinct epoch in the history of the Roman Catholic Church amongst the Anglo-Saxon nations. Moreover, we are inclined to think that it will stand connected with many a convert to Romanism, snatched from the conscientious and thoughtful amongst Protestants.

The advantages which this book will possess in aggressive work arise from the fact that it is open and frank in all its statements and reasonings, and that, whilst dealing with a subject which in the hands of Protestants is always left obscure, and on their own confession not fully explored, this book leaves no part of the subject unattempted, but undertakes to give a clear-cut, definite explanation of all the passages which, in the Scriptures, allude to the subject in hand. Now a false, or partially false, exposition of Scripture will often capture the mind of the reader sooner than confessed ignorance, or doubtfulness in exposition, even when, in the main, the creed of the latter is better than that of the former.

In this book of Cardinal Manning's,

there is such a definite statement of creed as to preclude the possibility of anything, either intentionally or designedly, being kept back, and this transparency in the mind and diction of the writer will tend to enlist the sympathies of the reader.

It is true that the arguments used by the learned prelate all go to establish the most extravagant demands ever made by the Roman Pontiff concerning personal infallibility; but there is no attempt to disguise this fact, or conceal the tremendous consequences connected therewith, and yet we maintain, as before noted, that this is part of its strength as a menace to Protestantism.

If, as in other Papistical writings, there was the effort to conceal or disguise this thing, so soon as the dishonesty of such a course was exposed, it would greatly neutralize the effect of the whole argument. This book, however, is shielded from all such criticisms. But the great mass of Protestants will at once breathe easily, and feel that there is complete protection in the contrast between the individual freedom of Protestantism when placed side by side with the bondage which the doctrine of papal infallibility suggests. Who, they say, that enjoys the soul emancipation of Protestantism, can possibly be attracted towards the tyranny of Rome, when such tyranny is frankly confessed to by its ablest advocate?

All this is true as regards the bulk of Protestants, whether represented by easy-going worldlings or real Christians. But there is a class, and by no means an insignificant one, who value *soul rest* above the surface advantages of either system. These, when they miss, like this author, the true rest of faith as taught by Christ and His apostles, are ready to catch at anything which promises to meet their eager demand for absolute repose of soul.

Now Cardinal Manning boldly declares that the essentials of Pentecostal truth are wrapped up in the Papacy, and this is not a mere empty boast, or dogmatic statement on his part, but is built, presumably, on connected argument in harmony with the unchallenged facts of early Christianity, somewhat after the manner of the following sketch:—

The Holy Ghost came into the world on the day of Pentecost to abide in the Church. All who were present on that day, and all who subsequently accepted Him, comprised this Church visible. Together they constituted the Apostolic Church, whose united voice was the infallible truth of God. When this universal sentiment was voiced by an individual, as Peter or Paul, or as James at the first council, it was infallibly right, because it was the teaching or guidance of the Holy Spirit who was sent into the world for this very purpose, that is, to guide the Church into all truth. Any who cut themselves off from this Church, or were cut off by apostolic action, were schismatics and no longer were led of the Spirit, and so could not, as a part of the true Church, voice to humanity the mind of the Spirit. This united, visible Church, thus led of the Spirit, as a whole must, in the nature of things, have been continued in the world, else the Holy Spirit has not always continued to abide in the world, according to the promise of Jesus. The strength of the argument is not impaired if at any time there should be less apparent consolidation, in some way the Holy Spirit would manifest Himself to the body of Christ as a whole through its component parts, and thus the Apostolic, the Pentecostal Church has been preserved as a whole to the present hour as the *Catholic* Church, concerning which all so-called Christian Churches are but schismatics in their relation to the parent body, and cannot possibly have with them the Holy Ghost as guide and teacher of all truth.

All the Scriptures which refer to the guidance and teaching of the Holy Spirit are made to fit into this scheme with apparent ease and readiness. Even such passages as "Have ye received the Holy Ghost since ye believed?" "As many as are led by the Spirit they are the sons of God," "Ye have an unction from the Holy One, and ye know all things," are not, like as with Protestants, ignored or flung to one side as obscure or needless, but are made to take a front place and do important work in perfecting the whole system.

Again, the fact of the absence of the

New Testament during the first century of the Church's history is fully stated, and made to give greater emphasis to the fact that the presence of the Holy Ghost in the Church was considered the all-important truth in the estimation of the first Christians. Indeed, we do not hesitate to say that the Cardinal's description of the early Apostolic Church is, on the whole, more simple and true to facts than that of Protestant writers; and very few, indeed, will undertake to dispute his statements concerning it, or discount his descriptions.

But wherein consists the Cardinal's departure from the simplicity of Christ's teachings? We reply, it consists in that concerning which few Protestants will find fault, viz., that he makes the guidance of the Spirit to mean the guidance of the visible Church as a whole. We maintain that Christ taught guidance for every individual, a guidance which need not be discounted by the actions or professed guidance of the many.

And yet Protestantism generally will not accept this distinction, but will imply in their writings on the subject the correctness of the Cardinal's position. But by doing so they will be playing into his hands, and giving him immense advantage in pressing upon the conscience of thoughtfully sincere religionists the correctness of *all* his inferences. When it is even admitted that James in pronouncing *his sentence* to the first council at Jerusalem did so as an infallible Pope, then is the whole position given up, and this author can triumphantly demand of very many the acceptance of the dogma of papal infallibility. And yet there are very few Protestants who will meet the Cardinal at this point in fair, open battle, and so they must be worsted in the conflict in the estimation of many truth-loving onlookers. Even to clothe the direction concerning "things strangled and from blood" with divine authority, and therefore as being an infallible utterance simply and only because spoken by the apostle James when presiding over the council of the whole Church, is to deprive ourselves of logical argument when meeting the demand of this mighty advocate of the Pope's infallibility.

But here we will close for the present, promising to recur to the subject again in subsequent writings.

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### ITEMS.

**KINDLY MENTION.**—We have become so accustomed to hostile notices in our exchanges, that silence on their part concerning us and our work seemed the highest form of commendation we dared to look for. But the *Michigan Christian Advocate* has broken this record by printing the following, "The January issue of the EXPOSITOR OF HOLINESS, published at Toronto, is full of choice spiritual food."

**ANOTHER.**—The *Christian Witness* finishes an article in its columns on "Is the devil the author of all disease?" by a large extract from our writings on that subject, preceding the quotation by the following paragraph, "We quote from a very forcible article in the EXPOSITOR OF HOLINESS."

**REMARKS.**—These are the only words of encouragement we have received through the press for several years. During the first year of publication, a couple of articles were copied into other papers, one an account of the Round Lake camp-meeting, reproduced in the *Standard* by the then editor, Rev. J. S. Inskip, and the other an article on "Wandering thoughts," in *The Way of Life*. But, as many know, unfavorable notices have abounded, until the great mass of readers of holiness periodicals, and of some church organs, yes, and even of some secular papers, through the Galt so-called heresy trial, are led to believe that the EXPOSITOR OF HOLINESS and "Divine Guidance," are heretical publications of an exceptionally dangerous character, so much so that it is looked on by very many as of the nature of Christian piety to avoid personal examination of them, and even to unite with others in denouncing them.

An instance of this kind came under our notice. A lady, whilst visiting the editor of one of our exchanges, happened to see a copy of our magazine, and re-

quested the privilege of reading it. But she was informed that it was a very dangerous book according to the judgment of all holiness people. However, after further conversation, the pamphlet was loaned to her, with many warnings against its pernicious contents, on the understanding that, as she was well established in the faith, it might not prove an injury to her. All this we learned from the party herself, when sending for specimens to distribute amongst her friends.

Now, we do not write all this either to recommend our work through the above notices, or to awaken sympathy by parading the antagonism apparently stirred up by our publications. The strength of the movement of which the EXPOSITOR is the printed exponent lies in something far removed from press commendation or excommunication; it exists in the lives and testimony of those who compose the movement, and in the manifest presence of the Holy Ghost in all our gatherings, and so long as these things continue, so long will be stamped on it true success, all unfavorable as well as favorable circumstances alike contributing to this success.

A COMBINE.—The *Banner* and *Highway* have now united under the name of *The Highway Banner of Christian Holiness*, and is now published at Nevada, Iowa. It is well got up mechanically, and is healthy in its contents. We trust the highest hopes of its publishers will be realized.

THE "CHRISTIAN EVANGELIST."—This ably edited periodical is about to be merged into the *Reunion*, of Berea, Kentucky. We shall miss it greatly from our exchanges, for we have prized it above many. However, we have the assurance of the editor that his pen will be freely used in the future writings of the *Reunion*, which, we trust, will be the case, and because of this we would be glad to keep up the acquaintanceship by exchange. Of course, in these appreciative remarks we cannot be in the slightest degree reflecting upon the writers of the *Reunion*, seeing we have not as yet seen a copy of that periodical.

### STRENGTH FOR TO-DAY.

Strength for to-day is all that we need,  
As there will never be a to-morrow;  
For to-morrow will prove but another to-day,  
With its measure of joy and sorrow.

Then why forecast the trials of life  
With much sad and grave persistence,  
And wait and watch for a crowd of ills  
That as yet have no existence?

Strength for to-day, what a precious boon  
For earnest souls who labor;  
For the willing hands that minister  
To the needy friend or neighbor!

Strength for to-day, that the weary hearts  
In the battle of the right may quail not,  
And the eye bedimmed by bitter tears,  
In their search for light may fail not.

Strength for to-day on the down-hill track,  
For the travellers near the valley;  
That up, far up on the upper side,  
Ere long they may safely rally.

Strength for to-day, that our precious youth  
May happily shun temptation;  
And build from the rise to the set of the sun  
On a strong and sure foundation.

Strength for to-day, in house and home  
To practise forbearance sweetly;  
To scatter kind words and loving deeds,  
Still trusting God completely.

Strength for to-day is all that we need,  
As there never will be a to-morrow;  
For to-morrow will prove but another to-day,  
With its measure of joy and sorrow.

ONE of Mr. Fletcher's theological antagonists called on him, hearing that he was very sick. "I went," he said, "to see a man that had one foot in the grave; but I found a man that had one foot in heaven." Said the saintly man: "We must not be content to be only cleansed from sin; we must be filled with the Spirit."

ABRAHAM really thought that his beloved Isaac must suffer, and was obliged to consent to it; but God would only have Isaac offered and the ram burnt. And thus the Lord knows how to preserve that which is His own in you; everything, however, must be offered up—life and health, body and soul, enjoyment, relish, gifts, and virtues, and even the darling image of holiness itself.  
—Gerhard Tersteegen, 1720.

## THE CHRISTIAN CONVENTION AT OAKLAND.

Many of our readers will be anxious to hear of the success of the convention held in Oakland from October 4th to 19th inclusive. The convention had been called through a clear conviction on our part that many would respond to it, and that the Spirit of God would specially rest upon and guide it. There were but few, indeed, on whom we could rely to aid in the necessary preparations, and some of us had to work very hard. The Lord, however, gave us several good helpers just at the right time. Bro. Arnold, who is strong in body, willing in spirit, and knows exactly how to prepare for a camp or tabernacle meeting, was on hand with his coat off, working himself and directing his helpers. We were kept constantly on the go with our horse and buggy for a week, getting things together and doing the hundred and one errands which come up at such a time. Our strength gave out again and again, but we rested and went ahead.

Saturday evening, October 4th, found us in good shape. A good congregation gathered at 7.30. The Spirit of the Lord rested upon the first meeting in a very precious and glorious manner. The Spirit brought all hearts into union and gave great freedom in song, prayer, testimony, and the expounding of the Word. We read the first chapter of first Corinthians, which sets forth Christ as the unifying centre around whom all God's children gather; "who of God is made unto us wisdom, righteousness, sanctification and redemption." Remarks were made by Bros. Arnold, Allen M. Grant, Sedichrist and others.

Sunday morning opened with a most blessed testimony meeting. At 11 o'clock Bro. George B. Peck, of Boston, preached a most instructive and inspiring discourse on "Our Banner." The afternoon meeting was largely attended. At 3 o'clock Bro. Arnold presented the Word, much to the edification of the people. In the evening Mrs. Carrie Judd Montgomery, of Buffalo, N.Y., addressed the congregation. Sister Montgomery is always simple, tender, direct and searching. She makes her points strongly, and carries the hearts of the people with her. We cannot attempt to give a synopsis of the various discourses given. Had they been reported in full, they would have made a very entertaining and profitable book. We have never had a meeting in Oakland where there was so much of a high spiritual order. No effort was made at big sermonizing.

Every one seemed desirous to bring out the truth in the most clear and simple manner, under the guidance and anointing of the Spirit. All who spoke dwelt not on theories, but upon truth which had been interwoven with the progressive development of their spiritual life. Most of the leaders had made great advancement not only in experience, but in their conceptions of truth, since they had been associated in a meeting before.

On coming together we found that the Lord had been advancing us all along the same lines of truth and experience. Hence, in the presentation of the Word, there was delightful harmony and a hearty response. The central idea, towards which all the preaching and teaching pointed, was "Christ made unto us wisdom, righteousness, sanctification and redemption." Sanctification was not presented as a state which inhered in the person, and became the object of boasting and dependence, but as a living personality, dwelling in us, and diffusing His own purity, life and love through us. It was shown that Christ was our holiness; that self, even when cleansed and sanctified, must be constantly ignored and sacrificed; and that Christ alone was to be trusted and gloried in. The natural man, after sanctification, must be continually surrendered up to the teaching, leading and demands of the Spirit. It was shown by the general tenor of the expositions of Scripture, especially those given by the editor of the *Evangelist*, Bro. T. J. Arnold and J. H. Allen, that while the sinful taint or bias called inherited sin, which kept one from making a complete sacrifice of himself to God, was instantly destroyed by the all-cleansing Spirit when faith claimed it, the work of holiness consisted of assimilating Christ more and more as the natural life, or, as St. Paul sometimes calls it, the "flesh," is yielded up more and more to God. In other words, the natural life must give place to the life of Christ, through the Spirit. The living and glorified Christ, the God-man, must displace the life of self, or the natural or fleshly life, so that He should live out His own life of love and tenderness and submission and faith in us. Christ "is made unto us sanctification." We are not to glory in our sanctification, but in Christ. We are not to think of our sanctification, but of Christ, our sanctifier. We are not to trust in our sanctification, but in Christ, who liveth in us.

It will be seen that there is no going back on the doctrine and work of sanctification, but a setting it forth in a truer light. There was much in the old dogmatic way of teach-

ing and professing sanctification which tended to narrowness and pharisaical self-righteousness. It made persons feel that they had something on which to depend; something that elevated them above their less favored brethren; something that gave them prestige above their brethren, and insured superior strength, wisdom and courage. Hence what began in the Spirit, in a great majority of cases, ended in the flesh. We say in the great majority, for some, despite the imperfect teaching, shunned the dangers, and became established in Christ.

The true conception of sanctification completely strips one of self, then in the sanctified state. It makes Christ not only our sanctifier, but our *sanctification*. Christ, through the Spirit, and taken up into our being, given the reins of our life, is true sanctification. Thus we constantly deny and displace self, that Christ may come in more and more. On this true theory of holiness, the further one gets into God the smaller and more insignificant he is, in his own estimation.

Correct conceptions of Christ, in His glorified humanity, as He is assimilated to the human spirit, through the Holy Ghost, are essential to correct ideas of sanctification. "Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." (John vi. 53.) This means a vital and real impartation of Christ, in His glorified humanity, to the individual soul, and spirit and body as well. Christ perfected a humanity, and divine humanity He imparts, through the Holy Ghost, to His children. Thus we are "members of His body, of His flesh, and His bones."

The office of the Holy Spirit was much dwelt upon. In fact, the spirit of love and unity was so pre-eminent in all the services, that all who came into the meeting drifted into the delightful current. Dr. Peck gave some six or more discourses, all of which unfolded some precious lessons relating to the spiritual life. His last discourse on "Throne Life," was very helpful to many. He showed that we had all we needed in Christ; all of wisdom and strength and love; that we had complete victory over the devil in *Him*; that He had conquered all foes, and was now set down with His Father on His throne. All Christ's resources were ours just as fast as we claimed them. All regretted Brother Peck's leaving our coast. We hope he may be led to return, and make his home here. Sister Carrie Judd Montgomery gave some eight discourses, all of which

were full of sweetness, tenderness and truth. C., the line of divine healing she helped very many. Brother Allen preached with much simplicity and power. His many friends were glad, indeed, to see his face and hear his voice again. Brother Arnold was abundant in his labors, taking the heavy oar in attending to the temporalities of the meeting, as well as doing his full share of religious teaching and work. During his two years of absence from us he has developed much in the spiritual life, and in his ability to instruct in the advanced teaching of the spiritual life. Brother M. Grant, of Boston, and a Brother Sedichrist, who were providentially stopping in this locality, spent the first week with us, and preached with great acceptability. They were in full accord with the spirit of the meeting, and enjoyed it much. The Lord raised up several ladies, who, without remuneration, took charge of the cooking, and the feeding of the ministers and others needing such accommodations. The dining-tent was a place of pleasant and profitable Christian intercourse. In nothing did we recognize the hand of the Lord more than in His providing these excellent Christian women to minister to the temporal needs of the workers. They were richly rewarded in blessings from the Lord.

Though we had no one to assume any financial responsibility of the meeting in advance, the people contributed liberally and cheerfully, and all the expenses were handsomely met. One sister, from abroad, gave twenty dollars of her own accord, besides helping some of the evangelists.

The last day was one never to be forgotten. The overshadowing presence of the Lord made it, indeed, the house of God, the gate of heaven. The evening service was devoted to testimony. For two hours the stream of testimony poured forth from grateful and consecrated hearts. There were many testimonies to healing of malignant and incurable diseases. Many testified to great light and blessing received during the meeting. Christ—a living, personal, indwelling Christ—was the theme of testimony and song. We have never seen a meeting more free from wildfire and fanatical tendencies, and yet conducted on the most advanced lines of Christian truth and experience. The Lord wonderfully delivered us from cranks and frauds, some of whom visited us a few times, but found the atmosphere uncongenial.

The meeting left behind it a holy and heavenly influence. Christians of all denominations, and no denomination, met in loving harmony around the person of Christ. The

bonds of Christian fellowship thus formed, were, indeed, precious. We had all learned that, while we had our individual opinions, which we did not yield up, this was not the place to discuss them, at the expense of Christian unity and fraternal love. We feel that the Oakland Christian Convention of October, 1890, dates a new era in the development of holiness, and the advanced spiritual work on the Pacific Coast. We trust that this will be but the beginning of many similar conventions, in different sections, in the near future. Conventions could be held in places like San Jose, Stockton, Santa Rosa, Santa Cruz, Los Angeles, and other centres with great benefit. Let the people call for them, and the workers to conduct them will in due time be provided.

#### REMARKS.

We give this account of a convention on the Pacific coast in full, as we find it in the *Christian Evangelist*, with the feeling that our readers will peruse it with the same sentiments of deep interest as ourselves. As far as we can judge, it is closer to the pattern of our Association Conventions than any others we know of. As might be expected, there is a distinctive line of teaching running through it quite in harmony with the writings of the periodical from which it is taken.

There is an absurd notion entertained by most writers on the subject of Christian experience, that he who does not accept the whole of one creed as absolutely right is hostile to the parties holding the creed, and also to the work done by them. It has been our effort to show the folly of this tenet, and act out our faith in the opposite opinion. Hence in making any remarks upon these writings we are conscious that we can do so in a Christian spirit.

The failure on the part of the great mass of professors of holiness in their efforts to *live* the life of Christ is fully recognized and admitted, and the attempt is made to show wherein this lack consists, as also to give the remedy. This remedy, as the reader will see, is made to consist in efforts to have Christ, in some mysterious way, impregnate our being with Himself, not after a figurative, but after a real, substantive manner, gradually substituting His wisdom,

righteousness and sanctification for our own. Hence the ready acceptance of acts of self-denial as part, and a very large part, of the process.

It is maintained that when receiving the blessing of sanctification, as a second blessing, inbred sin is actually destroyed, but even after this "self, even when cleansed and sanctified, must be constantly ignored and crucified."

But immediately, when attempting to meet this felt want with some mystical doctrine, is seen how, when one difficulty is apparently met, this very effort creates greater difficulties, for, in the next sentence to the above quotation, it is affirmed that "the natural man, after sanctification, must be continually surrendered up to the teaching, leading and demands of the Spirit." But Paul affirms that the *natural man* knoweth not the things of God . . . . . neither can he know them, because they are spiritually discerned. How then can the *natural man* be surrendered up to the teaching of the Spirit?

Again further, it is said that "the work of *holiness* consisted of assimilating Christ more and more as the natural life, or, as Paul sometimes calls it, the 'flesh' is yielded up more and more to God." But the same apostle, in the eighth of Romans, declared concerning those who were led of the Spirit that they were not in the *flesh*. Thus is Paul made to contradict Paul, and a person who is "*entirely sanctified*" is supposed to retain self in part, that is, not be wholly given up to God. What a multitude of contradictions and perplexities are here introduced into holiness literature! But this, after all, is really the practical difficulty in Christian experience which has divided Dr. Lowery and Bros. Wood and Macdonald under the nomenclature of *purity* and *maturity*.

Need we go over the oft-repeated story of how we meet this real difficulty in Christian life. We think Peter, on the day of Pentecost, enumerated the whole in all comprehensive language. "Repent and be baptized in the name of Jesus for the remission of sins, and ye shall receive the gift of the Holy Ghost." Hence it follows that he who accepts this gift and *walks* in Him constantly,

is spiritual, and so illustrates Christian perfection, and this is possible in the youngest converts to Christ. But he who fails to walk continually in Him presents, in his life, this very difficulty which calls out so many substitutes for obedience to the Spirit in the vain hope of having their substitutes sanctioned of God.

"The office of the Holy Spirit was much dwelt upon. In fact, the spirit of love and unity was so pre-eminent in all the services that all who came into the meeting drifted into the delightful current." Here we have the confirmation of our previous remarks unwittingly brought out. The Holy Spirit after all was, as usual, where these doctrines exist, ruled into a mere influence, which could be felt as an emotional current running through the services.

Again we say we rejoice greatly in reading the account of this convention, nor do we feel called upon to discount our words though we look in vain through it all for the simplicity of apostolic teaching concerning Pentecost and its concomitants. Nor do we feel the slightest call upon us to robe ourselves in assumed humility, when calling the attention of this writer and others to the fact that all these difficulties with which they so hopelessly struggle are absolutely met in that part of the work of the Spirit which they distinctly reject, viz., His work as guide absolute and alone into all truth, constituting Himself the one and only law of the believer's life. This work of the Spirit we have illustrated for several years of our life, and so can speak from familiar acquaintance with both experiences—theirs and ours. They on their own confession can only speak from the vantage ground of the one experience.

#### IS IT WESLEYAN?

*Question.*—Has the most imperfect and faulty believer a right to the full joy of entire sanctification from the moment he is regenerated?

*Answer.*—The most imperfect believer, if he be a believer, has a right to the full joy of entire sanctification so soon as he gets entire sanctification, and he has a right to

its possession so soon as his intelligence perceives its necessity and his faith claims it through Christ. It may come very soon after regeneration, but never at the moment of regeneration.—*Christian Witness.*

Our study of Wesley's writings leads us to the conviction that John Wesley took the position that the blessing of entire sanctification might be received at the same time as regeneration, but that he had failed to meet with one instance of the kind. This answer seems to demand a necessary impossibility that the two should be cotemporaneous. We do not here enter into the question or discuss which of the views is the correct one, but simply draw attention to the fact that if there is a difference between the views held by John Wesley and Wm. Macdonald, there would be no harm done in admitting the fact.

#### WITH CHRIST IN THE SCHOOL OF PRAYER.

BY A. MURRAY.

"If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you."—JOHN xv. 7.

In all God's intercourse with us, the promise and its conditions are inseparable. If we fulfil the conditions, He fulfils the promise. What He is to be to us depends upon what we are willing to be to Him. "Draw near to God, and He will draw near to you." And so in prayer the unlimited promise, *Ask whatsoever ye will*, has its one simple and natural condition, *if ye abide in Me*. It is Christ whom the Father always hears; God is *in Christ*, and can only be reached by being in Him; to be IN HIM is the way to have our prayer heard; fully and wholly ABIDING IN HIM, we have the right to ask whatsoever we will, and the promise that it shall be done unto us.

When we compare this promise with the experience of most believers, we are startled by a terrible discrepancy. Who can number up the countless prayers that rise and bring no answer? The cause must be either that we do not fulfil the condition, or God does not fulfil the promise. Believers are not willing to admit either, and therefore have devised a way of escape from the dilemma. They put into the promise the qualifying clause our Saviour did not put there—if it be God's

will; and so maintain both God's integrity and their own. Oh, if they did but accept it, and hold it fast as it stands, trusting to Christ to vindicate His truth, how God's Spirit would lead them to see the divine propriety of such a promise to those who really abide in Christ in the sense in which He means it, and to confess that the failure in the fulfilling the condition is the one sufficient explanation of unanswered prayer. And how the Holy Spirit would then make our feebleness in prayer one of the mightiest motives to urge us on to discover the secret, and obtain the blessing of full abiding in Christ.

"*If ye abide in Me.*" As a Christian grows in grace and in the knowledge of the Lord Jesus, he is often surprised to find how the words of God grow too, in the new and still deeper meaning with which they come him. He can look back to the day when some word of God was opened up to him, and he rejoiced in the blessing he had found in it. And after a time some deeper experience gave it a new meaning, and it was as if he never had seen what it contained. And yet once again, as he advanced in the Christian life, the same word stood before him again as a great mystery, until anew the Holy Spirit led him still deeper into its divine fulness. One of these ever-growing, never-exhausted words, opening up to us step by step the fulness of the divine life, is the Master's precious "Abide in Me." As the union of the branch with the vine is one of growth, never-ceasing growth and increase, so our abiding in Christ is a life process, in which the divine life takes ever fuller and more complete possession of us. The young and feeble believer may be really abiding in Christ up to the measure of his light; it is he who reaches onward to the full abiding in the sense in which the Master understood the words, who inherits all the promises connected with it.

In the growing life of abiding in Christ, the first stage is that of faith. As the believer sees that, with all his feebleness, the command is really meant for him, his great aim is simply to believe that, as he knows he is in Christ, so now, notwithstanding unfaithfulness and failure, abiding in Christ is his immediate duty, and a blessing within his reach. He is specially occupied with the love, and power, and faithfulness of the Saviour: feels his one need to be believing.

It is not long before he sees something more is needed. Obedience and faith must go together. Not as if to the faith he has the obedience must be added, but faith must

be made manifest in obedience. Faith is obedience at home and looking to the Master: obedience is faith going out to do His will. He sees how he has been more occupied with the privilege and the blessings of this abiding, than with its duties and its fruits. There has been much of self and of self-will that has been unnoticed or tolerated: the peace which, as a young and feeble disciple, he could enjoy in believing goes from him; it is in practical obedience that the abiding must be maintained: "If ye keep My commands ye shall abide in My love." As before, his great aim was through the *mind*, and the truth it took hold of, to let the heart rest on Christ and His promises; so now, in this stage, his chief effort is to get his *will* united with the will of the Lord, and the heart and the life brought entirely under His rule.

And yet it is as if there is something wanting. The will and the heart are on Christ's side; he obeys and loves his Lord. But still, why is it that the fleshly nature has yet so much power, that the spontaneous emotions of the inmost being are not what they should be? The will does not approve or allow, but here is a region beyond control of the will. And why, also, even when there is not so much of positive commission to condemn, why so much of omission, the deficiency of that beauty of holiness, the zeal of love, that conformity to Jesus and His death, in which the life of self is lost, and which is surely implied in the abiding, as the Master meant it? There must surely be something in our abiding in Christ and Christ in us, which he has not yet experienced.

It is so. Faith and obedience are but the pathway of blessing. Before giving us the parable of the vine and the branches, Jesus had very distinctly told what the full blessing is to which faith and obedience are the lead. Three times over He had said, "If ye love Me, keep My commandments," and spoken of the threefold blessing with which He would crown such obedient love. The Holy Spirit would come from the Father; the Son would manifest Himself; the Father and the Son would come and make their abode. It is: our faith grows into obedience; and in obedience and love our whole being goes out and clings itself to Christ, that our inner life becomes opened up, and the capacity is formed within of receiving the life, the spirit, of the glorified Jesus, as a distinct and conscious union with Christ and with the Father. The word is fulfilled in us: "In that day ye shall know that I

am in My father and ye in Me, and I in you," You understand how, just as Christ is in God, and God in Christ, one together not only in will and in love, but in identity of nature and life, because they exist in each other, so we are in Christ and Christ in us, in union not only of will and love, but of life and nature too.

It was after Jesus had spoken of our thus through the Holy Spirit knowing that he is in the Father, and even so we in Him and He in us, that He said, "Abide in Me, and I in you. Accept, consent to receive that divine union of life with Myself, in virtue of which, as you abide in Me, I also abide in you, even as I abide in the Father. So that your life is Mine and Mine is yours." This is the true abiding, the occupying of the position in which Christ can come and abide; so abiding in Him that the soul has come away from self to find that He has taken the place and become our life. It is the becoming as little children who have no care, and find their happiness in trusting and obeying the love that has done all for them.

To those who thus abide, the promise comes as their rightful heritage: "Ask whatsoever ye will." It cannot be otherwise. Christ has got full possession of them. Christ dwells in their love, their will, their life. Not only has their will been given up; Christ has entered it, and dwells and breathes in it by His Spirit. He whom the Father always hears, prays in them; they pray in Him: what they ask shall be done unto them.

Beloved fellow-believer! let us confess that it is because we do not abide in Christ as He would have us, that the Church is so impotent in presence of the infidelity and worldliness and heathendom, in the midst of which the Lord is able to make her more than conqueror. Let us believe that He means what He promises, and accept the condemnation the confession implies.

But let us not be discouraged. The abiding of the branch in the vine is a life of never-ceasing growth. The abiding, as the Master meant it, is within our reach, for He lives to give it us. Let us be ready to count all things loss, and to say, "Not as though I had already attained; I follow after, if that I may apprehend that for which I also am apprehended of Christ Jesus." Let us not be so much occupied with the abiding as with *Him* to whom the abiding links us, and His fulness. Let it be *Him*, the whole Christ, in His obedience and humiliation and power, in whom our soul moves and

acts; He Himself will fulfil His promise in us.

And then as we abide, and grow evermore into the full abiding, let us exercise our right, the will to enter into all God's will. Obeying what that will commands, let us claim what it promises. Let us yield to the teaching of the Holy Spirit, to show each of us, according to his growth and measure, what the will of God is which we may claim in prayer. And let us rest content with nothing less than the personal experience of what Jesus gave when He said, "If ye abide in Me, ask whatsoever ye will, it shall be done unto you."

"LORD, TEACH US TO PRAY!"

#### REMARKS.

The works of Rev. A. Murray are of an exceptionally high order of spirituality, and can be read with great profit by all. This extract from his published works is not only helpful but suggestive. But, like very much of the best writings concerning spiritual things, it conveys to the reader a sense of vagueness which prevents definite, permanent results being secured. His writings, as a whole, affect the spirits like a cordial, causing a pleasant, passing sensation, ending simply in intense aspirations, although often crystallized in more punctilious observance of times and seasons for prayer and devout meditation upon and study of Bible truths. That this is the utmost to be expected from the study of the works of this saintly writer may be readily gathered from the fact that he ever connects himself with the reader as a searcher after satisfactory experience. "Lord, teach us to pray," words uttered by the disciples of Jesus before Pentecost, evidently describe the personal experience of the writer.

With reference to asking what we will and receiving it, if we abide in Christ, care should be taken to show that whilst this is exact truth in the experience of every one so abiding, that, nevertheless, what we *will* under these circumstances, may be very different, indeed, from what we *willed* before this complete union with Christ was effected. It does not follow that any prayer we utter when our wills coincide with the will divine will be similar to what we formerly

uttered, or according to the thought of any other person not thus in perfect harmony with him.

Personally, we have to say that an entire revolution has taken place with respect to our former notions of prayer. It is true we now ask what we will and it is done unto us; but what *we* will now is what God wills, and God's thoughts are not as our thoughts, nor as the thoughts of onlookers.

From observation, we are forced to the conclusion that very few who utter the prayer, "Lord, teach us how to pray," really mean what they say. Such a simple test as the following will prove it to the consciousness of most, if they will but permit its legitimate action on their minds. Would you be willing to pray in God's way if that way meant but one prayer during a whole year? How the reply is on the lips, but that would be impossible! That is, we remark, you know already something of God's way, and only want Him to supplement your knowledge. But absolute abandonment to God's way means entering this kingdom of prayer as a little child, according to Christ's definition, or as a *fool*, according to Paul's definition. Hence it is that few are even *willing* to enter in and occupy the kingdom of answered prayer, they much prefer to remain outside as inventors and rehearsers of unanswered prayers.

And yet if we have real faith in God no test of this kind would frighten away, but would the rather be welcomed to reveal to us the completeness of our confidence in the good-will of the Lord. He could not possibly keep from us the prayer of faith in any direction if best for all concerned. But if this prayer should be best for all concerned, then he who would not acquiesce therein would neither desire the best possible nor have a child-like faith in his Heavenly Father as the proper judge concerning what is best. "Lord, teach us how to pray," then means, in the vast majority of instances, Lord teach us how to pray according to *our* notions of what is the proper way, and hence must ever remain unanswered from the necessities of the case.

With reference to the vagueness and

lack of point in the whole article, we remark that it is seen, or rather felt, whilst reading concerning the different degrees of *abiding in Him*.

Now, this abiding is *figurative*, not real, even as the parable of the vine is put forth to give a conception thereof, not as the actual thing itself. Figures are all right when not made to go on *all fours*. The branch is not independent of the vine in the sense of being an individual, for it cannot of itself sever the connection, nor can it have the slightest freedom of choice in any direction. According to the health and vigor of the vine it flourishes, unless hostile circumstances over which it has no control destroy it. Not so with man, for he is appealed to by his Maker as an independent individuality, and is entreated to give of *his* love and obedience that he may prosper in so doing. Even when yielding a constant, perfected obedience, he does so as one friend to another. "Henceforth," said Jesus, "I call you not servants, but friends."

This abiding in Christ is not, then, having the body or spirit, or both, made more or less like Christ in substance, it simply refers to the attitude of the man as more or less obedient to God. He who always doeth the will of God lives the Christ-life on earth, even as He, Jesus, did always the will of Him that sent Him; and he who only does the will of God sometimes, abides but partially in Him. And this is true, no matter what may be the reason of failing. If a man mistakes the letter for the Spirit, and strives with all his might to be made perfect in the flesh, and does so in all sincerity and honesty, this does not prevent failure, for he only does the perfect will of God who *does* it.

Now obedience is not aspiration, is not unction, or sensation of any kind, it is simply consciously obeying God as He, through the Holy Ghost, makes known His will to us. He who has not perfect faith in the Holy Spirit as teacher of this will of the Father cannot know, and therefore cannot do the perfect will of God. But he who lives this life of faith both knows and does the good and acceptable and perfect will of the Lord. He it is who abides in Christ after the

manner figured forth by the vine and its branches, and none else do.

As the branch when perfectly united to the vine loses all concern about guarding that union, and devotes all its energies towards perfecting its own fruit, so he who doeth the whole will of God, year by year, wastes no time in aspirations after Christ-likeness or closer union to the vine, or even after being more perfectly taught concerning prayer, seeing he is now utterly lost in the sense of glad realization of all and more than all these aspirations can embody, and his whole energy is given up, concentrated on the doing this perfect will of God now made known to him continually by the ever present Paraclete.

When these thoughts shall have right of way in the religious world there can come a definiteness, a mathematical clearness of definition in Christian experience which will not fail to clear away the mists engendered by confounding aspiration with realization.

#### CHINA INLAND MISSION.

The following letter has been received from Miss Rebe McKenzie, daughter of Mr. J. R. McKenzie, of North Dumfries, a missionary of the China Inland Mission:—

I-ANG-HSIEN, Sept. 31st, 1890.

*Dear Friends in Christ,*—"Not by might, nor by power, but by My spirit, saith the Lord of hosts." For the past few months the Lord seems to be engraving the above words upon my heart, and I trust they may never be defaced. Every circumstance of my life cried out, "Not by might," etc. Health, strength, mental powers, all were taken away and I was left with nothing to rest on but the Spirit's power, to use even the weakest ones.

During the heat, on account of my illness, I was in Yuh-shan for nearly six weeks, and Miss Gardiner was in Knei-ki waiting on the sick, etc., for five weeks; but when we returned, we found that the Holy Spirit through our dear natives had gloriously carried forward the work. The converts had grown in grace, and new inquirers had been added. Praise the Lord!

At present, the work appears very hopeful and the Holy Spirit is at work day by day

in our midst. Lord, help us to give Him all the glory, that He may not need to withdraw His presence from us, in order to disclose our weakness.

Rev. J. McCarthy, the Superintendent, has just visited the station, and five of our loved ones publicly confessed faith in Christ by baptism.

On the 20th of September, just as the sun was rising, psalms full of praise were ascending from our little chapel, after which Mr. McCarthy addressed the five who then took upon them the sacred vows of baptism. Then we all descended the steps to the edge of the river, where Mr. Ts'ang led in prayer, and Hi Sien-seng baptized in the name of the Father, Son and Holy Ghost, the five converts of I-ang-hsien. To me it was a solemn hour, for I realized that we were laying the foundation stones of the I-ang-hsien church, and that the solidity would depend very much upon the foundation. However, I trust and believe it is founded upon the Rock, and not upon the sands.

The first baptized was the old coffin-maker, who is seventy years of age. He has been waiting all these long years for the true Light to come to him, as he was not satisfied with what he had to worship. Mr. McCarthy was very pleased with the old man's testimony for Jesus. When he was asked how long he intended to worship and serve the true God, he answered, "Forever, and my son will serve Him also." It is probably five months since he and our first convert burnt all their idols, and hung up the Ten Commandments in their home. The day following they received great persecution from relatives and neighbors, but they weathered the storm and only seemed the more determined. Since that time he and all his family have carefully observed the Sabbath, locking the house, and all attending the services. Before he heard the Gospel, he was an honest, careful old man, but all his life he has had Chinese failing, a bad temper. So please remember this in your prayers.

The second baptized was I-ang-hsien's first convert, as he calls himself. For him we continually praise God. He is not the man you or I would have chosen as the first to represent Christ in this city, but the Lord knew who would stand unmoved through persecution. The Christ-like spirit with which he received the railing of his persecutors, and his daily life convinced those around him that the Jesus religion was true. Some of those baptized and some of our present inquirers have been brought to the hall

through this simple-minded man's influence. God bless him more and more!

The third baptized was our first convert's brother. He was his brother's greatest persecutor; but, praise the Lord, persecutor and persecuted were baptized together! He has a bright, happy face, and, like his brother, has been used of God to bring his chum to hear about Jesus. Recently, he took quite a journey on foot to tell a married sister of the true Light which now shines in his own heart, and we trust that a nephew from this home, who has been visiting here for a week, may soon be saved.

The fourth baptized was our Bible-woman who came from Ho-k'eo. She has been a Christian for some time, and is growing in grace.

The fifth baptized was the old coffin-maker's daughter-in-law. She is only eighteen; but her heart was prepared for the Gospel by a long illness. She first came to the Jesus Hall for treatment, but did not like the Gospel for some time, and only came because the medicine helped her, however, the Lord had chosen her, and the Holy Spirit broke down every prejudice and led her to trust in Jesus. Now her simple, child-like faith is a great joy to us, and how much more must it be a joy to the Lord Jesus.

I have given you a little history of each one, in order to introduce you to them and to enable you to pray for them individually, for they are just babes and need your prayers so much.

I was alone for two weeks while Miss Gardiner was attending the Yuh-shan Conference; but I did not have time to get lonely, and the Lord was even more precious and nearer than usual. He always fills the blank spaces in China.

I must tell you about our dear little one who is just crossing the Jordan, and about to take possession of her eternal inheritance. It will be so nice to have a little one in heaven. It is a joy we are unworthy of. One evening our pastor happened to go to a house where a young girl, eighteen years of age, was apparently dying. He told her of a living God and a true Saviour, and added, He is able to raise you up, and also to save your soul. She said, "I know the idols are false and I will believe, for I am frightened to die." He came home and asked me for medicine, which I gave. The following evening he heard she was a little better, and asked me to accompany him to the house. She listened eagerly to the old, old story, and I saw at once that the Holy Ghost had prepared the soil for the seed-sowing. The

next morning she was brought to the Jesus Hall and left with me for half a day; but I confess I was afraid she would die here. On the way home she fainted. The next morning two supported her, one on each side, and I noticed she was much better. In five days she could walk from her home to the Fang without any assistance. As her body was being healed, her faith in God grew very rapidly, and on her third visit I was convinced a precious soul had passed from death unto life. Very soon she commenced to tell the Gospel to others, and to add to it her own testimony. I have seen her take the hand of the women in her eagerness for them to believe. She came every day, and we first taught her "Jesus loves me," then "My home is not here, 'tis above," etc. A number in her home came with her to the meetings, because they saw what the Lord had done for her body. All this time I had not given one teaspoonful of medicine, nor was I led too; when Miss Say arrived we gave the case into her hands, and she suggested giving her a little iron and more strengthening food. I told the mother Miss Say said she must not work, but the servant left, and the mother made her wash clothes and cook, etc. She took a relapse and is now dying. The neighbors blame the mother, but we who know God, see a soul raised from the very grave to be cleansed from sin, now ready to be offered again unto death, but this time in hope of a blessed resurrection. We have visited here several times, and she does enjoy the hymns and prayers. Miss Gibson, of Ho-k'eo, also visited her and returned praising God for her. She has allowed nothing false to be done, and when very ill, sends to the Fang for us to pray. She begged so hard to come to the Fang, and last Sabbath, to our surprise, a man appeared with her on his back. She had come to worship God once more; but I fully expect she will worship with the King Himself next Sabbath. Since July, there are several countrymen who walk fifty li on Sabbath in order to worship God. However, I will tell you about them in my next letter. Give the Holy Ghost all the glory for what has been done, is being done and shall be done in I-ang-hsien, "Not by might nor by power, but by My spirit, saith the Lord of hosts."

This letter is of special interest to many of the readers of the EXPOSITOR, seeing the writer was awakened into religious activity by attending the holiness meetings of our Summerville friends. —Ed. EXPOSITOR.

## WHAT IS PEACE?

Is it when fortune has filled thy cup  
 With much of her costly treasure,  
 And thou hast *all* that the heart can wish—  
 A life of unceasing pleasure?

To fold thy hands in luxurious ease  
 And dream of the blissful morrow,  
 Untroubled by want or care or woe—  
 Shut in from the blast or sorrow?

*This* is not peace though it seems so fair,  
 For beneath it all is lying  
 A nameless dread that it will not last,  
 Since the world itself is dying.

But there *is* a rest earth never gives  
 Which passeth man's understanding—  
 Its source, its centre, its life is God,  
 And therefore it knows no ending.

'Tis found in the path of His grand will  
 Accepting whate'er He pleases—  
 With never a doubt that such is right  
 Since it is the will of Jesus.

Withholding nought that the Lord demands,  
 But with conscience true and tender  
 To place thy best in His pierced hands—  
 In full, unreserved surrender.

Each God-lent day yielded up to Him,  
 To place after His own choosing—  
 Thy highest aim and thy deepest joy  
 To be for the Master's using.

And thus the calm of the holy peace  
 Shall possess thy heart forever,  
 E'en when thou art called at last to face  
 The swellings of death's dark river.

*Glenvar.* W. A. G.

## THE LATE REV. JAMES CAUGHEY.

In answer to an unexpected summons, in a driving rain-storm, we hastened from Philadelphia to the Pitman M. E. Church, New Brunswick, N.J., to attend the funeral services of this once world-renowned evangelist.

As we stepped from the train, Rev. George C. Maddock joined us. As we hastened along the streets, he spoke most feelingly of his three years' pastorate, when Brother Caughey sat under his ministry. He said his presence was always a benediction and an inspiration. How could it have been otherwise?

Once before we were in New Brunswick to attend an all-day meeting for the promotion of holiness. Notwithstanding the heavy snow-storm that then prevailed, Brother Caughey was present, and preached with much of his old-time clearness, unction, energy, power, and effectiveness. What a privilege it was on that day to look him once more in the face, to hear his well-known voice, and to listen to one of his characteristic and inimitable expositions of a Scripture we never before nor since heard any preacher use, but which showed his singular aptness and genius in selecting and adapting analogies to religious experience and life, and to effective labor and success.

Among others present at his funeral were Rev. Brothers Stokes, Hughes, Osborn, McLean, Strickland, Read, Reed, and Maddock.

After prayer by the Editor of this paper, and other preliminary services, Rev. Brother Stokes, in a brief address, expressed his regret at the departure of such a man and minister, "because there were too few such men in the world."

Rev. G. Hughes, Editor of the *Guide to Holiness*, followed in a highly appreciative allusion to scenes and sermons and services in which this eminent evangelist had taken the principal part. Brother Hughes said that, on such funeral occasions as this, he had learned to come, not so much to regret the departure of God's chosen saints, as to indulge in happy thoughts of their glorification, and delightful anticipations of meeting them soon around the throne of God, and to gather inspiration from their eventful lives and triumphant deaths. He urged the improvement of this occasion, on the part of ministers and others present, by obtaining the enduement of power for entire devotion to the cause and kingdom of Christ.

Some of the former pastors were called upon to speak. Their reminiscences of his society and ministry, of his personal influence, of the effect of his published works upon them even in their early years, of his comprehensive and powerful intercessions, of his addresses, especially on sacramental occasions, were very impressive.

Brother Maddock made special reference to that remarkable series of evangelistic services held by Brother Caughey, many years ago in the "Old Salem" Church in this city. He spoke of the crowded church, aisles, entries, and stairs, through which, with great difficulty, he pressed his way, until within sound of his voice. He again alluded publicly, as he had done to us

privately, to the great blessing of Brother Caughey's presence and prayers and preaching during his pastorate.

Brother McLean quoted a remark of Dr. Dempster to him and his fellow college-students, that he knew of no man the results of whose ministry were "more abiding" than those of James Caughey. He grouped together Whitefield, Finney, and Caughey. He emphasized the fact that it was not so much the other qualities of Caughey, unusual as they were, as his advocacy of entire sanctification, that gave him his singular power over the minds and hearts and lives of men.

The present pastor said that the last Sabbath was the most lonesome he had spent for a long time, so deeply did he feel the absence of Brother Caughey.

A gentleman, formerly a Presbyterian, rose in the audience, recalling some of his personal recollections of the great and good evangelist, under whom he had been converted in Toronto, Canada. He said that Caughey had "revolutionized" Toronto. That was the only word that would express that work.

A lady also spoke briefly in the audience.

The Rev. W. B. Osborn led in prayer, remembering especially the widow, who had been detained from the services by illness, the church in which he had spent his last days, and those in all lands who had been greatly blessed by the ministry of this marvellous man.—*Christian Standard.*

#### EXTRACT FROM AN ARTICLE BY DR. STEELE.

Whilst I am about it, I may as well finish the list of causes which are divesting the new birth of its deep significance. Much like the last-named cause, not resting on its doctrinal basis, but having the same practical result, is the effect of the instruction to seekers at our altars, given by many preachers and laymen, especially by some evangelists who are eager to count up a large number of conversions in the two weeks of their stay.

"Do you truly repent of sin and turn away from it?"

"I do, sir, to the best of my ability."

"Do you believe that God for Christ's sake now pardons and regenerates you?"

"I have no changed state of feeling, sir."

"That is nothing. Feeling has nothing to do with it. You are to be saved by faith in the Word, which says, 'He that cometh

unto Me I will in no wise cast out.' You come to Christ, don't you?"

"Why, yes, the best that I know."

"Now you must believe that God receives and pardons and renews."

"But I have no evidence."

"None is needed but the Word. Just read this verse, 'Verily, verily, I say unto you, he that heareth My word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.' Don't you see it's the present tense, 'is passed from death unto life?' Now you must believe this, and you are regenerated."

"But," says the inquirer, "I have heard that there is such a thing as the witness of the Spirit, and I have not received it."

"Oh, that is of no account at present; you dishonor the Word by looking for any other testimony to your salvation. It is your duty to believe that God does pardon you now. Don't you see that you have fulfilled all the conditions? You have done your part; now you must believe that God does His part. He may be a little behind-hand in bestowing the Spirit's testimony, and it's no matter if He never does, you are saved, because the Word says so."

Thus the poor soul is taught that he, and not the omniscient God, is the infallible judge of the fulfilment of the conditions; and so, just as he was about to enter upon salvation by trusting Jesus to save, and trusting till he gets the witness, he is switched off the track to trust for weary and sad years in something he mistakenly thinks he had done, and to call this regeneration. Thus regeneration is degraded from a great and glorious change wrought in the consciousness by the Holy Ghost through an all-surrendering and persistent trust in Christ—degraded to a mere fancy—while trust in Christ *to save* is displaced by a groundless presumption that I am saved. This is the process by which our churches are filled with unregenerate souls through erroneous advice at the altar. These constitute a cloud which eclipses the glorious blessing of the new birth. Precisely the same style of altar instruction is eclipsing the glorious consummation of regeneration through the entire sanctification of believers, and multiplying mistaken professors of this grace also. There are thirty young men in the School of Theology who will probably none of them fall into the error of giving such instruction to seekers. If they do, they will sin against great light—the light of three or four of my best lectures on pastoral theology.—*Sez.*

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