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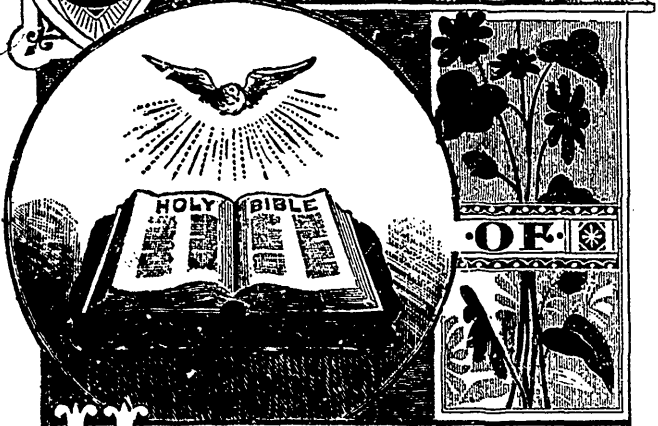
VOL. XI.

JULY, 1892.

No. 1.



The
Expositor



OF
HOLINESS

Toronto:
Published under the Auspices of the Canada Holiness Association.

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CALENDAR OF ASSOCIATION MEETINGS.

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

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

Every Monday, at 8 p.m., at the residence of Mrs. Hughes, 25 St. James' Avenue.

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

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

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

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

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

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

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

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

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

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

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

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.

JULY, 1892.

No. 1.

CONTENTED.

Amidst the whirl and din of life,
There is a word with meaning rife,
Contented!
Pleasure and pain, though sundered far,
Sorrow and gladness, by it are
Cemented!

In earnest strife, in weary toil,
The harassed mind will oft recoil
Distracted!
But sweet content, should it appear,
The mind endures the strain, how'er
Protracted.

This peace of God—contentment rare—
Provided is (with utmost care
Protected),
For us, who in His likeness grow,
That we, its lustre back may show,
Reflected.

How free this gift words cannot tell,
By all may be, though sick or well,
Accepted.

Alas, for man, this bliss of his
How few receive! by most it is
Rejected.

O might this boon, this perfect gift
Of God to man, by none be left
Neglected.

That all might know, of human kind,
Midst loss and gain, their peace of mind
Perfected.

A SHINING PROMISE.—“I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron; and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know (not guess) that I, the Lord, which call thee by thy name, am the God of Israel.”—*Sel.*

VOLUME ELEVEN.

The fact that the EXPOSITOR OF HOLINESS has passed its first decade is worthy of especial note. According to all business principles it should not have survived so long, for it is a question if the money which has come to the office during these ten years as *bona fide* subscriptions for the magazine has been more than enough to pay the printer's bill, and yet we have been enabled to devote our whole time to its publication and the legitimate work connected therewith, whilst our Master, in whose interests it is printed, has supplied all our need according to His riches in glory by Christ Jesus.

All business laws have been set at naught in its management. Every effort to *boom* its circulation has been abortive as far as securing a permanent list of subscribers is concerned, for gradually the permanent subscribers have become narrowed down to the members of the Association and their immediate friends. Its real increase has been the increase of the special movement of which it is the exponent; and such to all human appearance will be its future history.

We have a conviction, however, that in the near future it will be sent broadcast for one or more issues to a large number in order to bring the completed history of the work of the decade before the Churches in some compact, general form of statement. But even this, whilst we expect it to be done in the interests of the work of the Association, will not, in all likelihood, repay the cost of such expansion. As heretofore, it will be an evangelistic enterprise and not a business venture.

As far as we are personally concerned the publication of the EXPOSITOR is but one of the incidents in the history of the work of this Association. This work we have all along known to be of God, and therefore have looked to Him alone for ways and means. When then He has signified His good pleasure in any direction, whether in publishing, in preaching or caring for those given us, we have simply followed His instructions, careless as to results, when viewed from the ordinary business standpoint, with the certainty that His ways would always prove the best for all concerned. Hitherto we have not been disappointed, and if we should live a thousand years we are confident that at the end of every decade a like verdict would be forthcoming. And so we trim the sails of our venturesome bark for another tenth of a century, and expect that the future shall be as the past, only much more abundant in praise-provoking prosperity.

WHAT IS THE *DISTINCTIVE* TEACHING OF THE ASSOCIATION ?

Divine guidance is likely to be the ready and general reply. But this is not *distinctive* teaching, for every creed in Christendom teaches divine guidance. Manifestly, then, that expression will not do for a full reply.

The baptism of the Holy Ghost. Receiving the Holy Ghost in the Pentecostal sense. The Pentecostal baptism. All these expressions have the same objection, for they are all accepted by other creeds as belonging to them and taught by them.

Suppose we make an appeal to the defenders of the creeds here indicated, and see what they say about the distinctive peculiarity of our teaching as compared with theirs. Perhaps their verdict will help us in the matter.

Now it will be noticed, that, with singular unanimity, they have singled out one expression to characterize our teaching, and that is *infallible guidance*. Certainly, when they expand this ex-

pression they dress up a grotesque caricature, which we do not recognize as having the least trace of similarity to what we teach; nevertheless, in this expression they have singled out for description what is really distinctive in the movement, and, moreover, by this same criticism, they also affirm that they do not teach what we do concerning this subject.

Our teaching, then, that Jesus appointed the Holy Ghost to be the *only* ultimate teacher and guide for every individual in His spiritual kingdom, is teaching, peculiar to the Canada Holiness Association—our enemies, as well as ourselves, being judges. No other creed, outside the Association, teaches this, or professes to illustrate the fact, as far as our present knowledge goes. And so widespread has been the repudiation of our distinctive teaching that it is more than likely that we stand alone in the world as its exponents.

Should we, as an Association, be sad or glad over this discovery? Our criticism, concerning these thoughts, is, that we should rejoice to get at the facts of the case, whether they produce one emotion or the other. It has been a stubborn fight to get the facts of the case recognized, and we have to thank our hostile critics mainly for this desired result. Sentiment, preference, dreaded opposition and the fear of loneliness have all opposed a passive inertia against a clear apprehension of it. Even when these thoughts have presented themselves in dim outline there has been often a dread of having them more sharply defined, lest some imaginary evil should result from clearer knowledge.

But we maintain that the clear definition of the facts and its hearty acceptance is of immense importance to all concerned, for this knowledge helps to reconcile ourselves more quickly to our serious situation, and is big with helpfulness to others.

A YOUNG Jewess, having embraced Christianity, desires "to read Church history, to find out how Christians came to be so different from Christ."

A PART OF EXPERIENCE OFTEN MISUNDERSTOOD.

For a longer or shorter period there has been unusual clearness and readiness in apprehending the mind of God through the Holy Ghost given unto us. The Spirit's voice has been, for a time, almost materialized for our benefit, and "do this," or "refrain from that," spoken in our inner consciousness, has been so vivid that with wondrous joy we have walked along this highway whilst everything in earth and heaven has so openly united together for our good that we walked almost exclusively by sight. This is, and always will be, a bright spot in our spiritual history. But suddenly comes a change, a conviction or impression to do or not to do is realized, which points to an action or its opposite which does not immediately harmonize with our wish, which, indeed may cross our desires most decidedly, and naturally we hesitate to act or to refrain from acting. Now, no matter if the next, or some subsequent moment, we obey this presumed voice of the Spirit, conscious depression of spirits is sooner or later realized, a depression of spirits which will persistently connect itself with that hesitation.

In this description we are drawing upon our own personal experience, many times repeated, and, moreover, we have heard this same story very often from others. We have met some who connected many years of tramping in the wilderness of doubt and dissatisfaction with those moments of hesitancy, persons who have gone to this teacher and the other, wherever there was the least ray of hope for light upon their puzzling experience, and who have prayerfully searched the Scriptures through long weary years for the explanation which ever eluded their grasp. Not unfrequently, indeed, do just such passages in Christian experience, after a lapse of time, seem to stand connected with a diseased brain, when all kinds of fantastic notions take possession of the mind, chief amongst which is the belief that in some way the unpardonable sin was then committed. Under the long

continued strain of pondering on the unsolved problem reason has tottered, and the saddest of all physical results has ensued. From all this, and much more which might be said, it will be seen that we have taken up for consideration a very serious problem indeed, one which will excuse careful, even lengthy examination.

In the first place, then, we propose to examine the experience preceding this act of hesitancy. Are all such experiences necessarily illustrative of the walk in the Spirit? It will be noticed that in our statement of experience at the beginning of the article we assumed that they did. But some qualifying words are here in order. For not only are there experiences somewhat similar to those mentioned, which clearly have nothing to do with such a spiritual state, but even where the guidance by the Spirit is realized it does not necessarily imply the full orb'd walk which is taught by the words of Jesus. For example, many a one yields to the impressionable guidance which is taught by spiritualism, a kind of abandonment to the psychological phenomena which so generally abound at the present time. Hence, close examination of every individual case is necessary in pronouncing on its true character. But where the party exhibiting this experience meets all the requirements which Christ stipulates for, even then it must not be too hastily assumed that the Holy Spirit has by this individual been accepted intelligently as Guide Supreme. For instance, he may be a beginner in the way, one who for the first time has come to Christ for salvation from sin, and so has commenced to walk in the Spirit without any suspicion that he can only live a holy life by continuing to so walk in Him. The teaching to which he has always listened, which prescribes legalistic effort as the only method of securing holiness of heart, has never been called in question, and hence there must be a certain difference between this, his experience, and a similar one in the history of one who has learned the true character of legalistic effort. This discrimination, here but hinted at, it must

readily be seen, draws a clear line of demarcation between the absolute walk in the Spirit on the one hand, and a great variety of experiences, which, although grand and beautiful in themselves, nevertheless, must be placed on the other side of this dividing line.

This difference between the two kinds of walks will, as a rule, also be seen in the different kinds of treatment which are witnessed in dealing with the act of hesitancy when in either case it is realized. In all cases where the Holy Ghost has not been intelligently apprehended as the one and *only* Guide and Teacher, hesitancy either is disloyalty to the Holy Ghost, or leads to it, and the consequent depression of spirits either is, or soon ends in real trouble of soul, the necessary result of grieving the Spirit.

When this result is realized, nothing but confession of sin to God and faith in Christ can clear the conscience of guilt. But this desired consummation is often delayed from perplexing thoughts concerning the nature of the sin to be confessed and forsaken. The thing one hesitates to do he may still hesitate to perform, for it may not only be contrary to one's inclination, but appear to be foolish, extravagant or even unseemly. Again, the uproar in the soul may seem to be too great to rationally result from so small a matter. Indeed, the circumstances connected with the whole incident may tend to pour doubts upon one's guidance in the acts immediately preceding the act of hesitancy. Again and again in our spiritual history have we suffered so much from these perplexing thoughts and accompanying trouble of soul that, in our secret heart, we have desired to have no recurrence of the first experience, seeing it was so certain to be followed by the second.

How to account then for this trouble of soul and how to avoid it is the proper solution of the whole question. We give it as our decided opinion that the whole difficulty is accounted for by failure to follow the teachings of Jesus, made and provided for all such occasions. Jesus taught that the Holy Ghost, and He alone could teach us all needed knowledge concerning these and all spiritual difficulties. We, by rejecting this provision, and

striving to reason it all out, or learn of it from human teachers, or laborious efforts in Bible study, or devotional exercise, simply turn away from the right way, and court necessary failure.

We hesitate not to say, that so soon as the perplexed one in reality turns away from all other teachers, including self and all its mental or spiritual powers, and truthfully accepts the Holy Spirit as the only teacher, then all perplexity is gone, and the soul knows that it has entered upon the right course, and, moreover, no matter how long a time may be required to have the lesson completed, the taught one at once has perfect rest of soul in his confidence that he is now at length on the right and only way to learn. When we are being taught of God great is our peace. But to be thus taught our consecration to the Holy Ghost, as our one and only teacher, must be so complete that the searching eye of the all-seeing One can find no flaw in that act of consecration.

We challenge all to study the teachings of Jesus Christ, the only authoritative teacher of ultimate truth in this matter, to see if this our contention does not harmonize completely with His words.

Jesus taught that when the Holy Ghost should come He would *convince* of sin and of righteousness, and, moreover, He mentioned no other convincer or teacher concerning these things. Now, what the perplexed one wants to know concerning this act of hesitancy and its concomitants is, whether it was sinful or righteous in its character. This known, all difficulties must necessarily vanish. But if the words of Jesus are true it is impossible to discover this fact from one's sensations, from reason, from human teachers or from the Bible. No, nor can it come as an answer to prayer, no matter how importunate, because such answer would entirely change the teaching of Jesus Christ, and His words would then read, "When He is come He (and believing prayer) will convince of sin and righteousness."

We admit that there is room for a great faith battle at this point. To be willing to utterly disregard all the usual presumed helps, above mentioned, to pour contempt upon them as worse than use-

less, nay, to admit disloyalty to Jesus in the act of looking to any or all of them for help, is virtually to come to the end of self, and men generally try every expedient to the utmost, ere yielding to the absolute demands of the Divine and therefore imperial Spirit. But we maintain, with ever increasing dogmatism, that such questions can be settled satisfactorily by no other method, and therefore that he who turns away from this way, no matter how applauded by church and state, turns away from light and courts darkness.

But do not many secure soul-rest without taking this radical method. This is true in a sense. Many a time have we got rest of soul, without intelligently accepting the Holy Ghost as henceforth our *only* teacher and guide. But we, on such occasions, were taught of Him concerning the distinct matter in hand, and implicitly obeyed. But this in the nature of things was only temporary rest of soul, for ever and anon similar puzzles would start up in the soul's history.

Facts, as well as the words of Jesus prove that the Holy Spirit is more willing to teach than men are willing to be taught by Him. Hence, when the slightest opportunity is offered, there the Holy Spirit is found guiding and teaching no matter how temporary we make the results of that teaching. A thousand times will the Spirit witness to forgiveness in the same individual, if but genuine repentance and faith exist, no matter how quickly the joy of His witness is lost by the forgiven one. No matter how fantastic the creed, if amidst its crudities the soul but looks to Him alone in some moment of freedom from its creed travels, immediately, His light and joy are flashed upon the soul, even when the creed life make those times of refreshing short-lived.

Above, we alluded to an experience which we think will be recognized by some as similar to their own. At the conclusion of some of those perplexing experiences, after peace of mind had been restored by obedience to the Spirit's teaching concerning the matter in question, we have feared to have the joyous experience repeated lest, as at former

times, it too would end in perplexity and soul trouble.

Now, what was this but the confession to ourself that we had not secured a full, satisfactory solution of all such difficulties. This we now maintain was because we had not intelligently accepted the Holy Ghost as the only Teacher for all such future occasions. Now, that such is the case, we are conscious of no such dread of the soul in any direction. Then, the dread was the necessary outcome of a temporary settlement; now, the absence of this dread is the necessary outcome of complete, all comprehensive settlement. We have reached the land of *settled* questions.

This then is our teaching; teaching which simply illustrates the teaching of Christ concerning the Holy Ghost, viz.: That all the puzzles alluded to in this article have their solution in the Holy Ghost, and in Him alone. But what of such incidents when the party experiencing them is walking in the Spirit after the pattern of Christ's teaching. Such an one, as a necessity of such walk, permits himself to be taught of the Spirit alone concerning the puzzling fact. No matter, then, what method of teaching the Teacher Supreme may adopt, or what length of time He may demand to complete His work, with unwavering loyalty he waits His time, and goes to no human oracles for guidance or teaching meanwhile. Hence his peace of soul and joy in God remain unbroken, even although perplexed in mind, and, mayhap, in lowness of spirits; but a breach in such loyalty immediately turns lowness of spirits into real trouble of soul.

THE man who preaches to sinners for twelve months and neither brings them to repentance nor drives them away from his church, is certainly not preaching the gospel of Christ. Move them one way or the other. This does not mean unnecessary harshness either. But the sinner must have his sins put before him, and the consequences of them so plainly that he will either give them up or quit coming to hear the preacher talk about them. Show him Christ and he will flee to Him for pardon.—*Kentucky Methodist.*

SOME SWEET MORN.

Some sweet morn that day of days shall dawn, and the shadows flee away. Some sweet morn we shall know the first throb of that perfect life, and our active minds shall fill and expand with unending vigor in the glad evermore.

Behind us shall be the heartaches and the fever, the rock waste and the river. Before us, eternal calm, deep and full; rest beyond description; health incomparable and unspeakable; activity unhampered by gravitation. We mount, we fly over those plains which are all radiant with heavenly light.

Oh, the joy of that sweet morn, when we shall try our new life, and endeavor to poise in heavenly atmosphere. Perhaps the old locomotion will intrude for a little while until we get adjusted to the ways of that better country. We wonder if in our great gladness and surprise, we shall, on the start, attempt to do things as we did here below. Perhaps we shall feel a little embarrassed, until we learn more fully the ways of our new home.

It will be so different on that sweet morn. Anything like a "maybe" or "perhaps" shall not be found there. Uncertainty will be unheard of. Failure, never; disappointment, no; success all-ways, and an eternity in which to enjoy it. When we shall gaze upon that rainbow which is round about the throne, and when we stand upon the sea of glass, and are bathed in the light of the Lamb, is it possible that we shall have the old earthly difficulty of finding language to express our delight? Is it likely that on that sweet morn we shall be so enraptured with immortality that we shall stroll away to some enchanted bower to try to think it all out? Oh, well, we do not know, but we feel that we have more interest in the heavenlies than we have in the earthlies, and we know that the land is not far off, and that its riches can never be told.

We hear voices from the heavenly uplands, and now and then, as the mist rises, we catch the outline of celestial forms as they beckon us homeward. We are surely going down the western slope, and must ere long disappear in the

twilight, but already there falls upon us the light of that city of which the Lord God is the temple, and the Lamb is the light thereof.

Earth's narrow stretches fade away,
Heaven's immortal green appears,
Faith brings near our crowning day,
And drives away our tears.

Is it any wonder that we get a little homesick sometimes? Are we to be blamed if we often peer through the lattice to see if there are any signs of the coming of our Lord? Is it strange that our spirits should at times leap their cables' length to break away from so much that is dull and heavy, that they may take on a free and unfettered life? Are we weary and impatient in this restless world, and is it our sole ambition to get quickly and happily out of it? Nay, we are in no wise complaining, though we thus speak. Our present heaven is in doing our Lord's will here and now, and that sweet morn speeds towards us more quickly, perhaps, than now we think, and we can wait if it come late.

Nay, verily, we repine not, nor are we chided by our Lord for any longing that we have after Edenic bowers and cooling springs. We are not disaffected when we would gladly follow the Lamb over those fields beyond the swelling flood, which stand dressed in living green. We are guilty of no reflection on the dignity of our common toil when at the quitting evening bell we lay down our tools and record that we are a day's march nearer home.

Our thoughts of the country to which we hasten call forth many a cheerful song which never would have been heard in the house of our pilgrimage if the eternal hills were not almost in sight. Some of us are like scholars at a boarding school. The last week before holidays has come, and the thought of going home makes study and discipline easy. How buoyant and elastic the students are; they are going home, which more than compensates them for all their trials and drill. We are the Lord's students down here, preparing to matriculate into the immortalities; preparing to wear a crown and sit upon a throne; preparing to sit down with Abraham, Isaac

and Jacob in the kingdom of God ; preparing to again embrace our departed loved ones, for we shall find them all again in that eternal day ; preparing to see Jesus and be like Him. Oh, day of days, haste thy glad appearing, Oh, morn of morns, speed on, speed on !

But that sweet morn has not yet arrived. No, but it will come. It surely will come and will not tarry. In the meantime, we calmly and patiently wait. We shall be ready when the first beams of that sweet morn shall appear in the East, and hail its coming with overwhelming delight. We are sure to be at the marriage supper of the Lamb, and to be on time. Whether, therefore, we live, we live to the Lord ; whether we die, we die to the Lord. Living or dying, we are the Lord's.

Oh thou Christ of woman born—
Thou who suffered death for me ;
I'll meet Thee some sweet morn,
And be with Thee eternally.

J. GALLOWAY.

STANDING ALONE.

Only one man, the man Christ Jesus, stood absolutely alone as the representative in the earth of this the Spirit's dispensation. "Alone He trod the winepress of the wrath of God, and of the people there was none to help."

Interpreted by facts this means that He was the first who walked with God in the Pentecostal sense, that is, absolutely committed Himself to be taught and guided by the Holy Ghost alone.

This, His loneliness, was vindicated when it brought its necessary result, the martyr's death, typified by the winepress, when streaming with grape juice—a bloody death ; for all had forsaken Him and fled. Hence, from the necessities of the case, no other can repeat this lonely walk in the Spirit.

If Peter had stood alone on the day of Pentecost in preaching and illustrating this life, still would Christ have preceded him and he would thus have had fellowship in the loneliness and sufferings which resulted from his Pentecostal experience. Christ then is, and must

ever be, the firstborn amongst many brethren. No one can now possibly pioneer the experience of walking in the Spirit. It has already been pioneered, and so Christ's experience in this respect cannot be repeated.

But a question of curiosity here may arise. Can a person obtain this Pentecostal life without coming in contact with a living specimen of it? Is it absolutely necessary to have a line of apostolic succession to retain the possibilities of Pentecost to mankind? If that line were once broken, would it banish forever the Christ-life from this world as a possibility?

It is evident that the early Christians received this life from its living example, Christ Jesus, and they, as living examples thereof, communicated it to others after them. We hear of no independent centres simultaneously started, or afterwards originated. There was but one living origin, and all obtained their spiritual life directly therefrom.

But granted this at the beginning, may not a time have come when not one was left to illustrate fully this spiritual walk? This must be accepted as a possibility. Then if ever the experience was revived there must have been a first one who commenced this revived experience.

Again, may not the experience have died out of a community, a church, a nation, and then be obtained by some solitary individual through the teachings of Christ and the written or traditional testimony of some of His imitators, and then again be propagated from such a centre? Well, this is but one of the former questions expanded, and the answer to it, to be full and complete, must be founded on observed facts, although we see no reason why it should not be answered in the affirmative.

And here, we remark, that the apparently universal condemnation of this experience, as reproduced in the Canada Holiness Association, awakens the suspicion that it had died out of the world—that it existed not, just as in the days before Christ's baptism with the Holy Ghost.

The fact that thus far we have not found one who, independently of this distinct movement, has exhibited and

professed such a life, makes it probable that none do exist.

This is a startling fact to face, but it need not awaken more serious thought than mere curiosity. For if the fact that the experience now exists be established, that is the all-important matter. Its possible extinction before the universal spread of the creed life, whilst it may excite our wonder, cannot lessen the value or certainty of present knowledge.

And here, we remark, that if any motive stronger than curiosity should impel one in investigations concerning this thing, he might well fear as to the disinterested nature of the inquiry. To attach any importance to the fact of being first, second or third in order of time, or of having become an independent centre, and then coalesced with the general movement, should awaken the suspicion that the honor which cometh of man is being sought after. However, the facts of the history of the general revival itself in all its bearings, may evidently be searched out and established as an innocent pastime, and even as affording instructive lessons of truth.

But the practical thought of the article is to emphasize the fact that living alone, as far as this experience is concerned, will likely become the lot of all who secure it. That is, it is highly probable, owing to the universal absence of the experience outside the Association, that sooner or later, one will be, in a church or community where he or she will be its sole representative.

We trust no one is ambitious for such distinction, for such desire would, like as with the sons of Zebedee, prove great ignorance of what it really meant. For it is a cup or baptism of suffering from which one ought to shrink, as certainly as Jesus did.

The unthinking horse may be eager for the battle, but the true soldier shrinks from the fray, and never courts danger. One after another our Captain will give us posts of loneliness and danger, and if true to Him, we will accept and carry out all His instructions, but in every such case the heavenly command will precede, not follow, one's desire.

Our observation but emphasizes the

words of Christ. They who wish to be first always come out last, and never can one be trusted with a lonely post, with a pioneer apostleship, who does not shrink from occupying such a post of danger.

THE WORD.

We believe this is the great question. Man's relationship to the Bible for some time past has been ultra loyal. Some attention must now be given to man's relationship to God as a present speaker, not as a past speaker. We are saying nothing against the Bible, neither are we saying anything for it. The Bible is not the subject of this article. Any one that believes in God must believe that He can speak to His children, yea, to even those who are not His children. This latter fact is generally admitted by the churches. He speaks conviction to the sinner. No one disputes this. That He speaks to the saint is what is disputed. It may be admitted that He can speak to the saint, but that He does, without any other medium than Himself is what is not generally admitted. There are those who will admit that He speaks through the Church. "On this rock will I build my Church," Peter and Peter's successors speak to millions with the authority of God. Protestants everywhere, while not willing to make Peter or Pope the medium through whom God speaks to man, are quite willing, nay, anxious, yea, are willing to spill their blood in defence of "the truth" that God speaks through the Bible alone to man. In defiance of "there is no mediator," the Bible is made the mediator. Men who care nothing for God as a guide or teacher, are willing, nay, anxious, to be taught by the Bible, but it must be on their own notions of the Bible—along the line of their creed. We are not denying that God may use the Bible. We are even prepared to admit, if challenged, that He does use the Bible in speaking to both saint and sinner. But that God, who, by His Son prayed that they "may all be one" is responsible for the existence of the animosity and coldness that exists amongst the sects we deny. We are not at war

with the sects either. We are even prepared to admit that God can use the sects to the advantage of man, that it may be possible the different temperaments can worship God best in sects.

What we wish to emphasize is the fact that loyalty to sect and to the Bible has taken the place of loyalty to God. "God having of old time spoken unto us by the prophets, at sundry times and in divers manners bath at the end of these days spoken unto us by His Son," can and does speak to man now by the Holy Ghost. "Therefore we ought to give the more earnest heed to" He shall guide unto all truth and teach us all things "lest haply we drift away from them." Any merit there is in the Bible belongs to God. He is no respecter of persons. Paul could not have any more divinity about him than you and I may have. The "All scripture" that "is given by inspiration of God" is not completed yet. Holy men of old wrote as moved by the Holy Ghost. Holy men of this age can do no less. Paul and James and Peter, because they wrote at a period when the new dispensation was being ushered in, are entitled to no more respect and have no more authority than men filled with the Holy Ghost now. If men get better treatment in this age than Paul got, than Jesus got, they had better commence to enquire as to the reason. "As He was so are ye in this world." The gospel is a leveller. If there exists in the creeds anything not in harmony with the gospel, so much the worse for the creeds. All men are on the same plane in their relation to God. God has not, nor has He had any pets. I stand in the same relationship to Him that John did. John was the disciple whom "Jesus loved." Jesus loves me. There are no degrees in Jesus' love. His love is infinite. It cannot be measured. And because He loves me, He talks to me. Yes, through the Bible says one, and another says through the church, but to lay claim to being able to converse with God direct is fanaticism, both agree in saying. God is talking to me as I write. How do you know asks one? How do you know that it is not the devil says another? I answer these questions by asking another. How do

you know you are saved? Does He not speak peace to the soul? How do you know that it is not the devil that speaks peace to your soul? Come now; will you admit this? If not, why? If you won't admit this, why do you ask me to admit that God cannot talk to me as direct as he did to Adam and Paul. Did Jesus not say that He would send "another," whose mission should be to "teach" us. If He had said the Holy Ghost should teach through the Bible alone, I would have believed Him.

He cannot teach without talking to me. "My sheep know my voice." Do you know the Shepherd's voice? Does He talk to you? If not, you are not His sheep. The question is not, Do you believe all I am writing? It is not a question of belief at all. It is a question of experience. If you are irrevocably the Lord's and stand still, independent of man, church or Bible, you shall see the salvation of God in this matter. He will talk to you in "divers manners." The wind bloweth where it listeth. But why don't men write Bibles, raise the dead and a great many other things now, that those who wrote the Bible did? Because it is not the will of God. Christ's mission on earth was not to write a Bible. His writing was on the sand. If Christ had written, His autograph would be trafficked in by the churches as much as His coat, His cross, His tears, etc. Suppose the Lord said "Come, now, let us reason together about this matter, would you do it? Have you done it? Can God reason with man? How can one reason with another without there being conversation? Does God give us power to talk to Him in prayer? And must this conversation in prayer always be in biblical language? Or, can we talk to God in prayer without using biblical language? If so, can the conversation be carried on other than by prayer? Suppose I said to God, How must I do this or that piece of work, or must I do it at all, would I be justified in doing it until I got an answer from Him? There is not enough standing still and seeing that "I am God," and beside "me" there is none else. There is only one source of inspiration, that source is not the Bible. No Chris-

tian acts up to every thing that is laid down in the Bible, who allows the Bible to be His guide, because Jesus Christ, the author of Christianity, expressly states that the Holy Ghost is the guide, it being thereby implied that the Bible is not the guide, neither is it a guide book. No Christian to-day professes to live up to all the precepts of the Bible. There are deceased wife's sister questions, total abstinence from liquor questions, dress questions, and scores of other questions about which there is as much confusion as at Babel. And yet if you offend in one point you are guilty of all. Oh, you say, the Holy Ghost interprets this word this way, and that word the other way. How does He interpret? Does He speak direct or does He speak through the creed of the Church. Better let Him speak direct. Creeds may contain traditions. The creeds may contain "doctrines" that are simply the "commandments of men." But in your writing do you aim at commanding men? No. Our only aim is to get men into their proper relationship to God—to get men to take God as their "School Master," instead of "the law." It is ours to point out as the Lord teaches, to point out in the direction He teaches. It is the Spirit that quickeneth, and it does not say through the Word in this connection. Oh, but one will say, "If ye abide in me and my words abide in you," ask whatsoever ye will and it shall be done unto you. Jesus was speaking before the Comforter came. Jesus was the Teacher then—Jesus was the Comforter then. He sent another Comforter, and this other has taken the place of Jesus and Jesus' words. No man now can even say Jesus but by the Holy Ghost. The Holy Ghost must have some power on the earth. Has He power to speak? If so, how much can He say? The creeds try to limit Him. Can He the Almighty One be limited? If He can be limited, is He Almighty? Did Jesus place bonds on the Holy Ghost and say thus far shalt Thou teach but no farther in Thy teaching? Again we ask, is all the truth God has contained in the creeds? We expect to continue to ask this question. We are enjoined to grow in

knowledge—knowledge of God—about God—about His kingdom on earth. What is to be done with this knowledge? It knocks in vain for entrance into the creeds. It batters up against popular interpretation put upon the Bible. God's knowledge! How do we acquire it? Must it all come by reading the Bible, or can God teach without the Bible? Since my alienation from creed and sect and Bible, and my being hid with Christ in God, God has relegated creed and sect and Bible to their proper places in His Divine economy. And because He has done this I am in no more danger than those who hug their Bibles, or those who would shed their blood for their creed. The Jews shed blood for their creed. That blood released the Spirit. He came at Pentecost. What will you do with Him?*

H. DICKENSON.

A TRUTH RESTATED.

Finally, we remark that any person professing to be spiritual, who criticises his brother professors, on any other lines or by any other law than that of obedient walk in the Spirit, simply and only illustrates the fact that, despite all professions, he himself does not walk in the Spirit.—EXPOSITOR OF HOLINESS, Nov. 1891, p. 123.

The subject matter of this paragraph has recently come up in the city meetings for lengthened consideration, and hence we conclude it to be right and proper to restate it in expanded form.

We say restate, advisedly, for it will be seen that it needs but to be stated to be recognized as axiomatic in its character, *i.e.*, needing no proof.

A man who professes to accept the Holy Spirit, in the sense taught by Christ, accepts Him as his only Teacher and Guide ultimate into all truth. Now if this man's profession of faith is in harmony with facts, that is, if it is true, then what Jesus predicted takes place: he is actually guided into all truth; therefore all he does is right and pleasing to God.

There are only two horns to the dilemma in which any man is placed who criticises the acts of this individual. He must either take the position that, in spite of his professed walk in the Spirit, he really does not so walk, or that Jesus Christ is a false teacher concerning the walk in the Spirit. To admit that the man's profession is true, and that Jesus is a true exponent of the walk in the Spirit is to admit that the action in question must be right and pleasing to God. How then can it be criticised adversely? He who refuses to take hold of either horn of this dilemma and yet continues to criticise adversely the acts of the one whom he admits to be walking in the Spirit, only gives unmistakable proof that his own professed walk in the Spirit is not true to facts.

Of course, he who does not profess to walk in the Spirit does not hesitate to criticise the individual acts of one who does, for he does not admit the possibility of such a walk, and so has already pronounced the other's profession to be vain. He therefore does not confound his own logic when he thus criticises, no matter how untrue his criticism may be to the real facts of the case.

"REV."

"How shall ye believe that receive honor one of another?"

We have studied the New Testament writings with a view of discovering, if possible, on what the distinction between "clergy" and "laity" is based, but have been utterly unable to discover any foundation whatsoever for the division. It may be lack of astuteness on our part; but whatever the cause, the fact remains that nowhere in the New Testament writings can we find any foundation for this difference, and we have also discovered further that not only does the New Testament not teach that there is this distinction, but there is abundant material to be found to the contrary.

"But be not ye called Rabbi (do not sit on Moses' seat)? For one is your teacher, and all ye are brethren." These are not the words of Paul, or John, or Mark, or Peter, or James, or Luke. These

are the words of the Lord Jesus Christ. "Call no man your father on the earth, for one is your Father which is in heaven. Neither be ye called master, for one is your Master, even Christ." This is either true teaching or it is false. The Lord Jesus when He uttered these words certainly intended to convey some definite idea, and if the idea was not that all men were upon the same plane as far as their relationship to Him is concerned, these words have ceased to convey any meaning. Then if the use of the terms master and teacher and father are prohibited by the Lord Jesus, by what authority does the modern Church depart from the spirit of this teaching and apply the term "Rev." to a certain class within its pale? We can understand readily a Church which bases its existence upon the interpretation to be put upon the words of the Lord, "Thou art Peter and upon this rock I will build my Church," coming forward with a long array of Church dignitaries, with fathers and cardinals, with bishops and archbishops, with confessors and monks and nuns; but this we confess ourselves utterly unable to fathom, how any Church that recognizes the teaching of the Lord Jesus as meaning what it evidently implies, that "one is your Master, and all ye are brethren," can create a special class in its ranks and insist on the term "Rev." being applied universally to that class; this we completely fail in fathoming.

We are not referring to common courtesy—to what is decorous. We are only enquiring some into the nature of things. Why must I "revere" one class of human beings more than another? We are saying nothing against proper rule or against order. As long as God exists and has power, so long will order be maintained in the spiritual kingdom—so long will there be proper rule. He gave gifts unto men in times past—He will give gifts until the end. But that He will give one man or set of men authority to rule the conscience of any other set of men, we deny. Where the Spirit of the Lord is there is liberty—liberty to be taught as the Lord may dictate—liberty to be guided as to what to believe even, none daring to make us afraid. How many in this generation

have placed the framing of what they must believe in the hands of the Holy Ghost, for Him to use whom He may, and what means He will, or no means at all, if such be His *ipse dixit* in helping frame their "beliefs?" Is it not too true that on this earth to-day a reign of priestcraftism, yea, terrorism, exists? "Rev" this or "Bishop" that promulgates this or that as the true belief—the true course of action—this or that is what the fathers taught—this is what Wesley did or believed; that is Knoxonian: this is what Cranmer and Ridley laid down; that is Calvin's institute. Even down to the more recently formed sects, amongst the "Plyms" we have "Darby" teaching this, and in the Salvation Army "Booth" teaching that, and on the part of all a go it blind and no questions asked not only encouraged but positively insisted on under penalty of expulsion. "Revere" the special classes created, pay your pew rents, give liberally to missions, live an outwardly moral life, ask no perplexing questions, and you are an orthodox Church member. But declare that you do the will of God, that you live by the fear without sin, that you walk even as Jesus Christ walked, that you are perfect as He is perfect, that holiness of life is an accomplished fact through Christ's death, resurrection, ascension, and subsequent gift of the Holy Ghost—in short, that you come up to the standard of Christianity as laid down by the Founder thereof, Christ, and you are at once dubbed unorthodox.

There must be either something wrong with the Church or with the standards. With all due deference to all the doctors of divinity and bachelors of divinity in all the Churches, we beg to submit as a serious proposition that there is not enough "divinity" in the religion of the present day. There is pomp and pageantry, there is music and theology, there is formalism and genuflexion, ritualism and dead works, Christian endeavor and legality, Revs. and D.D.'s., but of plain, unvarnished, unadulterated "divinity," there is a scarcity. This is admitted and confessed on all hands. The human and the sensual, not to say the devilish, predominate; the divine and supernatural are at a discount. Has the time not

come for God to be true and every man a liar? Is there not a curtailing of the ability of God, a dwarfing of the extent of His atonement (at-one-ment)? Would it not be better if some of the reverence paid to ecclesiastical dignitaries were lavished upon God? Is God any more than a mere myth to the professional ecclesiastic? We have had at least one "Rev." brother state to us that he read the Bible so much, and prayed so much, and went through religious exercises so much that an absolute disgust for these things was created. How is this? Is this incident to the ecclesiastic—must this be a necessary ecclesiastical condition? Was this party too frank? Is life-long service of the Lord a pleasure, or is it not? Or is there too much mixing up of "Saint" Paul's, Saint James', or Saint Peter's teaching, not to speak of the more modern Saints and "Reverends," with the teaching of the great Teacher Himself? We leave this matter with you. No man can serve two masters.

H. DICKENSON.

PAUL BELIEVED GOD.

"For I believe God."—PAUL.

The above quotation is from Luke's account of Paul's shipwreck. The historian tells how that, in the midst of the storm, the great apostle stood before the ship's company, and related how he had received a communication from Heaven to the effect that he and all on the vessel should escape with their lives, whilst the ship would be lost. Having told this story of divine guidance, he added: "Wherefore, sirs, be of good cheer, for *I believe God*, that it shall be even as it was told me." Acts xxvii. 25.

Now the question is, what did Paul here mean by believing God? Did he mean to simply assert his belief in God, in Christ, or in any or all the doctrines taught by Christ? Was this declaration of faith, in the least degree, similar to the modern ideas connected with faith in God? We maintain that in place of there being a similarity there is a marked contrast.

"I believe God," as a modern expres-

sion, is never made to mean what Paul implied by this sentence. Paul by it declared his faith in a personal revelation. Moderns mean by it, faith in dogma or Bible utterance. This faith of Paul linked him to Abraham, for it was faith exactly similar to that exhibited by the father of the faithful. True it is that such faith as is here seen included general faith in God and in all that was revealed concerning Him. But this faith, unless made perfect by such works as are here exhibited, is but a dead faith after all. When it measures up to Paul's or Abraham's, then, and only then, it becomes quickened into life and is a living force in the life, controlling all action and moulding the entire man after the pattern of Christ.

"GETTING NEARER TO GOD," OR,
"A SACRED NEARNESS TO GOD"
VERSUS UNION WITH GOD.

We are asked by letter to give our views on the above heading, and, although it is in some respects repeating former articles, we readily comply with the request. As straws generally tell which way the wind blows, so epigrammatic utterance, especially when in the form of ejaculatory prayer, tells the attitude of the soul towards God.

"Getting nearer to God," in the first place, always implies that the party who truthfully uses the language is still at a distance from God. In the second place, it usually implies that union with God is an impossibility; that the utmost that can be hoped for is a closer approximation to Him, with always a space between; and, in the third place, it—as a rule—expresses unwillingness to have the intervening distance annihilated or the need for the prayer for "a sacred nearness to God" destroyed because of its being answered in Gospel measure—"exceedingly abundant above all we ask or think." Union with God, on the other hand, makes "getting nearer to God," or "a sacred nearness to God" an utter impossibility. How can oneness with God be put in the comparative degree? 'Tis an impossibility. Before the day of Pentecost Jesus could pray

for His disciples after the former thought—that they may be one with Thee. But he predicted that on the day of Pentecost they should ask Him nothing. Nearness was then to be swallowed up in perfect unity with Father and Son. So now one who has passed into the same pentecostal experience would find it impossible to utter such aspirations after nearness to God as is the burden of the above and all similar utterances.

A number of imperilled seamen are in the water, but swimming for a neighboring rock. Of all the swimmers it may be truthfully said that one is near, another nearer, and even of one or more that they are nearest to the coveted place, but concerning those who have reached the rocky refuge, it cannot be truthfully said that they are either near, nearer or nearest the rock. Just so of oneness with Christ, nearing to it is one thing, and really possessing it is an entirely different matter. But we also remark that whilst oneness with Christ is the place of safety, the so-called getting nearer to Christ is a place of extreme danger.

And first, it is dangerous because it is not being "in Christ," and therefore should Christ come under these circumstances they who are only getting nearer have no assurance that they will be accepted amongst the beloved. True it is that there are many man-made promises thrown out for the comfort of all such struggling ones, but you will search the written words of Christ in vain for the slightest backing to such promises—not one crumb of comfort will be found. But on the other hand many of His utterances imply that all such *nearing* ones will fail to secure His approving recognition in the day of the Lord. Who will want to face the King relying on human substitutes for His own commands? "Getting nearer to God," "a sacred nearness to God" will be poor substitutes for "doing His will as done in Heaven," "being perfect and merciful as the Father in Heaven."

In the second place, it is dangerous because it usually leads to real soul deceptions. All God's commands require instantaneous, perfect obedience. These efforts after nearness tend to obscure

this thought and make the effort after unity with God become a substitute for the fact of unity. Such deceptions do not occur in secular life. Who but a lunatic could imagine that struggling after a fortune was the same, or nearly the same as having a fortune! But the Saviour warns us of this when He said that the children of this world are wiser in their generation than the children of light. Hence we are not to be surprised to find that what is pronounced on readily enough in this world as lunacy, in the religious realm may bear quite another name.

In the third place, as there is something of comfort secured in the gymnastic exercises used to gain this "sacred nearness," a pleasant glow of spirits is apt to be contrasted with the unknown quantity, unity with Christ, and on the principle of "a bird in the hand is better than two in the bush," many settle down to the fitful enjoyment of this sensation as the veritable thing which Jesus promised to His disciples, a soul deception most sad to contemplate.

Finally, we maintain that the whole teaching and experience connected with this getting nearer to God is one huge deception, and is utterly unscriptural in its make-up. Jesus declared that His last best gift, that which includes all other spiritual gifts, that which is true unity with Father and Son, is momentarily offered to all who hear His words, and with a willingness on His part which beggars description. Hence it follows, with a certainty which cannot be questioned by anyone who has a grain of loyalty to Christ left in his heart, that all such utterances as "getting nearer to Christ" or securing "a sacred nearness to Him," give the lie direct to the words of Jesus Christ, and are the insignia of rebellion to King Jesus.

OH, the great evil is that dishonest-hearted people, because they feel it condemns them, lower the standard to their miserable experience! I said when I was young, and I repeat it in my maturer years, that if it sent me to hell I would never pull it down.—*Mrs. Gen. Booth.*

GETTING TO THE END OF SELF.

Very crude indeed are the notions prevailing concerning this subject. All that we have ever read, outside the Scriptures, concerning it has only tended to make the matter more and more obscure. The experiences, too, growing out of, or illustrative of these writings, have been more confusing still. Trying to die and yet keep alive at the same time, to be dead and still able to speak about it, to lose feeling and yet feel its loss, to fancy that semi-starvation or self-denial in any and every direction, the more keenly felt the better, was the evidence of this death, and a thousand other symptoms equally absurd, as they are paraded in pious books or camp-meeting talk, not only throw no light on the subject, but tend to turn one away from it in supreme disgust. And yet all these silly counterfeits are sanctioned by men and women who when writing or talking on other subjects pass for wise and pious people, above the average.

Strange that gifted men should stumble and fall into the veriest absurdities when examining, or trying to illustrate, so simple a matter. If the facts were not kept continually before our eyes, we could not but be skeptical concerning so unlikely a thing. Philip was dead to self when he simply obeyed the Holy Ghost and went to Gaza, which is desert, and in carrying out all the instructions of the Spirit he kept dead to self, simply because he yielded his preferences to the Guide Divine. Paul was dead to self when he gave up his preference concerning Asia and Bithynia and went finally to Macedonia, because he simply yielded to the will of another. So, too, Jesus was dead to self, because and only because He always did the will of the Father.

There is no other way of dying to self in the scriptural sense than that of absolute consecration to the Holy Ghost as our only ultimate teacher and guide. He who in reality thus acts merges self, in the absolute sense, into God, is lost in God. Henceforth he lives, and yet not he, for Christ lives in him. In short, all the vivid, scriptural imagery illustrating this subject is applicable to his state,

and to his alone. They who miss this simple, easy solution of the question must, perforce, walk in darkness concerning the whole matter. What wonder then if in stumbling on in the dense darkness their actions should correspond to the fantastic teaching concerning this subject which abounds on every hand.

DOES THE SPIRIT'S WITNESS DEPEND ON CORRECTNESS OF CREED?

A unanimous *no* is immediately forthcoming, but on closer examination some qualifications to this negative will be seen to be in order. What if the creed particularly and definitely discriminate against such witness! Would not this fact somewhat change the answer? But there is an infinite variety of creeds between this extreme one and the creed of Paul concerning the walk in the Spirit. Where shall we draw the line? We suggest that wherever the scriptural conditions exist, for one moment, there necessarily the witness of the Spirit is realized, no matter what be the surroundings of the individual as to creed or adverse circumstances.

Instances are on record where the witness of the Spirit has been given in the confessional, just as the priest has pronounced absolution. Again, this witness has been obtained under the preaching of the priest who refused absolution because of the unwillingness of the penitent to comply with the rules of the confessional. Incidents like the above are found under all forms of creed life and interspersed through all kinds of adverse circumstances. Nay, even although this witness, so graciously bestowed, is used to prove the correctness of the creed and the helpfulness of the surroundings, this using it as a weapon to fight the battles of antagonistic creeds does not always prevent the witness of the Spirit being obtained.

The work of the Holy Spirit would seem to be like that of the light of day. For as this light beats about every hole and crack to pour its brightening rays

into the enclosed darkness, so the Holy Spirit broods over the darkness of mankind, ready instantly to enter the smallest opening, to enlighten the least part of the soul of man, even when the soul generally is kept in darkness. Of course, we in our superior prudence would insist upon it that man should be required to accept the Spirit in His fulness or not at all. Especially would we exclude every trace of divine favor from those whose creeds and ritualistic practices we repudiate as heterodox; and, therefore, it is hard to understand how the Holy Spirit can be so untrue to all our notions of *reasonable prudence* as to afford aid and comfort those whom we call heretics and abominable idolaters. The Christian Church, in the first centuries, that Church which produced a Polycarp, an Ignatius, and the thousands of contemporary martyrs, distinctly and persistently undertook to confine the Holy Ghost to their particular sect of the Church visible, and refused to recognize His witness to man under any other creed than their own, and the Spirit of this high-tide bigotry, though broken at the Reformation, still lurks in all creed life.

This very season, camp-meetings will be held, representing a great variety of creeds, and the presence of the Spirit in witnessing, teaching power and blessing will be eagerly accepted by many as proof positive that their individual creeds must be right, whilst all others are, if not totally wrong, at least inferior to their own—a contention as correct as would be that of a man who, having bored a hole in his darkened chamber, concluded that because sunlight had come through the orifice, therefore sunlight was confined to his domicile, and if others were lighted at all it could not be by the orb of day.

SOME one gives this advice: "Give rich personal experiences, but leave the capital I out." Let us try it. In Gal. xi. 20, "(somebody) is crucified with Christ, nevertheless (somebody) lives; yet not (somebody) but Christ liveth in (somebody)." Such an assumed humility in order not to offend the carnal mind, is a climax of silliness.

INCIDENTS BY THE WAY.

At one of the Saturday evening meetings, we listened with great interest to some casual visitors as they gave their individual experiences. One had been visiting nearly all the meetings outside the city, and so could give us interesting details of the work as progressing in these different centres. Many encouraging items of news were mentioned during the course of his remarks, and we all rejoiced together over the deepening of experience and the spread of the work generally.

Another gave a detailed account of her work in a small village church, where her lot had been cast the last few months. She found the Methodist Church, to which she belonged, in a very low state spiritually. Her testimony at once attracted attention. The pastor soon called on her and hopefully asked her advice concerning any possibility of improving matters in the Church. She simply exhorted him to get the members to recognize the Holy Ghost, when deadness would cease.

The minister after returning home had a long season of prayer about the Church, which resulted in his inviting a brother minister to help him. Now, this party, although bitterly opposing our work, came and did good service in arousing the dormant energies of the members into life and activity, but was kept from antagonizing this sister, who, therefore, could and did throw herself into the revival work inaugurated, without let or hindrance, and amidst the church labors, of pastor and people, she was enabled to contribute her helpful ministry to the advantage of all.

But the question will be asked by some, did she, to accomplish this, have to suppress or disguise her testimony? By no means; and so hungry ones who were prepared for such testimony accepted and rejoiced in like faith. True, the number of this class was small, nevertheless, she could tell of definite work in this direction.

UNANSWERED LETTERS.—We have not yet overtaken the correspondence accu-

mulated during our sickness, and so, many parties who may have written to us since December, may expect an answer though late, for we had all unanswered letters filed away for future reference.

WHAT ABOUT ENGLAND!—We are often asked as to the probabilities of our once talked of visit to London, England. There is nothing definite to state concerning the matter, except the fact that the money for necessary expenses has been provided. We are aware that with many, impaired health and money placed at one's disposal which could not be used for any other purpose, would be considered a sufficiently loud call for such a journey. But with us *all* old things have passed away and all things have become new, and so neither these two items nor a thousand more added would constitute to us the voice of God. So soon, therefore, as the Spirit says go, then with joyous alacrity will we start, but not till then. Hence our time is not come, nor do we say with confidence that it ever will come.

EXPERIENCE OF MRS. WM. CRABB.

It is just two years since I took the Holy Ghost for my Guide, and it has been a blessed time. Praise the Lord!

I had been a member of the Church for years, ever since I was a child, but was not satisfied. Things happened that would try me. Sometimes I would rejoice and then I would get discouraged, and such a miserable time as I would have. There was nothing satisfactory about such a life. Two years ago, while passing through trial, my only child lying at the point of death, Mr. Chapman came. I was almost broken-hearted when I thought God was going to take my child. Mr. Chapman told me I ought to be able to praise God even through such trials as that, and told me his experience through trials like mine. Oh how I longed for freedom and rest! For one week I sought earnestly for that peace and rest of soul. At the end of that time I was enabled to give my child, yes, and myself too, to God, and to

accept the Holy Ghost as my Guide in all things. Then, oh what comfort and peace came in my soul!

God did not take my child, He has left her with me. Since that time I have been called to pass through severe trials and persecutions such as I never thought of, from the Church, but through everything I have had perfect rest and peace in my soul. Yes, I have been able to rejoice through everything, and, praise God, it is a life, and such a beautiful life. It is my delight to do anything God tells me, and I can trust Him so fully. It is getting better all the way along.

It has taken my husband's position in the Church from him. He was class-leader and steward for about thirteen years. We have a minister that is opposed to this walk in the Spirit, and preaches against it, but, praise the Lord, it does not even disturb us. Oh, we have such a happy home now, no worry or fret, all joy and peace in the Holy Ghost, praise the Lord. He brings us off more than conquerors every time; sickness or health, poverty or wealth, it is all right. My Father is at the helm, no fear of death when I lie down at night. If I wake up in eternity, all right. Oh, it is such a satisfactory life to know we please God in everything. Praise the Lord, we can do it every day and know we do it too.

KELVIN, ONT.

"It is very certain that we cannot attain to the understanding of Scripture, by study or by the *intellect*. Your first duty is to begin by prayer. Entreat the Lord to grant you, of His great mercy, the true understanding of His word. There is no other interpreter of the word of God than the Author of His word, as He Himself, has said. They shall be all taught of God. Hope for nothing from your own labors, from your own understanding. Trust solely in God and in the influence of His Spirit."—*Luther*.

FEELINGS are the light and shade upon a waving field, coursing each other, while the flying clouds now hide and now reveal the sun.

WOODSTOCK, July 1st, 1892.

To the Editor of the EXPOSITOR :

DEAR SIR,—Having had the perusal of a recently published work by C. A. Briggs, D.D., Professor of Biblical Theology in the Union Theological Seminary, New York, I herewith append a few extracts therefrom. Professor Briggs is being proceeded against by the General Assembly of the Presbyterian Church in the United States for heretical opinions and teaching.

Yours truly,

H. DICKENSON.

EXTRACTS FROM BRIGGS' "THE BIBLE, THE CHURCH AND THE REASON."

Later Protestantism lost faith in the Scripture and sought to hew out dogmatic cisterns into which it might store such portions of the water of life as it might force into them through the conduits of deductive reasoning.

Protestants did not renounce Pope Leo X., in order to exalt Pope Luther or Pope Calvin, still less those little popes who appear in succession in the different countries and churches, and who try hard to dominate theology by the use of such ecclesiastical machinery as may happen to be within their reach.

Dogmaticians and ecclesiastics encourage the free circulation of the Scripture, but if you study them you must not find anything different from the so-called orthodox interpretation. They bottle the Word of God in human dogmas and encase its holy doctrines in their speculative systems.

The reforming party in the Church does not seek to destroy the Church, but to reform it. Unless church officials have been called to their high office by the authority of Jesus Christ speaking to them, first, in their own reason in the internal call, and then through the authority of the Church in the external call of ordination, they are no Courts of Jesus Christ, no Church organization, whatever else they may be.

In the order of time God spoke through the Church before He spoke through the Bible. It was necessary

that there should be an organized society filled with the Holy Ghost ere the sacred writings could be produced, codified in a canon, and proclaimed to the world as the Word of God. God called Abraham to found a holy family in the midst of the earth, centuries before any holy writing of our canon was composed.

Jesus Christ commissioned His Apostles, and the Holy Spirit planted the Church and trained it in its earliest and most important lessons of life institutions and doctrine, decades before a single one of the writings of the New Testament canon was written. I can understand very well that a man can become so infatuated with dogma as to think that dogma is more important than religious experience. Dead orthodoxy is an inalienable characteristic of Pharisaism in all ages.

The Church has a higher calling and a wider ministry in every succeeding age. There have been ecclesiastics who have used the treasures of grace for their own advancement. There have been scholastics who have hardened the religion of Christ into cold, barren dogmas. But, there have never failed self-sacrificing, heroic men who have followed their Master in faithful ministry even unto death.

The Church has harder tasks now than ever before in her history. She is not only called to evangelize the world, but the entire world is openly beseeching her ministry. She is called to solve all the intricate problems of social life—to reconstruct her doctrines so as to embrace the vast horizon of modern learning—to adapt her worship to the manifold tastes of modern society—to improve her administration in accordance with the principles of the law and government of modern nations—to enlarge her methods of work so as to cope with the circumstances of the new age. It is not strange that the Church seems slow in so extensive a transformation. The Church is changing her battle array. She is clothing herself with new armor. She is equipping her host with new weapons. She is learning new tactics. She is crippled and distracted with worn out controversies. She encounters

manifold traditional difficulties. All her efforts at revival, reformation and reconstruction involve conflict with conservatives who insist upon the old methods and the old paths. But the Divine Spirit is present in the Church with more potent energies than ever before. The breath of the Spirit fans the flames of holy zeal, to rouse the Church from her lethargy and compel her to action even at the cost of internal controversies. She will rise to all her grand opportunities. She will clothe herself with fresh zeal and courage. She will consolidate her forces. She will lay aside every impediment and hindrance. The Holy Spirit is inflaming her with holy love to Christ, and inspiring her with a love for humanity, that will ere long eliminate all dirt and dross, and fuse the now heterogeneous Christian masses into one fiery organism of redemption, and the world will be aflame with the love of God. We shall have a new theology that will declare in its entirety the doctrine of the Divine Word, and the responsive echo of the human mind and heart, a new church government that will absorb all that is valuable in historic Christianity in the experience of the successive generations of mankind, a new worship that will give appropriate and harmonious expression in art and music and liturgy to the devotions of all souls; and a new and holy Christ-like life that will transform the society of our cities from cellar to garret, solve all social, national and racial problems, and bring about the peace, harmony and holiness of the world.

The circumnavigation of the globe not only discloses the limited extent of the earth, but also the limited conceptions of the older systems of theology. These systems must expand to the size of the world or burst.

Those who endeavor to limit their conceptions of theology to the range of the seventeenth century and yet would appropriate the science and philosophy of our age, either drown their theology in the ocean of modern learning or spend their lives in a ruinous warfare against its advancing billows.

Growth in theology did not stop with

the reformation any more than progress in discovery and commerce stopped at that time. We rejoice in the Holy Spirit who in fulfilment of the promise of the Messiah, has been, and is now guiding Christians into all the truth. But the Spirit's guidance has not yet reached its goal, and it is nowhere promised that the Spirit of God would guide the Church in the transmission of ecclesiastical tradition, so as to make it infallible, or would inspire Christian scholars or Christian councils in the composition of creeds, confessions of faith, liturgies and canons of ecclesiastical law.

If the Holy Spirit guide the Church into all the truth, are we to suppose that the primitive Christians attained the maximum of guidance which is the measure of faith of all times? Is it not more reasonable to suppose that each successive age has under the guidance of the Holy Spirit advanced nearer and nearer to the goal? We cannot be bound to the attainment in faith and life of any age of the Church. We cannot remain upon the low levels of the common faith, for he who follows his Master most closely, who listens most intently for the teaching of the Holy Spirit, will rise above his fellows to an unique knowledge of his Lord.

God's Spirit reserves to Himself the supreme decision of all questions of religion, faith and morals.

Human language, even when the speaker or writer is guided by the Indwelling Spirit, cannot give complete and faultless expression to the heavenly message.

Deceitful Abraham, crafty Jacob, choleric Moses, wilful Saul, passionate David, voluptuous Solomon, hasty Peter, doubting Thomas, heresy-hunting Paul: these are not the chief of sinners. Their counterparts are to be found in all ages and all over this world. We see them every day in our streets.

It is my opinion that if the grace of God should so impel a man that he could be transformed into the image of the Holy Jesus, and trouble the people with His irreproachable holiness, he would soon earn the reward of Jesus. Even in this generation, at the hands of

Christian theologians and ecclesiastics, the cry would resound through the streets, "Crucify him! Crucify him!"

If a Presbyterian has been elected to special privileges or doctrines, and an Episcopalian has special privileges on Apostolic succession, the Baptist has the true baptism, the Lutheran the true table of the Lord, the Unitarian the true ethical sense, and the Methodist the true religious experience—these highly favored ones owe corresponding duties to the less favored of mankind.

Jesus was recognized by His disciples and the common people as the Messiah, the Son of David. He was born of the line of David; He was born in the city of David; He came from the obscurity of Nazareth; He was endowed with every gift and grace; He had authority over man and nature; He spake and the demon obeyed Him; He spake and the winds became calm; He spake and every disease fled from its victim; He spake and the dead came forth out of their tombs; His word gave men assurance that their sins were forgiven, and that they were called of God to His service. And yet Jesus declined to organize armies; He declined to be made king. He testified before the Sanhedrin under oath put to Him by the high priest that He was the Messiah. He testified before Pilate that He was the Messiah, but told him that His kingdom was not of this world. His throne was not to be set up in Jerusalem. His empire was not to be accomplished by the shock of armies. Legions of angels would soon put to flight the legions of Rome should He give the command. The throne of the Messiah was the throne of the world; what earthly capital was suited to such an empire? The kingdom of the Messiah embraced the living and the dead; only a heavenly throne could be the seat of such a dominion. When Jesus lived on this world He was the King's Son, entitled to reign, but not reigning. He had a battle to fight that the Jews knew not of. He battled with Satan and the princes of darkness and overthrew them. He battled with temptation and sin and evil, and stripped them of their power. He battled with death and trampled it

under foot. When He rose from the dead and ascended into heaven, He sat down on His throne of dominion; He is reigning over a kingdom of grace; He is preparing by conquests of redemption for the kingdom of glory. For He must reign until He has sanctified and delivered from death every one of His people.

ETERNAL LIFE.

1 JOHN v., 10, 3, 4, 6, 11.

He that believeth on the Son of God, and constantly loves to obey and trust in Him, has true faith, and victory to overcome worldly desires of thought, word and deed; and hath the Holy Spirit witness in himself, and satisfied to know of being truly born of God. And this witness is the record that God hath given to us eternal life, and this eternal life is in us by His Son Jesus Christ the righteous.

WM. L. PYE.

SHERBROOKE, N.S., May, 1892.

THE mercenary spirit is very subtle and pervasive even among Christians. We are not ignorant of Satan's devices in this connection. A person gets entirely sanctified, and is so enamored with the blessing that he resolves to make the promotion of holiness his life work. Now the suggestion comes. Drop business, cease to work, and throw all your time and energy into the sacred enterprise. Trust God for a living. He or she begins, and meets with smiles, hospitality and gifts. This is taken as a proof of God's leading, especially if these public favors are accompanied with some flattery as to good done. Then comes another Satanic suggestion, "You can get a living easier and better this way than any other." Here the mercenary spirit enters, and "supposing that gain is godliness," as the backsliders of Paul's time did, they plunge into pursuits professedly to spread Scriptural holiness, but really to make money.

"My soul, be on thy guard,
Ten thousand foes arise,
The hosts of hell are pressing hard
To draw thee from the skies."

—*Divine Life.*

A MODEST CREED.

Believe as I believe—no more, no less;
That I am right, and no one else, confess;
Feel as I feel, think only as I think;
Eat what I eat, and drink but what I drink;
Look as I look, do always as I do;
And then, and only then, I'll fellowship
with you.

That I am right, and always right, I know,
Because my own convictions tell me so;
And to be right is simply this, to be
Entirely, and in all respects, like me;
To deviate a hair's breadth, or begin
To question, and to doubt, or hesitate, is sin.

I reverence the Bible, if it be
Translated first, and then explained, by me;
By churchly laws and customs I abide,
If they with my opinion coincide;
All creeds and doctrines I concede divine,
Excepting those, of course, which disagree
with mine.

Let sink the drowning, if he will not swim
Upon the plank that I throw out to him;
Let starve the hungry, if he will not eat
My kind and quality of bread and meat;
Let freeze the naked, if he will not be
Clothed with such garments as are cut for me.

"Twere better that the sick should die than
live,
Unless they take the medicine I give;
"Twere better sinners perish than refuse
To be conformed to my peculiar views;
"Twere better that the world stand still than
move
In any other way than that which I approve.

—*Anon.*

"I BELIEVE that the Bible is to be understood and received in the plain and obvious meaning of its passages, since I cannot persuade myself that a book intended for the instruction and conversion of the whole world, should cover its true meaning in such mystery and doubt that *none but critics* and philosophers can discover it. I believe that the experiments and *subtleties of human wisdom are more likely to obscure than to enlighten the revealed will of God*, and that he is the most accomplished Christian scholar, who hath been *educated at the feet of Jesus, and in the College of Fishermen!*"—*Daniel Webster.*

TAKING A COLD.

"I don't see how I caught this cold," is a very familiar expression among all peoples in the civilized world. Sudden changes in the temperature have something to do with it. The doctors say we are as apt to catch cold by going out of a cold atmosphere into a warm, as vice versa. When entering a house seek the coldest room for a time, and when going out of the house see that your clothing is adequate, and walk briskly for a few moments, until your blood begins to bound. Sitting in drafts is supposed to occasion what we call a cold, but Bishop Taylor, of Africa, tells how we may enjoy the cool draft without danger. He says he explained the subject to an eminent physician, who seemed so struck with it that he asked for a written statement. The Bishop gave it to him and also published it in the *African News*, which we quote as follows:

"There are two principal causes leading to that result. The first is disturbance of the equability of the heat temperature of the body. A draft or current of cold air, for example, chilling the part exposed while the rest of the system retains its high temperature; hence a cold which attacks the most vulnerable part, usually the head, bronchia or lungs. This may be avoided by one of three methods: (1) Get out of the draft before it can produce its bad effect; (2) protect the part exposed by extra covering. Everybody is acquainted with those means of protection, but the third is the one to which I invite attention.

"Let the stream of cold air strike one side for a few minutes, or even till conscious of a warning intimation by sneezing or otherwise, then turn round and let the same stream of air blow a few minutes on the opposite side, exposing in like manner as much of the body as possible, front and rear, up and down, so as to secure an equable lowering of temperature of the whole body.

"When I went to the West Indies, a quarter of a century ago, I was warned against the 'danger of sitting in a draft.'

"So when I entered a house, after heating exercise, I took refuge in a corner

out of the draft, and suffered the discomfort of sweltering heat for hours. But, over twenty years ago, I learned from observation and experiment this method of equable cooling.

"Through all these years, spent mainly in the tropical regions of India, Africa and South America, I have proved the uniform reliability of this treatment.

"When wearied by the tug of toil and perspiring profusely, I at once sit down in the coolest current of air I can find, and enjoy the refreshing comfort of lowering but not disturbing the equability of the temperature of the body.

"Second, a rapid escape of the heat through the open pores of a highly heated condition of the system. A suspension of the heating exercise checks the extra generation of heat; the pores of the body are all open, the warmth of the heated clothing tends to keep them open; so that sitting or lying down, for an hour or two, the heat flows out too rapidly, and runs the temperature down too low, and thus fastens on the system a dangerous cold.

"How can that be avoided?

"By shutting the mouths of the pores of the whole system by application of cool air or cold water. Ordinarily the bath is not available to the sons of toil, but cool air is sufficient and always available, and as free as salvation for sinners.

"In my African walking tours of hundreds of miles along narrow, difficult paths, at the rate of twenty miles per day, I start at 6 a.m., and stop for lunch and noon rest at 11 a.m., with every thread of my clothing saturated with perspiration.

"Wishing to lie down and rest for a couple of hours, and knowing that if I do so, with the 'seven millions' of pores of my body all wide open, I will 'take my death of cold,' I turn aside and doff my outer clothing, so that the cool air may close the mouths of the pores, and also cool the clothing. I then put on the same clothes, which, being wet and cool, will be the aid of unobstructed air, keep the pores so far closed as to enable me to sleep securely as long as I may desire.

"I thus conserve the heat sufficiently to prevent even an apprehension of danger to disturb my rest.

"A cold bath may so far reduce the temperature of the body as to require dry and warm clothing, but the cool air, happily for the poor fellows who have but one suit of clothes on hand, adapts the system to the cool clothing treatment.

"Thus in my exposure in Africa for the last seven years, sleeping for the most part in the outdoor open air, I have never in Africa taken a cold, and don't propose to.

"To be sure, the treatment so perfectly reliable in my case may require some modification in its application to others. To use it intelligently, we must study the philosophy of it."—*African News*.

FOR SUNDAY MEDITATION.

Jesus Christ escapes from the slavery of money and of luxury, because His soul is absorbed in the eternal plans of God; He escapes from the traditions of His people, because He lives in the eternal truths of God; and He escapes from circumstances because He lives in character. Jesus Christ is positive and not negative.

I love to think of that calm figure, walking majestically, because it is so absolutely calm, through the perplexed and troubled and feverish streets, as if He stood to-day and rebuked you—why? Not for doing the things which you are doing; not for being occupied with the details of life which have been thrust into your hands and which you have constantly to do with; but for being the slaves where you ought to be the masters or being ruled by the things which you ought to have under your control. Here He stands, the poor Christ, the calm Christ, the simple Christ, in the midst of our agitation and our riches and our complexity and our artificialness and our slowness of life.

The power of freedom is forever in being fastened to the heart of God; is forever in living, in walking, with the divine life of which He was a part. It is forever in the positive and not in the negative; in the great strength of the goodness to which He clung and not in the weakness of the evil which he declined. And so it must be with us. I

may say "I am the son of God. He told me so. I am the son of God; with my divine belongings, with my divine reachings toward the higher life, with my possibilities of intimate union and close connection with Him who rules the world and from whom all holiness proceeds. I am the child of God, and therefore the life of the child of God, who is my Elder Brother, may become the picture of the life which I may live, and I may enter into His salvation."—*The Rev. Phillips Brooks, D.D.*

FEELING AFTER GOD.

Miss Sybil Carter, a missionary in the Episcopal Church, told me the following incident:—When in Japan she met with a young Japanese woman who is engaged in teaching. This young woman gave her a part of her early history as follows: She said in her lesson one day she came to the word *Creator*, and did not know what it meant. She opened her dictionary, and read there—*Creator: one who creates*—but was as much in the dark as before. She sought for a larger dictionary, and there read—"*Creator: one who creates—a name given to God, who made all things.*" This was, indeed, a startling thought—a God who made all things! She had never heard of such a God. She knew of many gods, but never of one who made anything. The thought filled her mind by day and by night. She would go out at night and look at the stars, and say: "That God must have made all these stars." In the sunlight came the same thought of God as the maker of the sun. The trees, too, all seem to say that this God made them. When she went to the temple and looked at the image of Buddha, she would say to herself: "It wasn't you, Buddha, for I never heard you made anything." There was a shrine where some god was represented as a boy. There she would pause, and pointing her finger at the image, would say: "It wasn't you; you know it wasn't." By day and by night Tashee's mind was filled with the thought of this God and the question, where should she find Him?

It happened that she went to Tokyo,

and there was an old woman in the same house where she was, who said one day, "Tasshee, I am going to a meeting, won't you go with me?"

"What meeting?" inquired Tasshee.

"A meeting to hear about God," said the old woman.

"Oh, no," replied Tasshee, "I don't want any of your gods; I have a God of my own, if I only knew where He is."

The old woman prevailed, and Tasshee went to the meeting. The missionary opened the Bible at the first chapter of Genesis, and read: "In the beginning God created the heavens and the earth." Tasshee was startled. "Why," she said, "that is the God I am looking for." She listened eagerly and with great agitation, hardly able to keep her seat, so much did she want to put the question to the teacher—"Where is He?" When the meeting was over she rushed to the teacher, and said: "Tell me, where is this God that made the heavens and the earth?" Her yearning desire was met by proper instruction. She attended the next meeting, and there heard the words: "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Here again was Tasshee startled. A God of love! She had never heard of a God of love; her gods were gods of hatred, gods of revenge and anger. This God gave His Son. All the gods she had ever known never gave anything; the people had to give them offerings.

This hungry heart received its food. Tasshee is now a teacher, giving this same food to other hungry hearts.—*Church at Home and Abroad.*

SLIGHTLY MIXED.

The following clipping from a leading periodical is suggestive of a strange belittling of justification:—

"A brother sought sanctification, who sold a lot of second-class lumber for a first-class price. It cost him \$1,500 in greenbacks to get a clean heart."—*Exchange.*

Apparently, according to this, it would not have cost him a cent to obtain or retain the blessing of justification.

HOW TO CURE OBESITY.

In a French journal is announced the discovery of a means, as simple as it is strange, for curing obesity, which is attributed to a medical officer in the army. Thanks to this means. A colonel who was threatened to be obliged to retire from the army, as he was so heavy that it required two men to lift him into the saddle, became thin in a few weeks, and to such an extent that he had to take means to recover, in a measure, what he had lost. It was to his doctor that he was indebted for becoming a general. The means consisted simply in never eating more than one dish at each meal, no matter what that dish might be, and a person may consume as much as the stomach can bear and satisfy the appetite without the least reserve.

Nevertheless, nothing but the one dish should be taken. No condiments, or soups, or supplementary desserts should be allowed. The system was recommended to a lady who was slightly obese, and who put it into practice with the best results. The lady observed that she suffered no inconvenience whatever from this diet, and the result obtained by the medical officer may be well understood, as she found by her own experience that the partaking of only one dish, whether it be meat, fish or vegetables, brought on a sense of satisfaction much sooner than if she had partaken of a variety of dishes.—*American Medical Journal.*

PETER "SAVED PROPERLY."

Sister Whitfield, of Tateka Station, has another star in heaven.

One of the mission boys, Peter by name, was under such deep conviction and distress he would eat no food for two days. He went off alone in the bush, and stayed so late another boy was sent to find him. He returned with Peter's message that he would stay in the bush till he "found Jesus." Miss Whitfield went to the place but he had retreated deeper into the forest. In their search for him they were at length directed by his groans and cries, and

found him on the ground calling upon Jesus to save him. While she led him tenderly to the Saviour, light broke in upon his darkened heart. Springing to his feet, with one long leap into the air he cleared the stooping form of the missionary, and ran through the brush crying aloud, "Glory! glory! Jesus saves me." Arriving at the mission house he shook hands with all there, and testified of his happy experience of the salvation of Christ.

From that night he lived a faithful Christian life till he died at Yorkey Station, June nineteenth. As he lay on his dead-bed he said to Miss Whitfield, "O teacher, I've found Jesus! Jesus saves me, and I am going to be with Him forever."

Some of these heathen have a hard struggle to get "properly saved," as they call it; but their holy lives and triumphant deaths attest its reality.—*African News.*

REJECTED IN THE SPIRIT.

The Jews expected the Messiah, and there they were right: but they expected Him in their own way, and there they stumbled and fell. While they looked for a mighty conqueror, another Alexander, to make them great, they overlooked the lowly Prince of Peace, who came to make them good; and at last, they crucified Him as a base imposter. This Jewish disposition is in all by nature. Hence Christ is commonly rejected in the Spirit by Christians, as He was in the flesh by the Jews. We would have Him come to give us an idle rest, but He appears to teach us to deny ungodliness, and fight the good fight of faith: this we do not like. Our nature wants to step at once into a throne; but He offers first to nail us to the tree, and to crucify our flesh with its affections and lusts: and from this we shrink as from the grave. We expect to be carried at once to the top of Mount Tabor, to see unutterable glory; but He leads us to Gehsemane to watch and pray, or to Calvary to suffer and die with Him; here we recoil and do not choose to know Him. Our forward impatience

dictates, that He shall instantaneously turn our midnight into noonday; but instead of manifesting Himself at once as the meridian sun, He will, perhaps, appear as the morning star, that our light may shine more and more unto the perfect day. This defeats our counsels: we despise the day of small things, and do not think so low an appearance worth our notice and thanks. If you seek the saving knowledge of Christ, never stop till you can witness your sun goes down no more; but in the meantime, never slight the least ray of heavenly light. The least may open into the broad day of eternity. Cease from your own false wisdom, and become as a little child, or you cannot enter the kingdom of heaven, and see the King in His beauty.—*John Fletcher.*

THE ATMOSPHERE OR THE ELEMENT OF FAITH.

We shall never forget a remark Mr. George Muller once made in our presence in answer to a gentleman who had asked how to have strong faith. "The only way," replied the patriarch of faith, "to learn strong faith, is to endure great trials. I have learned my faith by standing firm amid severe testings." This is very true. The time to trust is when all else fails. Dear one, if you scarcely realize the value of your present opportunity, if you are passing through great afflictions, you are in the very soil of the strongest faith, and if you will only let go, He will teach you in these hours of the mightiest hold upon His throne that you have ever known. "Be not afraid, only believe," and if you are afraid, just look up and say, "What time I am afraid I will trust in Thee," and you shall yet thank God for the school of affliction.—*Maine Messenger.*

It is often an evidence of guilt when people become angry at reproof. The innocent can bear reproof much better than the guilty. Whether innocent or guilty, anger will only make things worse.

ASSOCIATION HYMNAL.

1 Consecration to the Holy Ghost.

[Tune, WARD.]

I plight my faith to Thee, O Guide,
And will by these, my words, abide.
All things the Christ foretold of Thee,
My fullest trust in them shall be.

Not to the letter, dead, I bow ;
But Thee, the *living* Word, avow.
As Guide supreme, as Teacher true,
Empowerer, all, in Thee, I view.

All other guides, I hence will flee ;
Though loud their claims to equal Thee.
Sacred the act or secular,
Alike, Thou'lt be my guiding star.

The sacred book, though held most dear,
Never with Thee shall interfere.
All pious rules, though Bible taught,
Before Thy word, shall be as naught.

Of dress, of church, of state, of prayer,
Or sick, or well, shall be Thy care,
Thy voice, and Thine alone shall be
The regulating force in me.

2 The Holy Spirit.

Guide me, O Thou Holy Spirit,
Blessed Comforter Divine,
For through Thee we now inherit
All Christ's gifts for me and mine,
Faithful Leader !
Be Thou ever near my side.

Give me sight, Thou blessed Spirit,
Let Thy light now flood my soul ;
Open now the fount of knowledge ;
All my thoughts and powers control.
Source of Wisdom !
Teach me all Thy perfect will.

Speak to me, Thou Heavenly Lover,
Fold me to Thy faithful breast,
Bid my troubled heart and spirit,
Safely in Thy bosom rest.
Promised Spirit,
Let me all Thy comfort know.

Guest Divine, abiding comfort,
In my being Thou dost live,
Now my heart is made Thy dwelling,
And to Thee my life I give.
Present Spirit,
All my nature now is filled.

Thou hast shown to me the Father,
Christ the Son to me made known ;
Purity and love abounding,
Through Thy grace are now mine own.
Holy Spirit !
Thou dost all my needs supply.

3 Blest Certainty.

To know, to know with certainty,
(This is the bliss complete) ;
Whatever is, is best for me,
Is best, though like defeat.

CHORUS.

Blest certainty ! blest certainty !
The Spirit's voice gives certainty,
Gives certainty, gives certainty.

So how to know, so how to hear,
Amidst conflicting cries,
The voice which speaks this to the ear,
Is life's supremest prize.

If Christ be God, then Christ, 'tis clear,
Is true as truth can be ;
If He but speak, and we but hear,
We have this certainty.

The Holy One, the sent of God,
To man, by both is given ;
He speaks the words of Christ abroad,
As if from Christ in heaven.

Then each may hear, then each may know,
With joy beyond degree,
What ere is best for him below,
In fullest certainty.

4 Divine Guidance.

[Tune, SILOAM.]

My heavenly Guide is ever near,
His friendly voice I always hear ;
He keeps me safely in the way
That leads to peace and endless day.

With Him, I can all problems solve,
He keeps me in God's perfect love ;
Through Him, I every good possess,
And by Him enter into rest.

The darkest cloud he lines with light,
And makes e'en blindness equal sight,
For while He's near I cannot stray,
Nor miss my providential way.

Blest Holy Spirit, thou hast come
And made my breast thy constant home ;
Christ dwells in thee and Thou in me,
And God in each I always see.

Thou art the partner of my life,
And dost direct me in the strife ;
In business cares or social glee,
I'm always safe because of Thee.

If small my faith and weak my will,
The Holy One remains there still ;
And as in purpose I am true,
The Victor always takes me through.

5 **Abrahamic Faith.**

[Tune, EVAN.]

No written word, no church divine
Had faithful Abraham ;
No human laws could him confine,
Though writ in prose or psalm.

With faith's keen eye, his God was seen ;
He knew his Lord was near,
And spake Him back, with lordly mien,
As friend to friend most dear.

His voice once heard, he could dispense,
With every doubt and fear,
With seer, with book, with common sense,
Rivals, to moderns, dear.

'Twas common sense to hear God's call,
To hear, then to obey ;
Book, seer and sense, he had them all,
When once he took God's way.

Faith in God's voice we too can show,
Since it to us is given ;
Like him of old, we then shall grow
True favorites of Heaven.

6 **Knowledge of Salvation.**

[Tune, BOYLSTON.]

I know I love the Lord,
I know I do His will,
For He is now my constant guard
And all my cares are still.

My fears and doubts are gone,
My faith claims victory,
For all my hopes are built upon
The Lamb of Calvary.

My steps of Him are led,
Who manifests the Son,
By Him of whom the Saviour said
He would show things to come.

And thus I wend my way
Through life's entangled maze.
Content alone to hear Him say
My eye doth on thee gaze.

Such blissful trust have I,
My love is undefiled,
For He who came down from the sky
Hath conflicts reconciled.

Who would not Jesus know ?
His Spirit now receive ;
For He will make all graces grow
And teach you how to live.

7 **The Changed Life.**

[Tune, ST. AGNES.]

To gaze upon Thy face, dear Lord,
Is my supreme delight ;
To know Thou art my friend meanwhile,
Gladdens my every thought.

Time seems to lag, to cease its flow,
Eternity's begun ;
Whilst thus I dwell in thoughtful mood,
On Thee, Eternal Son.

And when I turn my eyes around,
And scan Thy works abroad ;
Still do I seem to gaze on Thee,
I'm present with my God.

E'en when my life I closely scan,
Lived at its best for Thee ;
Thy handiwork, it all appears,
Thyself, in it I see.

Like picture fair or landscape sweet,
Fresh from its Maker's hand ;
No spot or flaw is seen to mar
Or contrite tear demand.

Once 'twas not so, but every part
Was marred and blotched by me ;
Between us both, 'twixt mine and Thine
There was no harmony.

Hail Holy One ! by whom 'tis wrought,
Thou, who to me art given !
Companion of my happy hours !
Thou earnest sure of Heaven !

8 **Peace.**

[Tune, SWEET BYE-AND-BYE.]

There's a peace that is founded in God ;
Like a river its deep flowing stream ;
On its banks all true pilgrims have trod,
To its rest all the faithful have been.

CHORUS.

Oh ! this peace of the soul,
Which the Comforter now doth unfold,
Not while ages do roll,
Can its fulness in language be told.

To my heart this sweet peace is now giv'n,
Through the Spirit whom Jesus hath sent ;
Making earth like a foretaste of heaven,
And in rest all my life shall be spent.

Oh, the bliss of this rapturous peace,
Which the Lord grants the sons of His
love,
For its fulness of joy cannot cease
While on earth, or in heaven above.

But this peace is bequeathed to the few
Who the words of the Saviour obey ;
To the saints who are faithful and true,
To whatever the Spirit may say.

9 In Love's Divine Confiding.

In Thy sweet love abiding,
Safe sheltered 'neath the wings
Of love's divine confiding,
My soul serenely sings.

CHORUS.

Abiding ! abiding !
My soul serenely sings ;
Abiding ! abiding !
In love's divine confiding.

In Thy sure rest abiding,
In Thee my Lord so near ;
From life's contentions hiding,
No tumult need I fear.

In holy peace abiding,
My pain hath sweet surcease ;
The Holy Spirit guiding,
Secures me perfect peace.

In promised land abiding,
So broad, so full and free ;
My soul hath full providing,
For all eternity.

10 Satisfied.

[Tune, CLEANSING WAVE.

Dear Lord, I'm saved and satisfied,
Thou hast my soul released,
At home I am at Thy dear side,
Thy presence is a feast.

CHORUS.

Oh, praise the Lord, I'm satisfied !
I'm fully saved at Thy dear side,
I'm satisfied, yes, satisfied,
Oh, praise the Lord, I'm satisfied.

Continual joy thou dost give me,
My hope soars on her wings ;
My soul is all complete in Thee,
My faith with victory sings.—*Cho.*

Amid life's strife or loss of friends,
My heart is always free ;
For all thy plans have loving ends,
And thou dost plan for me.—*Cho.*

When vanishes all worldly things,
And earthly prospects cease ;
My heart and mind with rapture sings
Of faith's unshaken peace.—*Cho.*

Or if, dear Lord, earth's wealth increase
And worldly good appear ;
My faith in Thee, shall then not cease,
My soul shall still have cheer.—*Cho.*

Come life or death, come ease or pain,
Let friends or foes prevail,
My Lord to me shall make all gain,
For He can never fail.—*Cho.*

11 A Song of Triumph.

O'er doubting and sadness exultingly sing
My soul in thy perfected joy.
Though long held a captive to slavery's king,
Thou'rt free in thy Saviour's employ.

With the Comforter near, the Friend ever
dear,
No sin hast thou now to bemoan ;
For no spot of guilt hast thou ever to fear
Whilst led by the Spirit alone.

Thine Eden's restored, through its bowers to
In unrestrained converse divine ; [roam,
Thy Heaven's begun ; thou'rt already at home
Whilst following the Spirit benign.

Let those shrink in fear, who refuse to believe,
And the Spirit reject evermore ;
For sin, cursed sin, like with Adam and Eve,
For ever must lie at their door.

12 Doing the Will.

[Tune, PRAYER.

Holy One, who Thee confess,
Followers of Christ's holiness,
Thee, they always keep in view,
Ever ask "What shall we do ?"
Governed by Thy only will,
All Thy words we now fulfil ;
Ever in Thy footsteps go,
Walk as Jesus walked below.

Vessels, instruments of grace,
Pass we thus our happy days
'Twixt the mount and multitude,
Doing or receiving good,
Glad to carry out Thy will,
And our earthly course fulfil,
When the walk of faith is o'er,
We'll gather on the heavenly shore.

13 Rest in Labor.

[Tune, JOSIAH.

Lo ! I come with joy to do
The Master's blessed will ;
Him in outward works pursue
And serve His pleasure still,
Joyful thus my faith to show,
I find His service my reward ;
Every work I do below,
I do it to the Lord.

Careful without care I am,
Nor feel my happy toil,
Kept in peace by Jesus' name,
Supported by His smile ;
Calm on tumult's wheel I sit,
'Midst busy multitudes, alone,
Sweetly waiting at Thy feet
Till all Thy will be done.

14 Tune, The New, New Song.

We have scaled the heights of the Jasper walls,
For 'tis ours to come when the Master calls.
Where He bids we go, what He says we do,
We will walk in this life our whole journey through.

CHORUS.

Oh! the sweet release from the bondage of sin,
Oh! the calm and peace when He dwells within;
Power and dominion to the Lamb that was slain,
Glory and praise for the Comforter's reign.

For the tempter is foiled, he has lost the power
Which he gained o'er us in an evil hour;
Our trust is in God, the omnipotent Guide,
And will ever continue whatever betide.

Oh! the joy, the comfort, the blissful repose,
While o'er our path, He His radiance throws,
Justified by Him, made free from sin;
Substitutes cast out, He Himself within.

When o'er Jordan's wave we His glory share,
Shout aloud! there will be no tempter there,
But His will must be done on earth as in heaven,
For where He gives much, there must much be given.

15 Joy in the Holy Ghost.

[Tune, DERBY.

Away with our fears,
Our troubles and tears!
The Spirit is come,
The witness of Jesus returned to his home;
The pledge of our Lord
To his heaven restored
Is sent from the sky,
And tells us our Head is exalted on high.

Our heavenly Guide
With us can abide,
His comforts impart,
And set up His kingdom of love in the heart.
The heart that believes
His kingdom receives,
His power and his peace,
His life, and his joys everlasting increase.

The presence divine
Doth inwardly shine,
The Shechinah doth rest
On all our assemblies, and glows in our breast;

By day and by night
The pillar of light
Our steps shall attend,
And convoy us safe to our prosperous end.

Then let us rejoice
In heart and in voice,
Our Leader pursue,
And shout as we travel the wilderness through;
With the Spirit remove
To Zion above,
Triumphant arise, [skies.
And walk with our Guide, till we fly to the

16 I Worship Thee.

[Tune, SILOAM.

I worship Thee, O Holy Ghost—
I love to worship Thee;
My risen Lord for aye were lost,
But for Thy company.

I worship Thee, O Holy Ghost—
I love to worship Thee;
I grieved Thee long, alas! Thou knowest
It grieves me bitterly.

I worship Thee, O Holy Ghost—
I love to worship Thee;
Thy patient love, at what a cost,
At last it conquered me.

I worship Thee, O Holy Ghost—
I love to worship Thee;
With Thee each day is Pentecost,
Each night nativity.

17 A Song of Trust. [S. of C., 27.

God has given me a song, a song of trust,
And I sing it all day long, for sing I must,
Every hour it sweeter grows,
Keeps my soul in blest repose,
Just how restful no one knows
But those who trust, but those who trust.

CHORUS.

I sing a song, a song of trust,
For sing I must,
And soon I'll stand
At Thy right hand,
My Saviour dear, my ransom price,
And sing the song of Paradise.

Oh, I sing it on the mountain, in the light,
Where the radiance of God's sunshine makes
all bright;
All my path seems bright and clear,
Heav'nly land seems very near,
And I almost do appear
To walk by sight, to walk by sight.—*Cho.*

For I've crossed the river Jordan, and I stand
In the blessed land of promise, Beulah Land.
Trusting is like breathing here,
Just so easy—doubt and fear
Vanish in the atmosphere,
And life is grand, and life is grand.—*Cho.*

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