

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

1893
Mar.

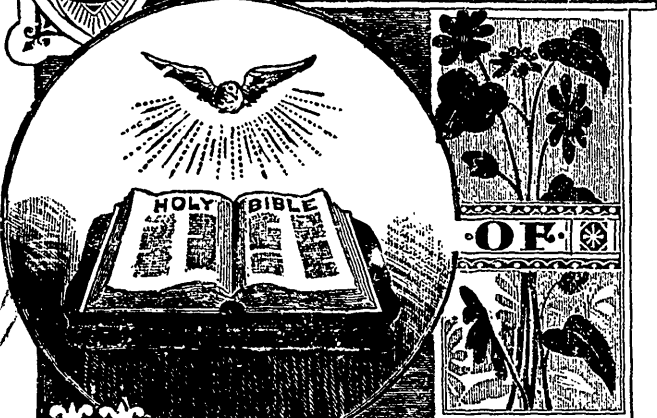
EMMANUEL

ONE DOLLAR A YEAR. POSTAGE PAID BY PUBLISHER.

MARCH, 1893.



Expositor



HOLINESS



Toronto:

Published under the Auspices of the Canada Holiness Association.

+ + + + +

W. S. JOHNSTON & CO., THE ART PRINTERS, 67 ADELAIDE STREET WEST, TORONTO.

THE EXPOSITOR OF HOLINESS.

CONTENTS.

	PAGE.		PAGE.
Is This the Teaching of Christ?	221	Should Christians Follow Jesus or Worship	
But are They False	222	Him—H. Dickenson	234
Christ's Method	223	Poetry—Thy Will be Done	235
The Secret of Jesus' Life—A. Truax	224	Sketch of H. Dickenson's Life	236
Our Relation to Truth	226	These Sitting Times	240
Who Knows Best?	227	The Brahma Somaj of India—A Truax	242
What Should be Written—H. Dickenson	228	As Others See Us	245
Is This a Truism?	230	Correct—News Items	246
The Old Paths—Mrs. E. McMahan	231	Plank Road Convention—T. Bousfield	247
Orthodox but Fair Minded	232	Poetry—The Sacrifice of the Will	247
From Fernley Lecture, 1870—B. Sherlock ..	233	The Holy Spirit not an Influence--Selections	248

CALENDAR OF ASSOCIATION MEETINGS.

Every Tuesday, at 3 p.m., at 99 Howard 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 St. car as far as Howard St. and a very little enquiry at that point will suffice to find it.

Every Saturday evening, at 8 p.m., in the parlors of the W. C. T. U. building, on the north-east corner of Elm and Terauley Streets. Parties leaving the Yonge Street cars at Elm Street, by walking one block west, will find the building on the first corner on the north side. A bulletin board is usually at the front of the building.

Every Sunday, at 3 p.m., at the residence of Mrs. McMahan, 301 Parliament Street.

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

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

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

London, every Sabbath, at the residence of Bro. Couke, 243 Wellington St., 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.

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

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

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

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

Hawtrey, every alternate Sunday evening.

Evanston, Ill., at 19 Chicago Ave., every Tuesday at 8 p.m.

Chicago, Ill., at 361 Sixty Third Street, every Thursday, at 8 p.m.

THE SO-CALLED "GALT HERESY CASE."

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

The Expositor of Holiness.

VOL. XI.

MARCH, 1893.

No. 9.

IS THIS THE TEACHING OF CHRIST?

A MISSIONARY CRY.

A HUNDRED thousand souls a day
Are passing one by one away,
In Christless guilt and gloom.
Without one ray of hope or light,
With future dark as endless night,
They're passing to their doom.

CHORUS—

They're passing, passing fast away
In thousands day by day,
They're passing to their doom,
They're passing to their doom.

—A. B. Simpson.

TO SIMPLY ask the innocent question at the head of this article will be looked on by some as a daring act of impiety, and yet we believe that the time has come to seriously ask it of the readers of the EXPOSITOR.

If the sentiment of any hymn can be obtained by reading it, then the teaching of this stanza is, that at least a hundred thousand souls per day are passing into the mediæval hell so familiar in description to those who listen to the preaching from our pulpits, or read the Christian writings of this and previous generations, and that this fearful fact would be changed if enough missionaries were sent to them.

To question the truthfulness of this picture is pronounced upon as daring impiety, not only because it questions orthodox teaching, but because it might lessen missionary collections, and through this fact lessen the number of missionaries sent out, and, as a final awful result, virtually increase this multitude of hell-doomed heathens.

We realize then the serious matter we

have on our hands when we call for close, candid consideration of the whole subject here alluded to.

If our writings on the subject of divine guidance called forth such epithets as "devil guidance," and the writings on the Divinity question filled the air with "Unitarian" cries, what will not follow if we dare open this question?

And yet it must appear, on a very short consideration, that it is a legitimate matter to pour the light of Pentecost upon this subject as well as others, and for the same purpose, which is to clear away all obstructions to perfect obedience to the Holy Ghost.

For, if the arguments of this hymn are to have full right of way in the believer's heart, how can we yield an unquestioning obedience to the Spirit, especially when He as guide seems too slow in his operations to measure up to the high pressure standard here indicated? How be patient and loyal when He undertakes to treat us as He did our great Forerunner, Jesus Christ,—keep us out of the missionary field till thirty years of age, and then sanction a forty days' delay ere permitting us to enter on our life work?

Indeed, how can we abide His time under any circumstances when His command is not clearly and unmistakably, forward! Can we withhold a mite of our money from the great missionary cause at His command and be guiltless? Surely there is

"No room for mirth or trifling here.
For worldly hope or worldly fear"

whilst this dreadful picture is before us.

Who, we ask, could withstand the ap-

peals of a Simpson for all the money he could command—if his faith in the lurid details of the awful scene were as perfect as Simpson's seems to be—long enough to be dictated to by the Holy Ghost should He wish to bar the way to such giving?

And yet if we show the slightest impatience about the matter, how can we let Him have right of way in our being? To have perfect guidance we must be as willing to refuse to be acted on by a Simpson, as a Tetzal—as willing to not give as to give.

But this our obedience to the Holy Spirit (although it must be absolute and reckless to be satisfactory, yet, we maintain, it need not), should not be a blind, ignorant obedience.

True it is that we may often be called to trust Him where we cannot trace,—that is, cannot intelligently apprehend the reasonableness of His commands, but never, we maintain, because of those commands not being in perfect harmony with reason, and also as challenging an investigation of this fact on all suitable occasions.

It is then only to be expected that we should investigate as to why we may with absolute confidence follow Him and Him alone in all our attitudes to the missionary operations of Christendom.

As these missionary efforts are founded, without exception, on faulty views and experiences of Pentecost, it is but natural that we suspect that when the true light of the Spirit is poured on them we will not only see many defects therein, but that possibly the whole edifice of missionary effort from foundation to copestone is fundamentally wrong.

We do not on this one argument or analogy pronounce such a sweeping condemnation. We simply, although strongly, suggest the wisdom of suspicion, so that we may examine the whole subject as if exploring an unknown quantity.

He who starts out on this inquiry with confidence that his former teachings on this subject must be right is certainly un-

furnished for honest examination, and, in spite of his desire to obey the Holy Ghost, will in all likelihood be overtaken with disaster ere he learns to walk in the Spirit.

We point out then in this article that all the modern views about the heathen, as also the methods for Christianizing them, being the outcome of the teachings of those who had practically rejected the Holy Ghost as the only ultimate guide and teacher for the individual, are, in all likelihood, not those which will be accepted as the best by us who walk in the Spirit, and it is reasonable to suppose that such should be the case.

BUT ARE THEY FALSE?

WE REPLY that it would be as unseemly to swing off to this opposite extreme as to tenaciously cling to the orthodox teaching simply because we were so taught to believe, nor would we think that we had benefited humanity in the slightest could we find out what is truth absolute concerning the whole matter, and then place it before the world in creed form. From the standpoint of Pentecost it is a matter of absolute indifference as to which side of the question is the truth.

And so it is necessary to examine the other side of the subject, not as wishing to establish it as a fact that the orthodox teaching is false, but that we may be able to fly in the face of it all with ease and alacrity whenever the guide divine so wills it. For we maintain that for one to profess to walk in the Spirit and give one dollar because of the pleadings from the missionary platform and not as being led of the Spirit so to do, is to make false claims before the world concerning this spiritual life, as much so as to refrain from giving on any plea when the Spirit calls for liberality.

Now on close examination, there are many of the positions taken in the stanza quoted in the former article, which seem at least not to harmonize with the Bible,

even leaving reason out of the question in the meantime. The Bible asks the question, as from God to man, "What more could I have done for my vineyard that I have not done?" How easy to reply, that not to let the eternal doom of the heathen depend on sinful men, would surely have been a more merciful way of dealing with them. What possible answer could the Almighty questioner give to such a direct reply?

Again, the teaching of this hymn, that is, the general teaching of Christendom, implies that a vastly greater proportion of the heathen are not truth-lovers than exists where the Gospel is preached. But this proportion has never been satisfactorily proved. True it has often been assumed, but assumptions must always be counted out in hard prosaic investigations after truth.

Jesus proclaimed it as a universal fact that all who loved the truth would hear His voice. It is certainly possible that He here alluded only to those who had the opportunity to come to Him personally, *i. e.* to the Jews, but even if the wider scope which we have given to this expression be denied, nevertheless it at least suggests the universal truism, and intimates the fact that truth-lovers in all lands, in some way, get in touch with God, and learn to know Him, not, we say, in all the brightness of a Pentecostal walk with God, but according to their light and possibilities.

Again, may it not be that man has the ability only to decide concerning which dispensation his brother man may live in, and not in the least be the arbiter of his eternal fate?

Ezekiel labors by lengthy argument to show that the complexion of the future life of no man can be made by his fellow man, when repudiating the teaching of his countrymen which was epitomized in the proverb, "The fathers have eaten sour grapes and the children's teeth are set on edge."

Now the whole principle of human responsibility concerning man's future state

is here brought out, and fully described, and the prophet waxes both eloquent and indignant in utterly repudiating it, affirming, as the great climax of his reasonings, and even revelations, that "the soul that sinneth shall die," and thus he settles forever the responsibility of man to man concerning his eternal doom, as far as the teaching of the Bible is concerned.

CHRIST'S METHOD.

THE command of the Founder of Christianity is quoted throughout Christendom as the marching orders of the church in its efforts to convert the heathen world; and this is right. But this command is neither understood nor properly carried out. Men, as a rule, stumble over it just as they do with respect to His command concerning giving.

Give to him that asketh of thee, is just as positive and universal in its application as the great missionary command. Both are misinterpreted and disobeyed.

These commands are misleading unless taken in connection with Christ's teaching concerning the Holy Ghost. They are both fulfilled, as also every other command, when we covenant with Him to obey the Holy Ghost in whatever directions He may give concerning them. When the Spirit sayeth to one, give no money or goods to the asker, be he tramp or missionary collector, we carry out the spirit of Christ's precept by obedience to this direction as truly as when we give at the request of the same Spirit. Just so he who refuses to go beyond seas as a missionary at the command of the Holy One, although pressed so to do by the church visible, is as much in harmony with Christ's missionary command as the one who goes when led of the Spirit so to do.

Again, he who goes abroad at the call of the church, but has not heard the voice of God in the person of the Holy Ghost commanding him to go, and he who stays at home through sloth or desire for worldly

prosperity, alike are disobedient to the heavenly vision—they are both outside the kingdom of heaven, no matter what advantages or excellencies the one may possess as compared with the other.

But what about the parties using these incentives to urge others to go to the heathen to preach Christianity? We reply, that if they, in such missionary efforts, are not directly in touch with the Spirit, they are not laborers in Christ's vineyard.

Now this is not saying that they are wrong in such zealous work for humanity. Nay, the remark is true as concerning them, although with the same breath we gladly admit that all their missionary efforts are good and a blessing to mankind.

And this our position is fully endorsed by Christ Himself. Jesus said of His followers: He, the Holy Ghost, shall teach you all things, and shall guide you into all truth. Hence it follows that he who awakens missionary zeal in others, when not distinctly led of the Spirit, is not in harmony with Christ as being an integral part of His kingdom, and so being an outsider, he cannot possibly be building up His kingdom. It is more than likely then that his *method* will not be in harmony with the Spirit, and therefore when examined will easily be seen to be faulty in every direction, so faulty that he who walks in the Spirit may well be excused for not being acted on by the arguments used, nor be carried away by the enthusiasm aroused.

Contrast, with the platform methods in vogue at the present time, Christ's method as exemplified in the Pentecostal church. Where was the missionary meeting held which resulted in Barnabas and Saul starting from Antioch on a missionary tour? What kind of eloquence was it which sent Philip to Gaza? What unctuous gathering was responsible for Paul and Silas steering away from Asia and Bythina and preaching the gospel in Europe?

These men simply cultivated acquaintanceship with God, through the Spirit, and, at the proper times, the Holy Ghost, and

He alone, sent them on their several missions, and these incidents dovetail with all the teachings and example of Christ Jesus.

But who will fit the incident of the modern crusade against Heathendom into the life and teachings of Christ? They will not harmonize.

We had thought to examine more fully into the teaching concerning the heathen being so certainly on the direct road to hell. But the subject is of such little importance in this connection that we cannot stay to discuss it at length. For we maintain that the audiences who have to be acted on by such device are as far from true spirituality as the heathen can be, and therefore these platform speakers must themselves be blinded to the true nature of Christ's kingdom or they would take in this fact.

In place then of staying to combat details of non-essential doctrine we are required to preach Christ to both speaker and audience, in the Pentecostal fulness of this the dispensation of the Spirit, maintaining that so soon as they themselves accept and live out this gospel, the whole cumbrous machinery over which they now glory will be swept away into oblivion. Then the simplicity and symmetry of the blessed gospel of the blessed God would be so preached as to challenge all men to behold that it no longer insults the purest instincts of man.

THE SECRET OF JESUS LIFE.

WHAT Jesus possessed some secret not generally known to men seems to be a growing conviction amongst all thoughtful and pious people. His position among reformers and teachers is so unique and his hold upon the race so strong that it can scarcely be accounted for, save on the hypothesis that He possessed some power, some source of wisdom and strength, not known to his contemporaries. Even His severest critics, if they be at all sober or serious, freely grant the great Nazarene a place and position far beyond and above

that of all other reformers. Creeds and doctrines of men concerning His person and work may differ widely, and men may cast the most of them aside as worthless or non-essential, but the *character* and *teaching* of the man Christ Jesus *Himself*, in all its *essential outlines*, still stand out in bold and beautiful relief before the eye of the soul and together form an ideal, the attainment of which may well engage the time, talent and constant endeavor of the highest intelligence. Many who reject Christianity still pay willing homage to its Christ, and those who deny His divinity confess His transcendent humanity.

Admitting then, as it seems we must, His unique position, His transcendent humanity, His commanding influence, His very just and even unparalleled moral and spiritual force ; in short that He spake as never man spake and lived a life never before equalled for moral and spiritual beauty and holiness, how did he succeed in *doing*, teaching and living as He did ? What was His secret if he had one, and still more important, did He leave the secret with His followers and through them to the world ? These questions seem to me to be the most important that could possibly be asked concerning the great Master, and questions too which we *must* be able to answer before we can *fully* follow Him and *correctly* represent Him in the world.

Of course answers have been given to these questions by theologians and philosophers, but we think it no crime to examine the validity and test the credibility of some of these answers.

First and foremost we notice the orthodox, trinitarian answer. His secret, say they, was His *Divinity*. The Christ was not only man, and not only a divine man, but He was and is "very God of very God." He was enabled to live, teach and work, as He did, because He was God as well as man.

Now laying aside all theories and doctrines as to the person of Jesus in the abstract, we have to say that no matter how

correct the doctrine of the Trinity, nor how perfect the Divinity as well as the humanity of Christ, His Divinity is not and can not be the secret of His life and work. The mission of Jesus as declared by Himself was a practical mission. He came that we might have abundant life. He came to teach men how to live, feel, think, speak and act aright. If this is not clear from the sermon on the mount, nothing can be said to be clearly taught by Him. He further clearly taught that He was the example of men. That we were to have the mind, spirit, temper and character which He possessed. That we were to be as He was in the world, and do the works which He did, and even greater works after His departure. He was the *first* born of *many* brethren and taught us that we were to be *one* with the Father even as He was.

Now if these things are so,—and who that has given even a superficial glance at the Scriptures can doubt it,—how could the example of one who was *consciously* God be followed by men who consciously were not Gods ! If the Divinity of Jesus was His secret, if He lived the life and did the work which He did because of His Divinity, how could He possibly ask and demand of finite man that he should follow His example ? Manifestly if His example is to be of any service to us, whilst we grant His Divinity, then said Divinity must have been held in complete abeyance so far as His life was concerned during His earthly mission. For if he possessed even the slightest advantage over us in fighting the battle of life, in resisting evil and withstanding temptations, it plainly follows that His life is of no value to us as an example and He was merely mocking us when He commanded us to follow Him and be as He was. If we cannot know the voice of our Father just as well as He knew it, then it is impossible to walk in the Spirit and do the will of the Father as He did it. He is to us an impossible ideal forevermore. This truth will be made clearer, we think, if we ask, what was the need of the race at

the time of Christ's coming and what has it been since? Was the race then and is it now in need of knowing that God is a holy, pure and righteous being and that He could live a pure, holy and righteous life upon earth or anywhere else, if he chose to do so, in any guise or in any form? To ask such a question is to answer it and show its absurdity. What the race wanted to learn was not how God could live a holy life, but how poor, weak, ignorant, unstable, sinful man could do it. And not how *one* man peculiarly endowed and privileged beyond His fellows could do it, but how it could be done by a man of like passions, temptations, privileges and opportunities with the race, as a whole. This being the want of the race, the Divinity of Jesus cannot be the secret of His success in living a life pure and undefiled, for if so, His mission was a dismal failure so far as His example was concerned.

If the secret is not to be found in the trinitarian creed, is it to be found in the opposite, the Unitarian creed? I am aware that a goodly number who have become tired of the bare husks of Trinitarianism (a trinitarianism which reduces the third Person in their Trinity to the barest shadow or influence) have adopted Unitarianism as a substitute.

Now I have departed somewhat from the custom of many Trinitarian critics of Unitarianism, in that I have taken the pains to examine the system impartially and sympathetically before criticising it; I have examined the works of the great Channing—and I am bound to say in mere justice that the study of these writings has filled me with well nigh unbounded admiration for the writer. If Channing was not a Christian, I doubt whether Paul was. I have studied with care the writings of later and even present exponents of that creed, and justice compels me to affirm that they all come far short of touching the real secret of Jesus' life and work. If Unitarianism is to take the place of Trinitarianism it can do so *as a creed only*. It does not and

cannot furnish the secret of a better life, much less the ideal lived and taught by the Master. Unitarians do not profess to be able to live better lives than Trinitarians. They simply claim to live as well, a claim which I am quite willing to believe many of them make good. A recent writer in the "New World" makes this pertinent remark,—“ Liberal Christians think it a great achievement to discover that Jesus was a man; but there is no special value or inspiration in this discovery. The question is, *what sort of a man was he?*” (Italics mine.) To regard him simply as the great teacher of the Fatherhood of God and the brotherhood of man is about as vague and unreal as any other traditional teaching.” Certainly the question of questions is, what sort of a man was He? What was His secret and can we learn it?

It is seen then that Trinitarians profess to give an answer, but manifestly the wrong one, whilst Unitarianism gives scarcely any answer at all, save perhaps that he possessed *some* secret—which all admit—the question is what secret? This question I will undertake to answer in the next number of the EXPOSITOR.

A. TRUAX.

Courtland, Ont.

OUR RELATION TO TRUTH.

HE WHO really belongs to the movement of which the Association and EXPOSITOR are exponents is the embodiment of the truths enunciated by this movement. All outside, thus far found, are aspirants after, not illustrators thereof.

Ever and anon we find in book and oration the enunciation of the truths we conserve, and in language as full and forceful as any we ourselves use, but the speakers and writers without exception give them as ideals only, never as personal experiences.

What more complete statement of our personal experience than in the following extract which we found in looking

over a very readable book, written by H. W. Warren, one of the bishops of the Methodist Episcopal church:

But is this ideal man (Jesus) only ideal? Or, if real and actualized in him, only ideal to us? Does the ideally perfect man turn our whole race into one longing Tantalus, ceaselessly desiring and forever denied?

No; this Son of God came through the dividing line that he might be seen of men; that every man might look into his face and say, "My brother, hail." He offers to impart this nature to those who come to him. To them that believe in him he gives the power to become the sons of God. No learned professors can give you power to become the son of Newton in mathematics, a son of Porson in language, a son of Michael Angelo in art, but Jesus can give you power to become a Son of God, a brother of himself; another perfect man.

Just so, we teach and illustrate nothing more and nothing less.

But why is it that the heresy cry is not raised against this writer? Simply because all the rest of the book virtually tones down this grand passage and makes Christendom know that the writer does not mean business. If he should imitate us by backing up this truthful deliverance by personal experience, hesitating not to look into the face of Jesus and say, "My brother, hail," I too am "a perfect man," and then reiterate the statement till others were led to investigate and admit the claim as true to facts and enter into like experience and testimony, it would not be many years before the air would be filled, bishop though he is, with anathemas and muttered threats of heresy trials.

The only difference between writers and testifiers in this movement, and others outside, is the difference between writing and talking about Christian perfection, and claiming and illustrating this perfect life.

We hesitate not to say that we are as perfect as Christ Jesus. Hence, He is our brother, in a sense utterly beyond the comprehension of those who are sighing for such close, endearing relation.

When one really does, *as to the manner born*, look into the face of the elder brother and say, "My brother, hail," it should be presumed that such familiarity would be the mother of intimate knowledge con-

cerning the world's Redeemer, far beyond the reach of all others who only sigh for such acquaintanceship.

In that day ye shall know, said Jesus, that I am in you and ye in me. It was to be a distinct crisis in the individual's life, not the result of some prolonged process. In an instant, in the twinkling of an eye, on the day of Pentecost, they knew. So we, on that day, the day of absolute abandonment to the Holy Ghost after this identical, Pentecostal type, knew the perfect brotherhood of Christ, and also of the similar relationship of Christ with God. "But every one that is perfect shall be as his Master," Jesus.

WHO KNOWS BEST?

IF IT is the Holy Spirit who shows the Father and the Son, then he who walks in the Spirit in the absolute sense knows the Deity immeasurably better than any one else who does not so walk.

This will appear to be a simple truism to any one who examines the subject with sufficient care. Now, all those who admit that they do not obey the Spirit as Jesus or the apostles did, certainly cannot truthfully lay claim to the definite knowledge of God spoken of by Jesus when alluding to the day of Pentecost, whilst any who can truthfully claim to equal Christ and His apostles in this respect, can also claim the identical knowledge of God thus alluded to.

Hence the whole question concerning superior knowledge in this direction turns upon the truth or falsity of the claim of those who profess this Pentecostal experience.

But this claim on our part cannot be decided on general principles unless we reject absolutely the teaching of Jesus and these apostles, for they distinctly teach that we may have their identical experience.

Hence it follows that our claims can only be pronounced on correctly after honest and exhaustive examination. Thus far, as a rule, the verdict of those who have thus studied us has been favorable, and many of them have accepted like ex-

perience, and so are with us before the world as living epistles.

If then our claim is made good to the experience we profess, those who undertake to criticise our individual views of oneness with Christ are at a disadvantage, just as one who undertakes to examine the moons of Jupiter without a telescope is at a disadvantage as compared with another who is provided with such a help.

And so everything turns on the truthfulness of our testimony. Concerning this we court the fullest investigation.

WHAT SHOULD BE WRITTEN?

THE EXPOSITOR for January had an article under the caption "H. Dickenson's Articles," which might suggest a word or two from me.

It seems that a couple of articles from my pen have created a flutter in certain theological circles.

One of them entitled "The Lord's Supper" was published in December, 1891, the other on the "Divinity of Christ," in December, 1892.

Both of them looked into "the other side" of certain pet theories of "orthodox" Christianity. I shall defer just now anything additional I may have to say on the former subject and confine myself for the present to the latter, viz.: the "Divinity of Christ."

One of the deductions drawn from what I stated in said article is that Unitarian views were expressed therein.

To those who have formed this conclusion or something like it, we have only to draw their attention to the essential feature of Unitarianism as ordinarily believed, viz.: the ascribing of Divinity to the Father alone, when they will observe that we differ from the Unitarian theory as we certainly admit the Divinity of the Holy Ghost. The Father Divine, and the Holy Ghost Divine, and the Son exactly what he is represented to be in the Scriptures is what we affirm. If Joseph was not Jesus' natural father, but Jesus was immaculately conceived, why is it that Matthew in opening up his gospel traces the genealogy of Jesus on his

father's side from Joseph back to Abraham. He commences with Abraham begat Isaac and goes on until he comes to Matthew begat Jacob and Jacob begat Joseph. If Joseph was not Jesus' father why should Matthew call his gospel "the book of the generations of Jesus Christ"? He certainly traced the genealogy of Jesus Christ on the assumption that Joseph was his father, and apparently concludes, though he does not positively state, that Joseph was Jesus' father. If Joseph was not the father of Jesus, why should Matthew trace His genealogy and seek to connect it with Abraham or David at all?

Again, if Jesus was immaculately conceived—was Divine from His birth, why should He say to His disciples just before going away, "Ye believe in God, believe also in me." Why did he not say believe in My Divinity? If He was Divine—was in other words God, why need He add to the words "ye believe in God," those other words, "believe also in Me?" If they believed in God already, why need they be requested by Jesus to believe in Him? This statement certainly looks as though Jesus believed in His own humanity and wanted His disciples to believe in it too, whatever belief they had about His Divinity.

Again, why should Jesus say to the party who called Him "good Master," why callest thou me good? none is good save one, that is God. Was not Jesus God? Was not Jesus Divine? Had He not then and did He not know that He had the afflatus of modern Divinity attached to Him? Knowing this, is it not strange that Jesus himself should say in effect, I am not God—God alone is good—thus denying His own Divinity? Again, why should Jesus use these expressions "My Father is greater than I," "My Father is greater than all?" If Jesus was Divine and the Father was Divine in His estimation, to state this would be a positive untruth. If Jesus was God—if Jesus was Divine, He was infinitely great. There cannot be anything greater than that which is infinitely great. Yet Jesus himself declared that the Father was "greater" than He was.

While God can only be spiritually discerned it does not follow that this discerning should necessarily violate every or even any rule of choice. While reason alone cannot grasp God, yet what can be known and grasped about God is reasonable. We are invited to reason with God. "Come let us reason together"—not come let us reason with one another about the Divinity of Christ, but reason with God. Have those of my readers who disagree with me, reasoned the matter out with God—got into agreement with God about not only this but every other matter? Or are there certain things that they cannot reason with God about? that they cannot arrive at an agreement with God about?

In the estimation of a great many it is better to please man than God in such a matter as this. Suppose I should recede from and renounce any conclusions that may legitimately be drawn from the promises referred to, should blindly adhere to the old orthodox and almost universal belief regarding the Divinity of Christ, I have no doubt but that I would receive as warm a reception as was given the prodigal son. A ring as the insignia of some office in their gift would be placed on my hand, the fatted calf would be killed and rejoicing ensue, and all because of what?—All because of a change of opinion. It would matter little about the deeds done in the body whether they were good or evil as long as my opinions were orthodox. Verily we have fallen upon strange times.

John has no hesitation in calling Jesus "the son of Joseph." If Jesus was not Joseph's son, why should this contradiction of the popular present belief be recorded by John? Certainly the inference to be drawn from his being the disciple whom Jesus loved is not that John knew least about this much revered doctrine, the immaculate conception.

Further, it was the almost universal belief of the times in which the disciples lived that all gods were immaculately conceived. May not this almost universal belief have tinged the literature of that day?

Jesus also in reply to the devil said, "Man shall not live by bread alone;" thus implying that He was man, not God. In the third temptation also Jesus replied to the devil in the language of Scripture, "Thou shalt worship the Lord thy God;" that is, when the devil asked Jesus to worship him, Jesus the equal of God replied that He must worship God. How could God worship God?

When preaching perfection to the disciples, He does not say "Ye therefore shall be perfect as I am perfect," but He says "Ye therefore shall be perfect as your Heavenly Father is perfect."

In the sermon on the mount He says to the disciples "Glorify your Father," "Your reward is with your Father," "Thy Father shall recompense thee," "Pray to thy Father," "Your Father knoweth what things ye have need of," "Our Father which art in heaven, hallowed be Thy (the Father's) name," "Thy (the Father's) kingdom come," "Thy (the Father's) will be done," "Your heavenly Father will forgive your trespasses," "Thy Father seeth in secret," "Be ye not anxious what ye shall eat or drink or wherewithal ye shall be clothed, for your heavenly Father knoweth that ye have need of all these things," "Your Father will give good gifts to them that ask Him," "Not every one shall enter the kingdom, but he that doeth the will of the Father." If Jesus was God—if Jesus was Divine, in the modern accepted sense, why did he not ask the disciples to worship Him, to pray to Him, why did He say so much about His Father and so little about Himself? If we are to be as He was or is, we will be doing about what He did and is doing.

Then why should Jesus say "And that ye might know that the Son of Man hath power to forgive sins"—why should Jesus call himself the "Son of Man"? What man was He the son of? And why should "the multitude" when they saw His power, glorify God "which had given such power unto MEN"?

Why should the blind men say "Have mercy on us thou Son of David"? when Joseph while genealogically descended from David was not Jesus' father at all—Jesus being according to both Roman

Catholic and Protestant authorities immaculately conceived. The popular belief of the multitude was that Jesus was descended from David. When the Pharisees heard this they declared that Jesus cast out devils by Beelzebub. Jesus in reply said that he cast out devils "by the Spirit of God." Why did he not declare that it was done by the power of His own Divinity?

Then again, Paul in writing to the Galatians speaks of James the "Lord's brother." Was James also immaculately conceived, or was James really the natural brother of Jesus?

Jesus when answering the question as to who was His brother, said "Whosoever shall do the will of my Father he is my brother." Was this a mistake?

In the synagogue of His own country where He taught, the people were astonished and said "Whence hath THIS MAN this wisdom? Is not this the carpenter's son? is not his mother called Mary? and his brethren James and Joseph and Simon and Judas? And his sisters, are they not all with us? Whence then hath THIS MAN all these things?"

Who do men say that the Son of Man is? And they said, "Some say John the Baptist; some Elijah; and others Jeremiah or one of the prophets." But who say ye that I am? And Simon Peter answered and said "Thou art the Christ—the son of the living God." After certain statements Jesus then charged the disciples that they should tell no man that He was the Christ.

With many the statement of Peter settles the Divinity of Christ.

Peter stated two things. Thou art Christ, and coupled with this name now used by His followers for the first time—the son of the living God. And what does the name Jesus mean? Dr. Kitto says "the name Jesus in Greek corresponds with Joshua in Hebrew; both of them signifying a Saviour, and Christ is the same in Greek with Messiah in Hebrew, *i. e.* the anointed. Jesus being anointed to the great office of Redeemer by the Holy Spirit which was given Him without measure." Dr. Kitto says nothing either about any other Divinity than the "anointing of the Holy Ghost." H. DICKENSON.

IS THIS A TRUISM?

DURING a short conversation with a friend, the following sentiment was put forth for consideration: "The investigations of one who has not a martyr spirit are not worthy of attention." As we dwelt upon it at our leisure it seemed to commend itself more and more as containing an important truth.

In less pronounced form we have the same sentiment in the phrase, always used in a commendatory sense, "the courage of one's convictions."

As a rule, in all pursuits, he only achieves success who stakes all on reaching the coveted goal. But especially is this true of him who investigates concerning truth in the fullest sense of that term,—where it includes that which touches the life both here and hereafter. He only can grasp and hold the truth in this highest sphere who lays aside every weight and the sin of cowardice which so generally be-sets mortals.

Truth of this kind will always elude the grasp of him who has not sworn eternal fealty to its claims, when possessed. If internal fears or external threats can loosen his hold at any future time, truth, in its omniscience, anticipates such disaster, and refuses to be captured by a coward.

As in the kingdom of Jesus without faith it is impossible to please God, so he that desires true knowledge in any direction must first of all be committed to its absorption into his very life, as making it a part of self, else will he strive in vain to *know*.

Jesus, the great embodiment of truth, could not know on any other conditions. He appropriated the knowledge of God with a martyr spirit and shrank not from the inevitable in holding to the truth when found. Hence, His enunciation of the truth is worthy of the highest, deepest attention.

But no one can ever investigate successfully into the truths He proclaimed un-

less, like his Master, he, too, investigates with the martyr spirit.

No man can find out the teachings of Jesus Christ save he who is as willing as He was to lay down his life sooner than part with the smallest particle thereof.

It was really because of this spirit in Christ that His words are now so generally studied by saint and sinner, and he who enters into this self-same spirit shall also shine as the stars of the heavens before the searching ken of succeeding generations of truth observers and even of truth searchers.

Would one then belong to this bright galaxy he must as certainly exhibit the martyr spirit as Christ Himself did, and that, too, without limitations in any direction.

"Whosoever be he of you that forsaketh not all that he hath, he cannot be My disciple."

"If any man will come after Me, let him deny himself, and take up his cross daily and follow Me."

THE OLD PATHS.

As Christ is represented the ambassador of the Father; So the Holy Spirit is represented the ambassador of the Son, coming vested with His authority as the interpreter and executor of His will.

He will consider your feeble infant state; and as a father leads a child by the hand so will the Holy Spirit lead and guide you.

As Christ acted with His disciples while He sojourned with them, so the Holy Ghost acts with those who believe in His name.

Jude asks a question how Christ is to manifest Himself to the disciples and not to the Jews? Christ answers and shows that the manifestation is to be made to those who love God, and to them the Holy Spirit is to be an infallible teacher.

As Christ * * * So the Spirit of God is the agent here below to enlighten, quicken, strengthen and guide. The true disciples of Christ and all that are born of this Spirit are led and guided by it, and none can pretend to be the children of God who are not thus guided.

SO SAYS Dr. Adam Clarke, the accepted commentator and Bible critic of the Methodist church. What

stronger language can we use to convey to the mind the provision Christ has made in the Holy Spirit, that we may be perfect and entire, lacking nothing, having a complete supply and no excuse for not using it. The evangelical cry of Christendom to-day is, go out and work to get sinners saved, but with the same breath comes the warning, don't teach them that they may be saved from sinning, by the year, don't teach infallible guidance; it is not orthodox, the church does not teach that to-day, and so instead of advancing from the steps of Wesley, Fletcher and Clarke, how it has degenerated! So much so that now a testimony to living without sin is considered extreme, and the sinning and repenting life the normal condition, if not the standard, of Christianity.

Let me give another quotation from Clarke: "'Thy will be done.' When the kingdom of righteousness, peace and joy in the Holy Spirit is established in the heart, there is then ample provision made for the fulfilment of the divine will, 'as it is in heaven.'" That is, as the angels do it. Surely the angels never mingle iniquity with their loving obedience. And as our Lord teaches us to pray that we do his will here as they do it in heaven, can it be He thought He would put a petition in our mouths, the fulfilment of which was impossible?"

How is it that to-day our ministry have ceased to teach that such a life is possible? That they teach that through Christ we have forgiveness of sins is true; but unless through Christ we have more than forgiveness of sin, there is little advance upon the old dispensation: they had forgiveness of sin then, but were looking forward to the time when one should come who would deliver them out of the hand of their great enemy sin, "that they might serve Him in holiness and righteousness all the days of their lives."

A question or two just here. Unless we know that Christ has fulfilled these expectations, what have we to say to the Jews

concerning the Deliverer? If the church of to-day makes confession daily of sins of ignorance, is it an improvement upon the Jewish church in their confession once a year? Is that salvation from sin? Dr. Clarke has endeavored to show in the above notes that he who will be led of the Spirit that Christ was to send in His stead, would be constantly led right, or, if you will, saved from doing wrong, having a salvation daily that needs not to be repented of, satisfying, unspeakable, and in every way worthy of Him who bequeathed it to us as His parting gift. How illogical and unscriptural the cry from our prayer meetings to-day: send down the Holy Ghost! Did Jesus ever take back the gift that he gave? Or did He send the Holy Spirit into the world to stay? We hear the prayer often, O for a baptism of the Holy Ghost, O for more power! but never until the Holy Ghost is recognized as the law of the individual's life, will that prayer be answered. All outward influences and manifestations may, nay must, be transitory, but He who comes to abide in the heart will abide forever if He finds there a willing subject. Then He is realized to be all the power that is needed, all the baptism that is needed, all that the human heart can crave, and the Holy Spirit is in such an one as a well of water springing up to refresh others. Then one never hungers and thirsts after righteousness. That kingdom is established in his heart and he realizes the promise, they shall be filled with righteousness — that which they hungered for. His time is no longer wasted in craving blessings for himself, but that which he realizes himself, he craves for others who are still without it.

MRS. E. MCMAHON.

FOR whom the heart of man shuts out,
Sometimes the heart of God takes in,
And fences them all round about
With silence 'mid the world's loud din.

—Lowell.

A SOUL occupied with great ideas best performs small duties.—*J. Martineau.*

“ORTHODOX BUT FAIR MINDED.”

UNDER this heading the New York *Observer* has a very sensible editorial eminently suitable to the times.

It credits Dr. Norman L. Walker with the epigrammatic remark “How to be at once orthodox and fair-minded has become one of the problems of the times.”

That those who pose as orthodox will not, as a rule, learn this simple lesson, should not put a damper on efforts to allay the excited state of heresy hunters. Such efforts will do something towards calming troubled waters if not all that could be desired.

From one standpoint this excitement has its origin deeper than ordinary observers apprehend, and is identical with the persecuting spirit found in all the religions of the world. A heresy hunter in a Protestant church really belongs to the same family with Saul of Tarsus, the Licos of Rome, Ignatius Loyola, Calvin when burning Servetus and Charles Wesley when opposing Walsh and his friends on the ordinance question. Its common origin is trust in dogma as a means of salvation.

When the Roman Catholic believes that there is no salvation outside his church, he fancies that he cannot exceed in thought the enormity of the offence of heresy. When Calvin thinks that his views are essential to salvation it is a pious act to destroy a dissentient. So, too, when Charles Wesley thinks the ordinances, celebrated in the traditional way he believes in, are essential to salvation, he resents with bitter feelings those who would change the method.

If now one Presbyterian minister thinks that belief along the lines of certain definitions of inspiration is essential truth he must oppose fiercely him who would introduce another definition. So also with the definitions of the Divinity of Jesus Christ or any other creed cramped dogma, so soon as belief in the letter of this law is considered to be an essential to salvation,

so long also the spirit of Saul of Tarsus will, must inspire the dogmatist.

The Almighty is invariably too slow in vindicating truth to suit these salvationists. Death, anathemas, snap judgments, cold shoulderings, boycotting, epithet hurling, insinuations against personal character and even new inventions of torture must be used against the heretics in the name of the meek and lowly Jesus. All or some of these things are not only likely to be the outcome of such belief, they are the necessary result. It is simply impossible for anyone to believe that some dogma is essential to salvation without evincing a persecuting spirit towards those who do not believe as they do concerning this matter.

Hence it is that unless the author of the quotation in the first paragraph of this article goes much deeper than others he will search in vain for a solution of this problem. Men cannot be fair minded and at the same time hold any one creed as essential to salvation. The only solution of the question possible then is that which makes the walk with God the only essential, and regards all else of secondary importance—as non-essential.

FROM FERNLEY LECTURE. 1870.

AND in like manner, as the blessed Son became subject to Him to whom he was by nature equal, and came into the world that men might know and honor the Father, the Holy Spirit comes into the world that men may know the Son, and the Father in the Son. There is an analogy between the work of the Son in reference to the Father, and the work of the Holy Spirit in reference to the Son. While the Son says of himself, "I have not spoken of myself" (John 12.49), He also says of the Holy Spirit, "He shall not speak of himself (John 16.13.). Again the Son declares, "All things that I have heard of my Father I have made known unto you," (John 15.15). And he foretells of the Holy Spirit, "Whatsoever he shall hear that shall he speak. He shall receive of mine and shall shew it unto you." Finally, as our Master sought only the glory of the Father; He declares of the Holy Spirit, "He shall glorify me."

"In proportion as the Holy Spirit rests on the minister will his testimony of Christ be continuous and effective."

"The promise of the prophet Joel was declared by St. Peter to have received at least a partial and initial fulfilment on the day of Pentecost. That was an out pouring of the Spirit which extended to all the disciples, which filled the measure of their capacities, which elevated all their faculties, and over-flowed upon the sinners around them. And that Pentecostal out pouring was as it were, a specimen of what the promise was designed to convey.

"Here is the true doctrine of grace. Every sinner may find a Saviour by the guidance and help of the Holy Spirit. Grace is free for all, and free in all. And all grace is free for all. There is no arbitrary limitation, either of the number of recipients, or the extent of the gift. The gospel reveals a threefold fulness: a fulness of pitying condescending love in the Father, of redeeming efficacy in the sacrifice of the Son, a fulness of efficacious grace in the Holy Spirit. Each answers to the other. All are infinite and inexhaustible. The Father's infinite love gives his only begotten Son, the Son's infinite merit procures immeasurable grace. Now the Holy Ghost is given indeed, so given as Christ deserved that He should be given; so given that nothing that we are capable of is kept back, that eternity will not bring us to the end of our store of grace; so given that in comparison of this gift He may be said not to have been previously given at all, the former gifts being as nothing in comparison "of the glory that excelleth."

"In the Holy Spirit we have both the Father and the Son."

"Be it ours to do honour to the Holy Spirit on all these points."

"We have all around us Christians so called, and some of them truly so called, who fail to appreciate their privilege as living under the dispensation of the Spirit, and are seeking for what seems to them more direct and effectual means of knowing their Saviour than the truth of the Gospel opened and applied by the power of His Spirit. In painful contrast to the temper of the Apostle, (2 Cor. 5.16) "now henceforth know we him no more," they may almost be said to hanker after Christ in the flesh.

"The strength of sin can only be mastered by the strength of grace, by the Holy Ghost dwelling in our hearts and transforming our lives. Let us preach this gospel, and it will prove the power of God unto Salvation. Without the Holy Spirit our preaching will be as a tale that is told."

REMARKS.

The third paragraph speaks of a "partial and initial fulfilment" of the prophecy of Joel on the day of Pentecost. It was initial only in the same sense as creation at first was initial, as everything must have a beginning, a first act. Afterwards he says it was as it were, a "specimen of what the promise was designed to convey." That

is a better expression as it does not cover any idea of the gift being less than a fulness. "Partial" only in the fact that like all that constitutes Salvation it extended that day only to those who were intelligently waiting for Him. When all men intelligently surrender to the truth concerning the Holy Spirit, then all men will share in Pentecostal power and blessing.

The word "grace" is used in following paragraphs in the sense in which it is so frequently used, indeed more frequently in popular theology and religious language than in any other, that is, as representing the element or thing which being, communicated by God to the praying believer, gives him the moral strength to do or to bear the will of God, as he would not be able to do it, or to bear it, if that element or thing called grace were not bestowed. Whereas, and it will surprise many probably to read the statement, "grace" in the Bible always represents the good-will of God toward man, from which the gifts flow, and not the gifts themselves. The Spiritual gifts of God are all contained in what Jesus promised as recorded in His last discourse to his disciples. And so He does not direct His followers to pray for "grace," for that is the very nature of God (God is love), but he *does* direct his followers thus: "If ye then being evil know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him."

The extracts above given are from a lecture entitled "The Holy Spirit, His Work and Mission" delivered by Rev. G. Osborn, D.D., before the British Wesleyan Methodist Conference in 1870, on the Fernley foundation. It was the first of the series, which is still continued year by year. The remarks are by B. SHERLOCK.

THERE is no beautifier of complexion, or form, or behavior, like the wish to scatter joy and not pain around us.—R. W. Emerson.

A WEAK mind sinks under prosperity, as well as under adversity. A strong and deep mind has two highest tides, when the moon is at the full, and when there is no moon.—Anon.

SHOULD CHRISTIANS FOLLOW JESUS OR WORSHIP HIM?

MANY people worship Jesus—few people follow Him. "Follow me" said Jesus and "I will make you fishers of men." He did not say "worship me." He came not to destroy but to fulfil the Commandments, and the very first Commandment is "Thou shalt have no other gods before me."

He rebuked one of His first worshippers by saying "Why callest thou me good. None is good save one, that is God," but His exhortations to follow Him were numerous. "Take up My cross." "Sell all that thou hast and follow Me." "Follow Me and I will make you fishers of men." Did he only mean that they were to go with Him when He went from place to place, or did He rather mean that they were to learn of Him the lesson that He came to teach, that He was the first man on the earth to absolutely follow God—the first to do absolutely the will of God as angels do it in heaven?

"My sheep hear My voice. a stranger will they not follow." It does not read—a stranger will they not worship. Because of recognition of the voice of the shepherd they were expected to follow, not to worship Him.

"Be ye followers of me even as I am also of Christ." Wherein did Paul follow Christ? Was it by saying what Christ said, thinking what Christ thought, looking like what Christ looked, acting like as Christ acted, or was it rather following him in the one thing of doing the will of the Father. Jesus said "I came not to do My own will but the will of the Father. Not My will but Thine be done."

Was it Paul's chief aim to do the will of the Father as Christ did the will of the Father, and did he exhort his followers to do this also? Did he exhort them to pray like Christ, using the very words of the Lord's Prayer in so doing, to indulge in righteous indignation because Christ was

occasionally indignant, to go about doing good because Jesus went about doing good, or had they to follow Christ as Paul followed Him, by accepting of the Teacher and Guide, the Holy Ghost, that Jesus declared should come to guide them in thoughts, prayers and actions? We incline to the belief that this latter was the true following that Paul exhorted the Corinthians unto.

Jesus' direction to the disciples to "follow Me and leave the dead to bury their dead," was in this connection.

Peter's query to the Lord, "Why cannot I follow Thee now," just before his triple denial, was also of this nature. Jesus' answer "Whither I go thou can'st not follow me now; but thou shalt follow afterwards," may have had prophetic reference to his own crucifixion, and Peter's death in a similar manner.

In Matthew 24th and 25th, Jesus said to his disciples "If any would come after Me, let him deny himself and take up his cross and follow Me." It is never worship Me. It is invariably follow Me. Before He became a teacher wise men from the East came to worship Him. The devil when tempting Jesus to worship him drew from Jesus these words, "Get thee hence Satan, for it is written thou shalt worship the Lord thy God and Him only shalt thou serve." When the Samaritan woman declared to Jesus that He was a prophet, Jesus said, "Woman, believe me the hour cometh when neither in this mountain nor in Jerusalem shall ye worship the Father. Ye worship that which ye know not. We worship that which we know. But the hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth; for such doth the Father seek to be His worshippers. God is a spirit and they that worship Him must worship in spirit and in truth."

We have Jesus' own word for it, that the true worshippers are they that worship the Father. Jesus worshipped the Father. He taught that while He was to be followed, it was the Father alone that was to be worshipped. He never encouraged the worship

of anyone but the Father. Those who worship Jesus have no authority from Him for so doing.

How much Christology is there in the Evangelical Christian Church to-day? We say Evangelical, because there is a popular belief that only the Evangelical Churches are orthodox, and sound in the doctrine of the people.

How much Bibleolatry is there in modern Christendom? It might not be amiss for some churches and many people to get back to "Thou shalt worship the Lord thy God and Him only shalt thou serve," and "follow Me and I will make you fishers of men." This is the simple gospel, and Evangelical.

H. DICKENSON.

THY WILL BE DONE.

WEE SEE not, know not, all our way
Is night,—with Thee alone is day:
From out the torrents troubled drift,
Above the storm our prayers we lift,
Thy will be done!

The flesh may fail, the heart may faint
But who are we to make complaint,
Or dare to plead, in times like these,
The weakness of our love of ease?
Thy will be done!

We take with solemn thankfulness
Our burden up nor ask it less,
And count it joy that even we
May suffer, some, or wait for Thee,
Thy will be done!

Though dim as yet in tint and line,
We trace Thy picture's wise design,
And thank thee that our age supplies
Its dark relief of sacrifice.
Thy will be done!

If, for the age to come this hour
Of trial hath vicarious power,
And, blest by Thee our present pain
Be Liberty's eternal gain,
Thy will be done!

Strike, Thou the Master, we Thy keys,
The anthem of the destinies!
The minors of Thy loftier strain,
Our hearts shall breathe the old refrain,
Thy will be done!

JOHN GREENLEAF WHITTIER.

"BLESSED are the sorrowful who carry a cheery face."

LEARN to explain thy doctrine by thy life.—
Prior.

SKETCH OF H. DICKENSON'S LIFE.

MY TROUBLING your readers with my opinions so frequently necessitates my giving them a few facts concerning my early life.

I was converted 18 years ago. The observations I had taken while living near Galt after the great revival in that town, together with what I saw of the fruits of a revival in Brantford, convinced me that God was a reality. At a union meeting in the Town Hall in Brantford I took the first step in the Christian life. Previous to



H. DICKENSON.

this I had been urged to join the church but I spurned the offer declaring I was not fit, and I knew I was not.

Shortly after my conversion I was summoned to the death bed of my mother. Here I had fresh evidence of God's loving kindness when I saw my mother rejoicing over my conversion. I was the first, out of a family of five, to acknowledge God, and my mother's faith as well as my own was greatly strengthened. I had no doubt in my own mind that my conversion smoothed my dying mother's pillow.

An era of works at once set in.

To use a Pauline expression I found myself in "labors abundant." The next morning after my conversion, and through my efforts, the writing master of the schools was converted and we joined the Presbyterian church together. Shortly after this one of my sisters was convicted of sin while living with me and soon she was converted. I commenced to preach on the market square in Brantford, exhorted in Y. M. C. A. meetings, made missionary journeys into the country, and generally became valiant in the service of the Lord. In Newmarket, where I went for a short time, through my instrumentality a Y. M. C. A. was established. At Stratford where I spent three years, I was elected President of the Y. M. C. A., Secretary-Treasurer of the Bible Society, Secretary of the County Sabbath School Association, representative for Stratford on the Provincial Evangelical Alliance Committee, church manager, President of a Literary Society for the Town, held in Knox church, the main object of which was to capture young men for Christ through their literary tastes. I also became an active temperance worker. Having signed the pledge when six years old and having graduated through the Sons of Temperance and Royal Templar lodges, I became, while in Stratford, Secretary of a Gospel Temperance Union which had at one time sixteen hundred members. I was also a self elected gaol chaplain while at Stratford.

In the school of works I was certainly graduating. When the C. P. R. was under course of construction I visited the camps of the navvies and preached the Gospel, distributed tracts about the tents and about the hotels where the men stayed. These are some of my most valiant deeds and I know God blessed me, whether the works resulted in much blessing to others or not.

After I came to Woodstock, the star of the Salvation Army appeared on the horizon. Like wise men from the east in Christ's time, I worshipped at their shrine

for a season, not as a member either enrolled or auxiliary, but as a sympathizer. I was expostulated with by my minister for attending their meetings, but I saw that whether they lived righteously or not they certainly preached righteousness and a cleaner cut salvation from sin than any of the churches. I almost forgot to state that while in Stratford I walked the streets till four o'clock in the morning with the then manager of the Bank of Montreal, a consistent Baptist, considering with him the backslidden state of the church and as to whether our duty was not to be—instead of "spirit led," as I now see that we were—"Bible led," and to "come out from among them and be separate." We discussed Plymouth Brethrenism in its various phases, seriously considering the desirability of joining ourselves to this "sect," but were mercifully preserved from change. I consider I was also mercifully preserved from any entangling alliance with the S. A. though countenancing and sympathizing with their work in its early inception. I addressed meetings in Galt, Toronto, Ingersoll, Simcoe, Thamesford, Plattsville, etc., attended an indignation meeting in London, by request, to protest against the city council's action in imprisoning officers and refusing the right of march to Salvationists. I remember well on coming from London gaol in company with the then commissioner and other officials of the Army, where we had been visiting the imprisoned officers, how I sighed for Joshua's power to compass the prison walls as Joshua compassed Jericho. My righteous indignation had full play at the imprisonment of men and women for conscience sake. I headed a subscription list sometime after in Toronto to fight the London council in the courts, which fight was successful, and gave largely of my means to the various schemes, both home and foreign, promulgated by the Army. I studied General Booth while entertaining him on his visit to Canada. I studied Moody on his visit

to Canada and through his writings I formed the acquaintance of Varley, Hammond and other popular evangelists, and was not satisfied.

My course of preparation for a more positive service of God was not yet complete.

In Woodstock I turned my attention to money making. The Lord had other plans. A \$20,000 stock owned by my brother-in-law J. K. Cranston and myself was destroyed in a night by fire. We had heavy obligations to meet and not knowing how to meet them, one of our creditors proposed a 66 2-3 cents on the dollar compromise, which was accepted, signed, sealed and delivered to us by our creditors. But the dear Lord willed it otherwise. With \$6,500 insurance which we got, and the proceeds of salvage from damaged stock, we notified our creditors within a month of the fire that we could pay and intended paying 100 cents on the dollar on all our obligations, amounting to \$12,000, which was done. "After the straightest sect of our religion we lived a Pharisee." We dissolved partnership then, Mr. Cranston going to Galt to get mixed up in the Galt heresy, as your readers are doubtless aware. On the so-called heresy breaking out in Galt caused by Mr. J. D. Cranston, his mother and Mr. Caldwell bringing word from Canada Holiness Association meetings about the Holy Ghost's wonderful keeping and sanctifying power, I visited the town expecting, as many have before, and doubtless many will in the time to come expect, to regulate the operations of the Holy Ghost. Instead of regulating, I was regulated. I had had many ups and downs and withal my Christian experience and life were above the average. I knew this and because of it I had more courage to, after a Pauline fashion, throw myself against the Galt fanaticism as I then imagined it to be. But it was a clear case of the "biter bit." I found that all my advanced evangelicism was powerless before the real presence of the Holy Ghost, as

He manipulated the Christians who submitted themselves to him in Galt. Instead of correcting with my imagined superior discernment and experience, I stood corrected. Like the Christians at Ephesus I had to face the question, Had I received the Holy Ghost? Was I led and guided by the Holy Ghost? While I had to admit that the Holy Ghost had taken wonderful care of me during my life, I had no intelligent apprehension of His powers, His capacities as a guide and teacher, His living, personal presence operating on the believer, pressing upon him the necessity of consistent walk, as I had not walked, the continuous service, as I had not served, the cessation from dead works—of which I had raised quite a funereal pile—the inauguration of an era of live works of which there had been comparatively a dearth in my life.

So that when I visited Galt to regulate my relatives it can truthfully be said that I came home regulated. The Holy Ghost was with me still, but his presence within was not a continuous presence. I saw that I was attempting to build the arch of a complete and satisfactory Christian experience without the key stone of that arch—that while the foundation was properly laid—Jesus Christ being the chief corner stone, I needed to be kept from sin and I was not kept, and came now for the first time consciously face to face with the Keeper. I needed my activity regulated sadly, and now for the first time consciously, I came in contact with the Regulator. I needed teaching, as what with Salvationism, Plymouthism, Baptism, Calvinism, etc., my theology was in a peculiar, and I now see, bedlamitic state. I discovered the Teacher sent of God who could teach independent of man, church, Bible or system, and immediately became a slow but sure and willing learner. I tried to experiment. I wanted to be guided aright in thought, word and deed, but periods of sinning and repenting—horrible periods—intervened. My brain rocked and reeled as never before

or since. My screams at midday when on my bed with my "face to the wall" indicated my abject need of the Guide. The arch of my Christian experience was still without the keystone. I spent two years studying the Canada Holiness Association teachings and experiences, attending all their conventions and camp meetings industriously, and sensibly refrained from criticising what I saw and heard. God had wonderfully steered my bark through the shoals and quicksands of Salvationism, Plymouthism, Baptism and a host of other "isms." He had, however, one more lesson to teach me before He could absolutely possess His temple. My ambition needed to be curbed, my "love of preferment" to be cured before I could be of any service to Him in the new sphere He was launching me upon. This was most effectively done. Love of money went up with the smoke of my goods, love of fame, with the smoke of my reputation. In my crusade against liquor, I was elected chairman of a committee of the County "Scott Act" Association, and visited Toronto a couple of times to interview members of the Local Government with a view of getting them to more vigorously enforce the law. As the Premier was the member for the riding in which I lived, pretty effective work was got in by the committee consisting of one representative from each municipality in the County. The Provincial Inspector visited the County, the two license Inspectors had a couple of interviews with the committee in my house, and vigorous measures were the outcome. Detectives were mobbed. The town authorities refused them protection. A meeting of two thousand citizens convened in the Town Hall to protest. My house was the rendezvous of the organizers of the meeting, amongst whom were the Reeve—the Mayor being against us—the clergymen, and a number of the most prominent ratepayers. It became necessary to crush me. Dynamite tried in other places was rather risky in mine as my place of residence and business was in

the heart of the town immediately opposite the police office. Legal dynamite was therefore had recourse to. I never was conscious of wrong doing in what I am about to relate. I requested a hotel keeper in Plattsville to pay for a Family Bible which I had sold him and for which I held his note, at the same time expostulating with him for selling liquor illegally to men in my employ. A skillfully concocted charge of "extorting money illegally" was preferred against me before the Police Magistrate and I was summoned to appear. Some statute passed in the reign of George I; I think it was, was uncarthed and made to do duty on this occasion. The Magistrate threw out the charge. This was not sufficient for the licensed victuallers, however. They sought redress at another tribunal. I must be tried twice for the same offence, and was brought before the grand jury at the assize court and in the inflamed state of public opinion at the time, after a number of days consideration, —a traveller for the President of the Licensed Victuallers' Association being elected foreman of the grand jury—a true bill was presented. In due course I was arraigned. I took my place as a prisoner in the dock, I faced a jury of my peers and fellow countrymen, and this jury did, after hearing the evidence, and without leaving the jury box, just what the Magistrate had before done, threw out the charge. If there is one thing in my life more than another that I thank God for, it is for the experience I there underwent. While in the dock I realized how unsafe it was to depend upon my fellow men for favor, so I sought and found favor with God. While I had had considerable favor from Him in the past, it was then I learned my absolute dependence on Him. I was thus weaned from human ambitions and aspirations and led along the pathway of Divine glory.

My aspirations leaned towards politics, and I knew I had the capacity to rise. While teaching I had for years occupied the position of Secretary of the Public

School Section of the Provincial Association, and on my retiring from teaching was chairman. This was no small honor to capture—there being five thousand teachers in the Province. One of my brothers has since filled the position of Warden of my native county, having held the reeve-ship of his township for a dozen years. My father has held the chairmanship of the License Commission off and on since its establishment in the county. Ambition was in the family. I came of ambitious descent. I also encouraged my wife in ambitious projects. She came to me for advice as to forming a Woman's Foreign Missionary Society in Knox church Woodstock, stating that the minister was opposed. I suggested their getting the signatures of the most influential ladies in the congregation and request the minister to announce the meeting and if he refused, then to go ahead and "trample his opinions down." He consented, however, and the outcome was the organization of a successful society which multiplied until a Presbyterian society had to be formed of which my wife was the first President, a position which she held (with my assistance), for three years, and at the close of which term her fellow laborers presented her with a life membership certificate. At the time of my wife's retirement there were thirty-five societies with nine hundred members in the Presbytery and they were raising \$1,200 annually for missions.

However our destiny was not to be either fortune making or reputation making.

As we said before, fire interfered with the former and our arraignment in the prisoners' dock interfered with the latter.

Now, we have no ambition other than to be guided by the Holy Ghost. We lay no bounds for His guidance. His ways of guidance are infinite in number and variety and we follow on. We believe we could have been guided accurately every step of the way from the moment of our conversion; intelligently guided, consciously

guided we mean.

We have no limit to place upon the Holy Ghost's teaching capabilities. They are also infinite. We are always now at the point of separation between infinite ignorance and infinite knowledge, in the company of this Teacher of infinite capabilities, and as Euclid's definition of a line is a succession of points, so are we finding that our experience is and has been but the successful passage from point to point, from glory to glory even as by the Spirit of the Lord, and as there can not only be a "line" but a "straight line" in mathematics, so can there be, and what is more, there is a "straight line" in our Christian experience. And this straight line does not consist so much of righteous creedism as righteous living. And our observation is that when God is allowed to direct the life He will take care of our relation to the creeds, the Bible, the church, and the sinner and that relation will invariably be a proper relation.

In closing this sketch suffer this word of exhortation from one whose experience is now and has been for five years satisfactory. "Let the Holy Ghost manage." If doctrinal difficulties crop up, let the Holy Ghost manage. If family differences loom up, let the Holy Ghost manage. If this or that party goes wrong, let the Holy Ghost manage. If earthly ties are rent and sundered, let the Holy Ghost manage. We mean let Him manage you. There is and has been a tendency to help Him manage both ourselves and others.

IT IS a great thing when our Gethsemane hours come, when the cup of bitterness is pressed to our lips, and when we pray that it may pass away, to feel it is not fate, that it is not necessity, but divine love for good ends working upon us.—*E. H. Chapin.*

THOU think'st of Him as one that will not wait.
A father, and not wait! He waited long
For us, and yet perchance He thinks not long,
And will not count the time. There are no
dates
In His fine leisure.

—*Jean Ingelow.*

THESE SIFTING TIMES.

WHAT *apparent* defeats are now being suffered by the Canada Holiness Association! Verily, it looks as if the foundations were giving way, and that the movement represented by the association will soon be a thing of the past. Member after member, branch after branch is heard from as having stopped all pretence to aggressive work upon others and as being engaged in a hand to hand struggle to retain their own Christian experience, with the chances all seemingly against them.

Those who had concealed from themselves and others the fact that they had been shaken by some of the former questions, such as inspiration and second blessing, and had been simply holding on with sheer will-power, hoping that the worst had past, were forced by the Divinity discussion to see the folly of such hope, so they at once gave up in despair and realized that they could no longer endure the strain.

And we presume we have not yet heard from all the troubled ones. Hence we still desire to do what we may to increase the number; not, we say, to induce those who are firmly grounded in the faith to loosen their hold, but to enable those not so grounded to discover the fact.

For we maintain that any who have had personal trouble with these matters, and who have not submitted to be taught of God alone, after frankly and honestly confessing to the fact, are only putting off the evil day in simply tiding over the present tempest. They will sooner or later meet one still more severe and which will eventually drive them into the open, limitless sea—into a lonely walk with God—or else on the breakers they will go to be hopelessly stranded.

And so we press upon all the members of the association and all others who have hitherto professed to walk in the Spirit the question, Have you been taught of God concerning all these things? So taught that you have His peace concerning them?

We do not say, Have you obtained some direction or revelation about men or things? For God may have spoken to you in sorrow of heart, as He did to Balaam, and given you permission to take a course you asked Him the privilege of taking. And you may now be following that course hoping it is God's way of leading you out of all your difficulties. Well, perhaps it is, but it may be the way of sad, sad discipline, a discipline which you might avoid if you would but let Him lead you into *all* truth, reckless of all consequences.

If the Israelites at Kadish Barnea had been willing to be led into all truths reckless of all consequences, they would have had, comparatively speaking, a happy, successful time of it. But in the absence of that perfect willingness to be taught of God the whole truth, God took the next best course with them. He led them into the wilderness. But mark, it was God who led them. He distinctly spoke to them and mapped out their course.

So now it is quite possible, nay, it is exceedingly probable, that some who have stumbled over these questions brought before the members of the association, can to-day tell of God telling them to take such and such a course, just as certainly as could the retreating Israelites. But alas for them! they will find it harder to obey this grieved voice of God than the same voice when in cheerful accents He was leading them forward to bless their fellow men.

Compare the two resultant experiences and a real difference can be seen. Formerly you had rest of soul about men and things, now the very names of these persons or things cause a species of agitation. When you talk about them you grow earnest and excited. Even your thoughts are unhealthy and tend to banish sleep at times. You catch yourself ever and anon confidently asserting that you know you are right. Like the boy in the woods, you whistle to keep your courage up. Some way, work for humanity has not the same

relish. You do not feel that your whole being goes out simply to bless humanity. In spite of yourself you take a species of pleasure in talking about members of the association and not always to help them or to rejoice over them, and when you talk with them you spend more time than you used to either in criticising individuals or vindicating yourself. You pray much more for yourself, and those whom *duty* and *affection* lead you to pray for, than you used to, whilst ever and anon the future will look dark and perplexing even in spite of the fact that you set your face like a flint against such threatened darkenings of spirit.

But why prolong the picture? There is only one way out of this wilderness state, and that is to come to the end of self with respect to those questions which apparently have caused the trouble. That is to honestly tell God that you give up all your former views concerning inspiration, second blessingism, the Divinity question and all else, and let the Holy Spirit really and only guide you into all truth concerning these and all things.

But then that would be letting some member of the association triumph over you! It would be knuckling down to some human being, wouldn't it? It would be going back on something you have said or done, and that would be so very humiliating, you know.

O, we have been there, and have stayed there many a day, far, far longer than we need have done, and all because of these lions in the way, fool that we were! In the meantime, whilst you are fighting out this childish battle with an individual or circumstances, and try to make yourself believe that you are fighting for God's truth, many a soul is starving for the spiritual food you might supply them. Alas for you and those you might serve!

Do you think Jesus Christ will ever thank you for turning aside from such grand work to look after His Divinity! You may have a full basket of the bread

of life to break to the hungry multitude. Is that not better than the ghastly work of squabbling about doctrines and the order of blessings? Nero fiddling at the burning of Rome is a small crime beside yours.

Jesus pointed to needy men and women and proclaimed that when we bless them we bless Him, but gave no promise for those who should turn aside from such to *protect* Himself, or fight about His presumed words.

That you have been diverted, five minutes, from feeding His sheep should cause tears of repentance. It should stir you up from the deepest depths of your being, and fling you at His feet with a wail of lament which would pierce the hearts of the very angels. And it is but a step, a look, an act of will to be again panoplied with all the armor of God and henceforth to fight only against sin.

John Wesley never uttered a grander truth than when he said, "Give me one hundred preachers who fear nothing but sin, and desire nothing but God, and I care not a straw whether they be clergymen or laymen; such alone will shake the gates of hell, and set up the kingdom of heaven on earth."

And so we too maintain that a hundred real followers of Christ, who could not be induced to waste an hour in heresy hunting, who could not be turned aside a moment from helping humanity to its feet, although every professed Christian about him talked Unitarianism or second probationism, would do more for mankind than a hundred million of creed protectors and creed propagators.

To-morrow, when it comes, will know

Its daily task, its daily care;

But not till then it deigns to show

One needed act, one needed prayer.

Then to the present be thou true,

To that let thought and act be given;

So shalt thou find a vigor new,

To take the next great step to heaven.

THE BRAHMO SOMAJ OF INDIA.

WHAT is the Brahmo Somaj? According to Chambers' Encyclopædia it is the 'Church of one God,' or 'Theistic Church,' founded by the Hindu rajah Rammohun Roy in 1830, was greatly developed by the celebrated Keshub Chunder Sen, has become divided into three or four sections, the chief of which is the Brahmo Somaj of India.

The fundamental principles of the society are simple, viz. That there is one supreme God the object of worship; that nature and intuition are the sources whence our knowledge of God is derived. They ignore all distinctions of caste, and abjure all idolatrous rites. They profess to value what is good in all religions, and they have done much to reform the marriage customs and to promote female education.

The December number of the *New World* contains a very interesting article on "The position and principles of the Brahmo Somaj" written by Protass Chunder Mozoomdar, a representative man of the Society. I was so struck with the freshness, breadth and spiritual penetration of an article coming from such a source that I have decided to offer some quotations for the benefit of readers of the EXPOSITOR who may not have access to the original article. I will give the quotations first and reserve what few remarks I may have to make for the close.

The moral difficulty in India is stated very clearly as I should think, thus,—
 "When a great national life is in transition, moral principles too, suffer change. What this means exactly cannot be fully understood by people whose standards of right and wrong have been fixed by long ages of religious experience and progress. India is just now in such a state of transition. The very first principles of moral character have been unsettled by all kinds of revolutionary teaching from the West. Hindu standards are discounted; Christian standards have yet to be established. Doc-

trines of utility, worldliness and self-indulgence, are planting themselves like microbes in a social organism denuded of definite principles. All sorts of extreme reactions run riot where a vigorous conservatism has begun to decline. The reproach generally laid at the door of the educated Hindu is that he lacks healthy moral principle. Hence the Brahma Somaj has had, and now has to do ceaseless battle with moral radicalism of every variety. Every one who has broken loose from orthodox restraints is apt to claim kinship with us. We are in constant danger of being overrun by an army of free-lances who owe allegiance to no cause except the spirit of social change. We Brahma Somaj men suffer in reputation from all this irregularity. As in the case of the early Christians, practices are imputed to us which are abhorrent to every instinct of our nature We believe in a puritanical morality."

The Missionary problem he touches in the following somewhat amusing manner: "The orthodox and the heterodox of the Christian Communions have exploited India. From Cardinal Manning to Theodore Parker every one has tried to do his best for us Endless discussions of Creeds and Scriptures make up what is commonly called the science of religion The Brahma Somaj has seemed disposed to regard them (discussions about creeds etc.) as somewhat unprofitable."

As to the nature of God our author says. "Vast numbers of educated men in every Indian province are convinced that God is a Spirit and that He is one. We have fought and nearly ended our battle with Hindu Polytheism."

Here is his estimate of emotional religion: "After all it is the Spiritual history of a movement that really makes its vital principle. Nothing is so easy as to mistake an intellectual and moral standard for the Spirit ideal. My impression is that spiritual life always includes these, and will do so in a larger measure than now; but intellectual and moral standards do not neces-

sarily include spirituality. In this country the first phase of every religious reform, in modern times especially, is a great strain upon the devotional sentiments; a floodtide of emotion rushes in as soon as a reformer enters the field. Christians have been familiar with this great fact in the history of Methodism; but may I be permitted to say that generally the high-caste Hindu is perhaps a shade more refined than some classes who take part in Methodist revivals. Emotional excitement in India often leave much more permanent effects upon the characters than would seem to be the case elsewhere. Nevertheless the common danger of feeding upon religious feeling only is always near, and the separation of religion from morality is a common reproach. Everywhere this is the fatal curse of modern movements It is never advantageous to get rid of strong and deep religious feeling; but with most of us the gaseous and explosive state has passed away. A few of us at least have got a lucid breathing interval in which to contemplate the real problem of spiritual life."

What is the 'real problem of spiritual life, and what is the real difficulty of every age?'

Mozoomdar states it thus:—"To realize the Spirit God, *to find the satisfaction of every religious instinct and yearning in communion with Him*, has been the difficulty of every age." True enough my Indian friend and brother; but has this difficulty ever been solved, and can it be met to-day? We fear our Hindu friend is all too correct when he goes on to say, "Worshippers always find substitutes which however good, however high, obscure the vision of the soul. Consciously or not theists must take refuge in the unknowableness of God or content themselves with sound opinions, excellent character, poetical feeling, or a well chosen liturgy." What follows was of very special interest to me. "That the Spirit of God may be an object of inner perception, has long been however the teaching of the Brahma Somaj! The

glorious Indweller reveals himself to our consciousness. The religious sense of all men beholds God. No man savage or civil, that has ever come into the world, has failed to catch a glimpse of the glorious face of the living God. This is a solemn and everlasting truth, (hear). Men behold Him though they know not whom they see, and as many as know are accounted the seers of the world. That what a few may know all may know, that the unconscious vision of the glorious countenance may develop with the fulness of universal faith and insight, is our earnest endeavor."

Here is what he says on God's self revelation in nature and by His Spirit. "When the Spirit of God fills the soul all things are seen as through a heavenly crystal. In the twinkling of an eye, and as by an unseen touch, by an inner magic, all is changed, all is new, all is spiritual, an unsuspected meaning suffuses creation, life and history. The power of the Spirit that inflames the seer, inflames also what is seen. When the Spirit replies to the Spirit, it is a wonderful music, a wonderful light, the vision of the new Jerusalem. The earliest process of divine revelation is through the medium of nature. The later, fuller, human revelation of the Spirit does not exclude nature or supplant it, but supplements it. When man's mind interprets outer nature the result is poetry, science, art: *When God's Spirit interprets nature, the result is prophecy and Holy Writ.* Men take shelter under the "miraculous" when they have forsaken the Spirit, and correspondence with the Indweller becomes every day fainter: spiritual death is the result sooner or later. Out of touch with God's creation we are out of touch with the Spirit of God."

One might easily imagine while reading the following that the author was writing for the churches here in Canada. "Some people imagine that it is enough if they can talk glibly or mystically about the occult things of Christian theology: or if they heave a sigh or weep a tear over the Chris-

tian sentimentalities, or practice one or two precepts of the Christian morality, though this last is more rarely done. But all this is very different from making Jesus Christ the centre and rallying point of Spiritual experience— from making him the standard of our love to God and man."

I close the quotations by giving the authors view of the personality of God which surprised and pleased me not a little. "The doctrine of divine personality is not necessarily inconsistent with pure rationalism: because after all, personality is a metaphysical thought, and we may brood much upon the thought without believing and realizing God as an *actual person*. (How true).

The protecting all-sufficiency sense of guardianship by an encompassing *personal presence* is strangely wanting in these so-called theistic systems." (So it is.)

Now what do we gather from the teaching of this learned Hindu? First of all I think we find that a vast number of Hindoos have before them a glorious spiritual Christian Ideal. They are by no means the ignorant, debased and persistent idolaters which some suppose. They believe in the *one* God and that He is Spirit. They believe this one God is a God of the strictest righteousness and purity. They also believe that there is such a thing as having immediate, intimate communion and fellowship with this God and that the medium of communication (the highest one at least) is the Holy Spirit. In the second place we learn that these men have not reached their Ideal. That the beautiful life which they picture is an aspiration *only*. Not a conscious present possession. In this they are precisely similar to Christians in all lands. The difference between them and orthodox Christians seems to be mostly a matter of creed and it seems to me it would be a little difficult to show that they suffer very much loss for want of a so-called systematic theology. Of course the first thought of the orthodox will be what, about the atonement? But might not a member

of the Brahma Somaj answer this. Certainly! What about an atonement which does not appear to atone or make one? Are you Christians with your atonement any more at one with God than we are? Is not our Ideal as high as your own? Do we not strive as hard to reach it? And do you come any nearer finding *the satisfaction of every religious instinct and yearning through communion with Him* than we do? If not how can the advantage of your atonement theory be anything more than a mere mechanical one? Certainly the advantage seems to be neither moral nor spiritual.

The essay of this Hindu gives us a hint I think as to the latent missionary power in the "Canada Holiness Association." It seems to me the Brahma Somaj is doing a very excellent preparatory work and that when the proper time comes and this movement strikes the great Indian Empire the simplicity of the way of life as taught by the Association may easily result in the fulfilment of the prophecy "A nation shall be born in a day." If the members of the Brahma Somaj have learned little by little by way of creed and dogma and tradition they will have all the less to *unlearn*; which will be no small advantage, as many have learned and are still learning to their very great astonishment and cost.

A. TRUAX

Courtland Ont.

IF THERE are any two truths in the whole circle of truth which may be called universal, I think they are these,—that every man has one life, and that every man shall make the most of that life by joining it with God's life and God's thought. As I stand with you to-day and see how life promises to repeat its inefficiency, and that many of us are likely to lie down at last defeated, I cannot cease from saying to you and to myself, that there is but one way in which we can glorify God in our heart and our life, and that is, not by simply trying to be good; not by working hard to do good; it is by receiving the Spirit unto our Spirit; praying God to come to us and take us; to teach us, to guide us, to use us. Then God's success shall be our success; life shall be glorified, and God shall be honoured.

—Alex. McKensie.

AS OTHERS SEE US.

A CORRESPONDENT wishes to know how the brethren of the Canada Holiness Association differ from the American holiness movement. We are not sure that we can answer this question. Formerly the Canada Holiness Association seemed to be in full touch with the brethren of the National Camp Meeting Association. Of late years they seem to have drifted away from us. They take extreme views with reference to the guidance of the Holy Spirit, and have, as we understand, repudiated the "second blessing" view of sin and salvation. They also fellowship Unitarians and people of all beliefs, provided only they agree with them on the subject of "divine guidance."

They are practically out of touch with Methodism, though Rev. N. Burns, the leader, is still a Methodist preacher. They by no means represent the holiness people of Canada, of whom there is a great company who hold to the old well-established views. Our correspondent, Rev. James Harris, Rev. J. McD. Kerr, editor of the *Berean*, and many others are on the straight track. The Toronto *Guardian* has many correspondents who hold correct views, though the editorial columns are rather non-committal.—*Witness*.

THIS is the most temperate allusion to us we have as yet seen in a holiness periodical, and we rejoice in the improved spirit thus shown. The usual fling about devil guidance, and all that, is absent, and there is the effort to simply state facts as they are.

And some of the facts are here correctly stated, for it is true that we have either drifted from the movement represented by the *Witness* or else they have drifted from us. Perhaps if the experiences of the times of Wesley were taken as the exponents of Methodist holiness they might have the advantage in the distance drifted. To test this, we challenge the *Witness* to reproduce the testimony of the times of Wesley which we published in the pamphlet "How to Keep Converted," and with as much emphasis on its different parts as we have done.

But be this as it may, the *Witness* correctly narrates the fact of the two movements being separate and distinct.

The allusion to the "second blessing" is scarcely correct. Like Wesley we see no necessity for a second blessing, just as there was none on and immediately after the day of Pentecost. But if one is converted and

yet has not learned how to walk in the Spirit, of course, in his case, a second blessing is absolutely necessary if he ever does learn to so walk.

The word fellowship, too, in this connection is somewhat misleading. It would be more correct to say, we recognize the fact of such walk in the Spirit when it exists, and discount it not, no matter what the individual opinions of the party so living may be.

As to our being practically out of touch with Methodism remains to be proved.

There are many Methodists in the States who think and assert that the movement which the *Witness* represents is out of touch with Methodism, some of them going so far as to order the editor off their charge when he has undertaken to speak at some holiness convention within the territorial bounds of the objectors' circuit, and he has had to go. But the say-so of these objectors does not necessarily make it a fact, just as the statement of Mr. McDonald does not prove the fact stated.

Of course what we as individuals believe, whether in church or state, is to us the *straight track*, hence we take no exception to such comparisons. It is simply a matter of taste, and tastes differ.

The *Guardian* will perhaps wince a little over its share in the above clipping, but will scarcely deny the soft impeachment.

THOU WILT KEEP HIM IN PERFECT PEACE.

Peace, perfect peace, in this dark world of sin :
The voice of Jesus whispers Peace within.

Peace, perfect peace, by thronging duties
pressed :

To do the will of Jesus, this is rest.

Peace, perfect peace, with sorrow surging
round :

On Jesu's bosom nought but rest is found.

Peace, perfect peace, with loved ones far away :
In Jesu's keeping we are safe and they.

Peace, perfect peace, our future all unknown :
Jesus we know, and he is on the throne.

Peace, perfect peace, death shadowing us and
ours :

Jesus has vanquish'd death and all its powers.
It is enough : earth's struggles now do cease,
And Jesus calls us to heaven's perfect peace.

—Bickersteth.

CORRECT.

" WE fall back upon the old Jewish and pagan ground, when we cease to feel and to realize in life this Christ-born efficiency in faith and duty. When God falls away into the distance, and becomes once more the great forbidding, the infinite exacter, and not the loving helper of his children, we have ceased to see him as Christ revealed him to men. When the commandments of God come to be no better than lofty ideals, to which we cannot be expected to live up, we are giving up Christian ethics for pagan, Paul for Horace, divine efficiency for human feebleness. Then let us get back to the feet of the true Master, and ask that his Spirit as well as his words may dwell in us, and bring forth new fruit unto the life that is eternal."
—*Sunday School Times*.

THIS is a clipping from one of the able editorials of the *Sunday School Times*. We rejoice to see truth put in such forceful shape and backed by such manifest literary ability as is displayed in the editorial columns of this widely circulated paper.

Long may the truth after this pattern be thus fearlessly given out. We are carefully perusing its articles to see if this lofty Christian standard is a realized experience in the life of the writer, or simply and only an aspiration.

We shall hope, whilst there is the slightest foundation for hope, that we in our realized experience of these truths will find a true yoke-fellow, one of like experience here, that we may rejoice in the communion of saints, in like spiritual knowledge, but to grieve, if necessary, over one who, with such positive convictions concerning the walk in the Spirit, yet fails to live up to them, if such be the sad fact.

NEWS ITEMS.

AT HOME.—The parlors of the W. C. T. U. building, corner Elm and Teraulay Streets, where we hold our weekly Saturday night meeting, witnessed a somewhat novel scene a few weeks ago. The friends and members of that meeting concluded to utilize the beautiful and spacious rooms for an *at home*. And so about an hundred interested parties gathered, and

together we enjoyed a social time.

An impromptu programme sprang up and so we were pleased to listen to music, recitations and a ventriloquistic exhibition, which, taken together with general conversation and refreshments, made the evening pass away on swift wings.

No effort was put forth to catch unsuspecting strangers with guile; that is, after inducing them to come to a social then dose them with meeting talk. From first to last it was a social and the programme was suited to saint and sinner alike.

Certainly we were not ignorant of the possibility of the *at home* paving the way for some to attend the weekly meetings and this has been a fact in their history.

We think that one of the results will be like gatherings in the future.

For England.—We expect to start for London on the 27th of this month. Our programme, as far as we can at present sketch it, is to spend several days in New York and then go direct to London. We do not expect to be absent from home more than eight or ten weeks. The Expositor will be attended to as usual, and so all communications on business or otherwise should be sent to the usual address. What is necessary to be forwarded we will receive in England subject to necessary delays. All else will be attended to at 99 Howard street.

PLANK ROAD CONVENTION.

THE OPENING session of this District convention was held on Monday evening February 13th., and the sessions continued until Friday evening with two sittings each day.

There was a strong and unswerving reliance on the Holy Ghost as Teacher, Comforter, and Guide from beginning to end. The subjects discussed were various and interesting, and work was done for eternity.

What did we talk about? We talked about walking in the Spirit, and not only

talked, but *did* walk in the Spirit, and found the law of the Spirit *did* make us free from the law of sin and death.

The meetings were very simple in form, without any program, but God brought about complete harmony amongst all individuals, who did *absolutely* obey the Holy Ghost, whilst those who did *not* so obey Him, could not thus harmonize. There was great liberty in the Spirit, and we did not ask the people to *stand up* to know who were right, and who were not; but let them all be taught of God.

Brother Robinson, of South Cayuga, and a few friends from Simcoe and Hagersville attended. Brothers Wright, Hambleton, and A. Jaques were willing workers; and the average attendance was good, all of which goes to prove that the work formerly done through sisters Varcoe and Morris, and Brothers Cranston, Dickenson and Truax was not in vain in the Lord.

Yours in the Holy Ghost.

T. BOUSFIELD.

Varency Ont.

THE SACRIFICE OF THE WILL.

DAID on Thine altar, O our Lord Divine,
Accept my gift this day, for Jesu's sake;
I have no jewels to adorn Thy shrine,
Nor any world-famed sacrifice to make.
Yet here I bring, within my trembling hand,
This will of mine,—a thing that seemeth small,
But thou alone, O Lord, canst understand,
How, when I yield Thee this, I yield thee all.
Hidden therein, Thy searching eye can see
Struggles of passion, visions of delight,
All that I have and fain would be,
Fond hope, deep love, and longing infinite.
It hath been wet with tears and dimmed with
sighs,
Clinched within my grasp till beauty hath it
none;
Now, from Thy footstool, where it vanquished
lies,
The prayer ascendeth, "May Thy will be done."
Take it, O Father, ere my courage fail,
And merge it so in Thine own will, that e'en
If in some desperate hour my cries prevail,
And Thou give back my will, it may have been
So changed, so purified, so fair have grown
So one with Thee, so filled with peace divine,
I may not know or feel it as mine own,
But gaining back my will, may find it Thine.

THE HOLY SPIRIT NOT AN INFLUENCE.

THE following extract which we clip from an exchange is suggestive and will repay careful perusal.

"I remember when I was but a young man having a conversation with Henry Ward Beecher in his study and of kneeling with him in prayer before we separated. In praying he made mention of the Holy Spirit as an influence which would inspire us with warmth and love. The brilliant preacher (whom I never knew but to love) was then in the height of his greatness, but I had the audacity, though but a young man, to say to him that I did not believe that his prayer would be heard. He asked me why, and I told him because of the dishonor which he had shown to the Holy Ghost. It was some three or four years after this that I met Mr. Beecher again, and he remembered what I had said to him, and said in his playful way: I think we will not pray this evening! About ten years after this I met him again in a railroad car, and at that time he said to me, like a true man: "I do not believe that that prayer ever *was* answered."

WE WHO believe in Christ are already living our eternal life: he that believeth hath—hath already, not shall have by and by, eternal life. We are already in Christ's kingdom, living out His plan, doing His bidding, keeping His word; we are doing this as really though not as perfectly as we shall do it in His kingdom in Heaven. His kingdom is so unbounded that the place where you and I live and obey is within its limits. If you were in Heaven today you would not be anxious about doing or not doing, going or staying—there would be but one thing to do—His will. There is but one thing to do now—His will. This truth simplifies every perplexity for me. Ask Him what you may do and do it, that is all. If He permit you to make a mistake, the mistake is a part of His will, too. Don't be afraid of making a mistake, be as willing to do that for Him as anything else. You may think that you have made a mistake when you haven't at all. Do the thing that is most like Him—the thing He would do if He were you—and rejoice with all your heart.

JENNIE L. CONKLIN.

Selection sent by a friend.

THE LIGHT THAT IS FELT.

A tender child of summers three,
Seeking her bed at night,
Paused on the dark stair timidly;
O mother take my hand, said she,
And then the dark will all be light!

We older children grope our way
From dark behind to dark before,
And only where our hands we lay,
Dear Lord, in Thine the night is day
And there is darkness nevermore.

Reach downward to the sunless days,
Wherein our guides are blind as we;
And faith is small and hope delays—

Take Thou the hands of praise we raise
And let us feel the light of Thee.—*Whittier.*

—John Miles related his experience in teaching the Indians in Sabbath-school in Indian Territory. The lesson was, "In my Father's house are many mansions." It was quite amusing how they used the buffalo hide houses and log houses to illustrate to the Indians about our Father's house. He described the conversion of Steamboat Frank; after a long conference with him he rode away, but after a time returned riding rapidly, and said in a loud voice in the Indian tongue. "The white man's God's Son has appeared unto me." After that he was a devoted Christian for years until his death.

—We take it that all our readers know of Mark Guy Pearse, the great-hearted, eloquent, and witty Wesleyan minister, who wrote "Daniel Quorn: and His Notions." His power of retort is something wonderful. When someone reproved him—so the story goes—for making temperance speeches, and told him he ought to be taking care of his flock, he answered: "The sheep are all right just now; I am looking after the wolf." The moral is so obvious that it does not need to be pointed—*Divine Life.*

—The Holy Spirit who is the administrator of redemption takes the place that the Lord Jesus Himself occupied during His earthly life. The departure of the Christ was the condition of the Spirit's advent. Jesus said, "I will pray the Father and he shall give you another Comforter that he may abide with you forever." Jesus the first Comforter is thus succeeded by the Holy Spirit. What Jesus was to those who followed him over the acres "of Immanuel's Land," the Holy Spirit is to those who should hereafter believe on his name. Did Jesus convince men of sin? So does now the Holy Spirit. To deny that is to resist Him. Did Jesus guide men in their quest of truth? So does now the Holy Spirit, all who in later days search for it as for hid treasure. There is no tablet like a loving memory and no chronicler like the Holy Ghost. He brought all things to the recollection of the first disciples and he is with the followers of Jesus still. To deny that is to grieve Him. Did Jesus say to the poor sufferer whose name we shall never know, "Son, thy sins be forgiven thee?" So does the Holy Spirit now to those who conscious of their need take Jesus as their Saviour. To deny that is to tempt Him.—*Christian Witness.*

We direct all interested parties to the advertisement of Kent Bros. on the fourth page of the cover. It is often a great convenience to those not living in the city to be able to purchase *safely* such supplies as are there advertised, without the expense of a journey to the city.

We have made arrangements whereby 15 per cent. off the catalogue prices is allowed to all who negotiate through this office. Parties, then, who forward their orders through this office, can do so with confidence as to quality and price of the articles required.

BACK NUMBERS.

One dozen back numbers, mixed, for thirty cents. Good also for distribution. Contain 384 pages of selections from the best writers, with original matter. Postage included. Fractions of a dollar can be sent in postage stamps; not necessary to register; send at our risk.

TO PARTIES WISHING TO HAVE THE EXPOSITOR DISCONTINUED.

The best way is to drop a post card stating the fact, being sure to mention both the Name and the Post Office to which the Expositor is addressed.

Sending back the last magazine received will do if the Post Office to which it is addressed is written on it, not otherwise.

ARRARS.

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

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

MISSING COPIES REPLACED.

If through mischance any number should fail to reach a subscriber, we will send another copy if we are notified by post-card. We mail regularly to all subscribers from this office, but notwithstanding, we find that there are occasional irregularities in their delivery.

SPECIMEN COPIES.

Specimen copies sent free to any one sending a request for one by card.

DATES ON THE MAGAZINES.

The dates on the magazines represent the time up to which the magazine has been paid for.

Address all communications to REV. N. BURNS, B. A., 99 Howard St., Toronto.

DELSARTE COLLEGE OF ORATORY

ELOCUTION AND DRAMATIC ART.

The Largest and Most Advanced School of Oratory
IN CANADA.

FRANCIS J. BROWN, President.

*Formerly Professor of Elocution in the State
Normal School, West Va.*

The method is based on the DELSARTE PHILOSOPHY, and embodies the latest and most advanced principles taught in the science and art of elocution. *Course Thorough and Scientific. Degrees Conferred.*

Large Art Catalogue FREE on application to the President,

FRANCIS J. BROWN,

Y. M. C. A. BUILDING,

TORONTO.

MADAME IRELAND'S Herbal Toilet Soap.

A PLEASANT SOAP

For GENERAL TOILET PURPOSES making the skin beautifully soft and smooth. It is at the same time a SANITARY SOAP, can be used with advantage in all cutaneous affections and is highly recommended for such purposes.

PRICE—25c. PER TABLET; IN BOXES OF THREE. 60c.

HERBAL SHAVING SOAP

10 CENTS PER BAR.

The only Medicinal Shaving Soap on the Market.

Good lather. Easy shaving. Cooling and healing. No irritation. No bay rum or other lotion necessary.

FOR SALE AT ALL LEADING DRUGGISTS OR AT OFFICE

3 KING ST. EAST, TORONTO.

RECEIPTS.

Changing date on magazine may be taken as equivalent to a receipt. If the change is not made the next number, it is not always a sign that a letter has miscarried, but if the second number does not show a change then something has gone wrong, when a card of inquiry is in order.

In all communications, subscribers will please to mention the Post Office address to which the Expositor is sent.

WATCHES

Gentlemen's Solid 14k Gold Hunting or Open Face Stem-winding Watches with Kent Bros.' Special American Movement, only \$60.

Gentlemen's Solid 10k Gold Hunting or Open Face Stem-winding Watches with Kent Bros.' Special American Movement, only \$40.

Ladies' Solid 14k Gold Hunting or Open Face Stem-winding Watches with Kent Bros.' Special Movement, only \$35.

Ladies' Solid 10k Gold Hunting or Open Face Stem-winding Watches with Kent Bros.' Special Movement, only \$25.

THE ABOVE ARE GUARANTEED AS TO QUALITY OF CASE AND ACCURACY OF TIME.

A FULL LINE OF ALL GRADES IN

Watches, Diamonds, Jewelry, Clocks, Silverware, Novelties, Etc.

SEND FOR CATALOGUE.

**KENT BROS., WHOLESALE AND RETAIL JEWELLERS,
168 YONGE ST., TORONTO.**

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

THE

Expositor of Holiness

A CANADIAN MONTHLY MAGAZINE PUBLISHED UNDER THE
AUSPICES OF

THE CANADA HOLINESS ASSOCIATION.

ONE DOLLAR PER YEAR IN ADVANCE.

OUR PLATFORM.

*Catholic in Spirit—Loyal to Truth—Not Sectarian—Hence suitable to Lovers of
Holiness in every Denomination.*

Clubs of four or more subscribers receive the Magazine at 75 cents each. The usual discount to agents.

Specimen copies sent free to any address. Send for one. Address all communications to

REV. N. BURNS, B. A.,

99 HOWARD STREET,

TORONTO, ONT.