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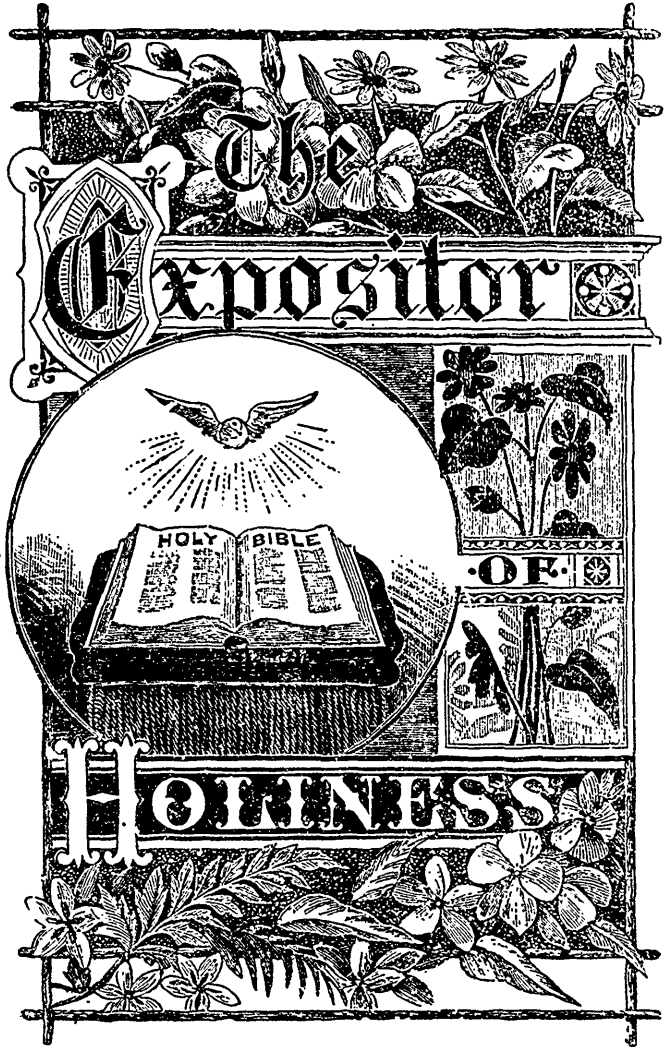
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CONTENTS.

	PAGE		PAGE
Poetry: Cumbered About Much Serving ..	225	Indwelling Sin and Christian Perfection.—	
The Annual Convention	225	By James Middlemiss, M.D.	237
Inbred Sin	226	New Light	242
Holiness and Debt	229	Waiting to be Led <i>vs.</i> Being Led	244
Concerning our "Remarks"	231	Sin Against the Holy Ghost	246
The Significance of Israel Asking for a King.	233	Dr. Boyd Carpenter's Four Laws, with	
The Prayer of Aspiration	234	Comments	248
Expositor	236	Bishop George and the Unwelcome Preacher	250

CALENDAR OF HOLINESS MEETINGS.

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

Brockton Methodist Church, Friday evening.

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

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

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

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

Wilsonville, every alternate Monday evening, at 8 o'clock.

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.

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. VIII.

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CUMBERED ABOUT MUCH
SERVING.

"Come ye yourselves apart, . . . and rest awhile."—MARK VI. 31.

Christ never asks of us such busy labor
As leaves no time for resting at His feet ;
The wailing attitude of expectation,
He oft-times counts a service most complete.

He sometimes wants our ear—our rapt attention,
That He some sweetest secret may impart ;
'Tis always in the time of deepest silence,
That heart finds deepest fellowship with heart.

We sometimes wonder why our Lord doth place us
Within a sphere so narrow, so obscure
That nothing we call work can find an entrance ;
There's only room to suffer—to endure !

Well, God loves patience ! Souls that dwell in stillness,
Doing the little things, or resting quite,
May just as perfectly fulfil their mission,
Be just as useful in the Father's sight,

As they who grapple with some giant evil,
Clearing a path that every eye can see !
Our Saviour cares for cheerful acquiescence,
Rather than for a busy ministry.

And yet, He does love service, when 'tis given
By grateful love that clothes itself in deed ;
But work that's done beneath the scourge of duty,
Be sure to such He gives but little heed.

Then seek to please Him, whatso'er He bids thee !

Whether to do—to suffer—to lie still !
'Twill matter little by what path He led us,
If in it all we really did His will.

—Selected.

H. W. B.

THE ANNUAL CONVENTION.

We here repeat the announcement of the eleventh annual Convention of the Canada Holiness Association.

The evening of Tuesday the 22nd of April, and three following days, is the time appointed.

Certificates securing a reduction in railroad fares can be obtained either from Rev. G. A. Mitchell, M.A., 55 Pearl Street, Hamilton, pastor of Zion Tabernacle—the church in which the Convention is to be held—or from the President, whose address is 207 Bleeker Street, Toronto.

We are not in a position at present to promise billets to all, but expect to distribute the friends who come amongst those desirous of entertaining them, according to our ability.

Not having the prospect of placing as many delegates as at former Conventions, we invite all our friends in Hamilton to assist us in this direction as far as they can, not only by doing what they can to entertain the friends themselves, but also by reporting promptly to Bro. Mitchell any others who may be desirous of entertaining delegates.

Also to outsiders who may have friends in the city, we suggest the propriety of bringing this matter before them, where it is proper.

When not able to offer billets to delegates we will do the next best thing, which is, to direct them to satisfactory places of public entertainment.

Hence it will be seen that delegates who do not arrange for their own billets should communicate with Brother Mitchell concerning their attendance at the Convention as soon as possible, that

ample time may be had to arrange matters satisfactorily. However, when time's notice cannot be given, we would not advise non-attendance because thereof, as we will do our best to meet any emergency.

To the ministers and members of the various city and neighboring churches, we would say in all frankness, as you are likely to be called on to take action concerning this holiness revival, by coming, sooner or later, in contact with the propagators of it, can you better prepare yourselves for such eventualities than by attending, when possible, all the sessions of this Convention, in order to obtain as correct an idea as possible of the true character of the work of the Association?

Would not such a course be very much better than acting on the uncertain knowledge of second-hand testimony?

To all such we can promise immunity from any compromising public tests. They will find themselves free to come and go, to take part or refrain, without being turned into an object-lesson by ungenerously devised tests, prayers, or exhortations, provided always that they do not, either by public word or act, adversely criticise.

Hence, we extend a cordial invitation to all brethren in active sympathy with the work of the Association or holding any other attitude towards it.

INBRED SIN.

In this article we propose to discuss this subject in its relation to Calvinistic teaching.

As we apprehend this teaching, it differs from the Arminian only in the denial that inbred sin can ever be eliminated from the believer one moment before his demise.

The Arminian maintains that it *may* be completely eradicated any time before death, but is not an absolute necessity, God having arranged that if this work of cleansing from inbred sin has not taken place, and the party concerned is a true believer, he will be treated like the Calvinist, and the work be attended to *in articulo mortis*.

It follows, then, that regenerate individuals of these differing creeds, who may have clashed in their teaching during life, are made practically one at the point of death, and suggests the thought that Calvinists and Arminians are sure to harmonize in their creeds if they continue to argue long enough, that is, till death.

But pleasantry aside, does not the mere statement of the doctrine, after this dry, ununctious manner, rob the whole subject of the transcendent importance which both parties strive to throw into it? And, further, we hesitate not to say to either party that just so soon as they learn to walk in the Spirit in the Pauline sense, that is, according to the apostle's description, as given in the eighth chapter of Romans—the righteousness of the law being fulfilled by so doing—they will, with us, smile at their former fervor in maintaining the fantastic doctrines connected with this simple subject; simple, but made intricate by theological definition.

For as it is the failure to walk after, that is, to be led by the Spirit, that gives this fictitious value to the subject of inbred sin, so soon as failure here gives place to success the true value is restored, and at once the whole subject sinks down to a matter of secondary importance, which can be discussed as such without the fear of any *sectic* divisions being the outcome of divergent opinions arrived at by differing minds, seeing all will continue to admit that, at best, their differing views are but speculations.

In our study of this question, from the Calvinistic standpoint, we have been impressed with the thought that inbred sin is a kind of a thermometric measure of the temperature of the writer as to Christian experience, and swells in size or contracts, just as love for Christ kindles or cools off.

We do not here have reference to the importance attached to the subject, but its capacity to swallow up and so hide away various forms of sin. The really conscientious, saintly Christian only expects it to cover over such sins as wandering thoughts or want of intensity in love; whilst the luke-warm Christian with easy conscience, relegates to this

accommodating *tophet* more serious sins of omission and commission. Hence it were a hopeless task to index the various sins and infirmities more or less prevalent amongst them, and expect any unanimity in accepting the list as complete and satisfactory. There is, there can be, no successful attempt made to draw a line of demarcation at this point which will satisfy even a majority, and so arrive at an authoritative decision concerning what sins belong to the class *inbred*, and what are sins pure and simple.

Now we ask any one to forget the whole subject of inbred sin long enough to read over carefully the teachings of Christ concerning sins, and see if there is this uncertainty concerning how to class them anywhere apparent in His utterances. We maintain that he will feel, when he has left the school of Christ and gone back to his theologies, that the whole atmosphere enveloping this sin question will have changed. In place of the clear, bracing, sun-lit and sun-warmed atmosphere surrounding the "light of the world," he will find again the murky, misty air which renders every fact indistinct and of shadowy, unnatural appearance.

But is there not such a thing as inbred sin, or sin propagated by generation? Certainly, nothing is more evident, for ten thousand facts proclaim it in our ears every day of our lives.

Sinful parents give birth to offspring whose tendency is not to love righteousness, even when they are trained by the rod to refrain from the outward forms of evil. Our children show the resentful, passionate animal nature, even in their nursery days of early childhood. Some saintly men have recommended the use of the rod at the early age of six months; and all, without exception, who make any pretensions to govern their households, discipline their children long before they believe they have come to the years of accountability. "We go astray as soon as we be born, speaking lies," may have horrified some sentimentalists, but as a truthful description of mankind commands general acceptance.

Really, it is only a matter of curiosity to account for this mighty fact, seeing,

no matter how far back it is traced in the generations gone, we cannot alter it; no, not even if we could bring the guilty pair who may be responsible for this state of things before our tribunals for punishment. Still the fact of a bias towards sin, and a want of love for righteousness remains, and the punishment of any number of our progenitors could not change the facts of the case.

Nor could any poetic justice inflicted on the first of our kind modify our intuitional convictions concerning personal responsibility to God for personal sins committed. Still we would be tortured by the fear that the law would remain as it is, "The soul that sinneth it shall die," for the conscience of all would continue to prove it true.

But when one thus environed cries to God for help, and accepts the revealed provision made for sin to the extent of faith in Christ for pardon and cleansing, he consciously stems this current of depravity, for he immediately realizes that now he loves God and delights to do His will.

As a matter of personal experience, we recall the first hours after our conversion, and clearly remember that the highest descriptions of the privileges and blessings of the child of God, as given in the Bible, did not exceed our own personal experience at that time. And as we have divested ourselves of theological *dicta* concerning inbred sin in our examination of other genuine conversions, we have noticed with what a matter-of-course air the happy subjects of them appropriated all the promises of the Bible as really and truly fulfilled in them.

But ere long, as with ourselves, without exception, they have waked up to the fact that again they were sweeping along with the current of inbred or inherited tendency to sin. Again and again we have cried out to God in our helplessness, and for shorter or longer periods have bid defiance to the general trend. But so inevitable has been the fact of our again being caught in its resistless tide, that finally it has been accepted as a necessity, and the fact moulded in the form of a creed.

But the Calvinist, in his creed, not only covers the ground where the believer is

consciously drawn into sin by this evil current, but, in order to round it off more completely, insists on it that even during the shorter or longer periods, after every act of forgiveness and regeneration, this current of depravity has been acting upon the child of God, silently, it is true, and unconsciously, but, all the same effectively.

And manifestly here is the true point of controversy. There can be no questions raised, where the believer is conscious of inability to keep the laws of God, for his intuitive knowledge rises superior to him in authority to all creeds, and hence Calvinist and Arminian alike admit the resistless force of sin upon every conscious sinner, even when fighting against it with might and main, or when uttering the despairing cry, "Who shall deliver me?"

But, strange to say, there is no controversy whatever between either creed at this point, all alike maintaining that the regenerated believer does not for one moment after adoption cease to have an utterly depraved heart, that is, to the extent that that heart can be depraved as the result of inherited sinfulness. To be plainer, he has just as great a tendency to lie, steal, or blaspheme, as before, and just as much aversion to God and all that is holy; but he succeeds, say they, better now in fighting against this tendency, and refraining from giving any outward expression to the unchained bias of his soul; and, according to this creed, it will be seen that it can be admitted that the pardoned sinner may not be conscious of the fact for a time, but, all the same, it is there, and time is sure to betray the ugly fact to his consciousness.

Now, it ought to be admitted by all that a fact of such vast importance should be clearly, emphatically taught by divine revelation, and until it is most unmistakably established by such authoritative utterance, this creed concerning the state of the heart of the newly regenerate soul should be held at least as a speculation.

However, we suspect that just here, in place of this reasonable demand being accepted, and a readiness be shown to appeal with unbiased mind to the "oracles

and the testimonies," as that which will decide the matter irrespective of the creeds, there will be hurled at us many an epithet, as Zinzendorfist, Perfectionist, and the appeal be made the rather to the *fathers* of the creeds. But, conscious that neither one nor the other of such names truthfully characterizes us, we still continue patiently and persistently to bring this distinct issue to be pronounced on by the authority we all bow to as final, whatever may be the consequences to formulated previous opinions.

Now we think that all the descriptions of the new birth, which abound in the New Testament, whether applicable to the Christian for many years after conversion or not, if they are applicable to him at all, are descriptive of him between the moments of conversion and the first consciousness of sin after that fact, no matter how short or long that interval of time may be. In this thought we are inclined to believe all will acquiesce.

Our Lord, when conversing with Nicodemus, declared that unless the believer was born of water and of the Spirit, he could not see the kingdom of God. From this it is a fair inference that he who is so born does see the kingdom of God, provided that kingdom alludes to His spiritual kingdom on earth.

"As many as are led by the Spirit of God they are the sons of God" (Rom. viii. 14). It is here asserted that the regenerated soul is led by the Spirit.

"Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently: having been begotten again" (1 Peter i. 22). Here regeneration stands connected with purity of soul and unfeigned love of the brethren.

"That ye may be blameless and harmless; the children of God without blemish" (Phil. ii. 15). Here the new birth implies purity, as brought out by a threefold description.

"He that doeth righteousness is born of Him" (1 John iii. 29).

"He that is born of God doth not commit sin, for His seed remaineth in him, and he cannot sin because he is born of God" (1 John iii. 9).

"Whosoever is born of God sinneth not" (1 John v. 18).

In these three Scriptures is emphatically taught freedom from committing sin as part of the heritage of the regenerate.

"Every one that loveth is born of God and knoweth God" (1 John v. 1). Here loving and knowing God is shown to be a necessary part of this holy estate.

"Whosoever is born of God overcometh the world" (1 John v. 4).

Now let any one take these descriptions of the child of God as true from the moment of his spiritual birth into the kingdom of God up to the next moment of actual, conscious sin, and he will place before himself such a perfected being that it is beyond the powers of the finite mind to imagine the presence of inbred or any other sin in such form as to mar the picture. Granted, even for the sake of argument, that this is not the usual holy estate of the regenerate at their spiritual birth, although we only do so as a possible supposition, yet even then the fact of the possibility of its being true in one instance utterly destroys the contention for the presence of any form of sin as a necessity.

Just consider what an innoxious infinitesimal quantity inbred sin must be in such a regenerated soul; for it does not prevent him from loving God and his brethren, from being harmless and without blemish, from avoiding the commission of sins completely, or from overcoming the world. Well might all remark, if inbred sin is so powerless as that, we might surely be excused from bestowing further serious thought upon it.

Ah, but say many, from bitter experience, granted all that at the beginning, it has been of very short continuance, and only realized for short, intermittent intervals since.

Then common sense should dictate that we apply our thoughts to learn how to perpetuate this regenerate life.

But ere taking up this question, which we will do in our next article, it may be well to reply to the question, is this tendency to evil eradicated in the regenerated? Our reply is that it is as much destroyed in him as the tendency to crime in a member of general society

is destroyed, who does not commit crime. The man who does not steal is pure from stealing in the sight of man, even if he has to resist a tendency in that direction. So the regenerated soul, who, by accepting the power of God offered him for the occasion, succeeds in obeying all the commands of God, is pure and holy in the sight of God.

What though he may have to resist a tendency in the opposite direction, so long as he does so and obeys God, he is righteous in the eye of the law of God, for it is he that doeth righteousness that is righteous.

Our Saviour patterned the life of obedience when, in spite of His tendency or desire to avoid the path of obedience when it meant the cross of shame, He nevertheless was obedient even unto death. So when it is revealed to man how he, too, may become obedient, even against the whole current of his nature, and he accepts and acts out his faith in that provision, it is not necessary that some surgical operation should be performed in him whereby a natural part of himself will be taken out, for by simply obeying the Spirit he does the whole will of God, and so, overcoming the world, the flesh, and the devil, he inherits all things.

HOLINESS AND DEBT.

The question has been asked us by letter, Is it right under any circumstances to go into debt?

Now, it will be evident, on a little consideration, that this is a question which will not be satisfied by an off-hand answer, unless some misty reply is given which, when stripped of its verbiage, would simply mean that it is wrong to go into debt when it is not right to do so. Smile not at the absurdity of such an answer, for it is just such replies that are generally given to similar inquiries.

And, indeed, after all that may be written on the subject, the only possible reply will be just such a truism, but with the understanding that each individual must be the ultimate judge for himself of the rightness or wrongness of his action.

But a preliminary question may be asked as to what it really means to go into debt. Wesley defines it, if we rightly recall his thought, as taking up goods without a reasonable prospect of being able to pay for them. Here again, however, the party himself must be judge for himself as to what is a *reasonable prospect*. This inward persuasion often depends on the general make-up of the man, a sanguine or a despondent temperament generally leading to very different conclusions under precisely similar circumstances.

But to avoid tediousness, we unhesitatingly maintain that it is our own conscience that determines the moral quality of the act.

There are, it may be remarked, very many instances of going into debt that the most conscientious will have no scruple in sanctioning. Such, for example, as running accounts where salaries are paid quarterly or semi-annually, provided these accounts are kept within the bounds of the salaries; mortgaging property, or, which is the same thing, borrowing money within the acknowledged value of personal effects. Such things are allowed on every hand to be legitimate business transactions. Some may dogmatize as to the advantages of cash payments, but none think of questioning the morality of these actions.

And yet disturbance in the business world, personal sickness, death, or failure on the part of others may suddenly destroy the value of assets, whether in the form of salary, property or negotiable paper, and leave one helplessly involved.

Should the effort be made to prove that in all such cases it was morally wrong to undergo the slightest risk, an example or two would speedily show the hopelessness of such a position. Here is a man who has obtained a good situation, his salary is, to all appearance, safe, but is to be paid quarterly, and not in advance. Now, if penniless at the beginning of the year, as is often the case, he would certainly starve before the end of his first quarter, if he had conscientious scruples against mortgaging his income for present supplies, whilst to beg his bread under such circumstances would be considered dis-

honest by all. But granted the morality of the act in this one case, and the principle is conceded that it is not *always* wrong to go into debt, that is, if borrowing or buying when the party believes he has reasonable prospect of paying is going into debt.

But borrowing or buying under any other circumstances is intentional stealing; for the man who borrows your money, and has no tangible assets now or in expectation, does so with the understanding to himself that he has no intention of ever paying, and therefore dishonesty is in his heart all the time. Under such circumstances it is certainly wrong to go into debt.

Also any deception practised by the borrower or buyer as to his resources, no matter how carefully done, whether by concealing poverty, or exaggerating the value of assets, is properly classed with the arts of the thief, and we all believe that God has put originally a conscience in every individual which with unerring certainty pronounces on such trickery. God has not left Himself without witness in the inner kingdom of man under all such circumstances.

So it comes to pass, whichever way the subject is pursued, it invariably lands us at individual responsibility. He, the Holy Spirit, is witnesser both to the rightness or wrongness of the conduct of every child of Adam in all monetary matters.

In the days of the Cæsars it was truthfully said, "All roads lead to Rome." So now it may be said, all inquiries concerning right and wrong lead to the Holy Spirit, the central authority of the kingdom of Christ, as well as the individual law or guide for every man concerning all things.

But the question may be further asked, will the man who always walks with God be absolutely certain of never being involved in debt beyond his present ability to pay? That is, will he not always be able to pay one hundred cents on the dollar? We answer, this cannot be known short of a clear, emphatic revelation from God. But although one or two passages in the Bible are sometimes pressed into use here, we have to confess our inability to

find any such revelation of the will of God. We do not find that distinct, definite immunity from the various misfortunes of life are promised to man, however faithful in his obedience. Granted that the general tendency is in this direction, so much so that it may be truthfully said that godliness is profitable to all things, nevertheless this does not prove that afflictions are never profitable. Indeed, it is pointedly shown that such is the case. Hence we maintain that no certain law can be enunciated concerning this thing, even whilst it is true that he who walks with God continually shall live the best possible life, both as regards time and eternity.

CONCERNING OUR "REMARKS."

It will have been noticed that ever and anon we have appended *remarks* to extracts from books written on holiness, and clippings from our exchanges.

We were aware when we adopted this course that we would have to run the gauntlet of criticism on the part of valued friends as well as of avowed opponents. Hence this course was not adopted without careful consideration.

We knew that in so doing we would apparently be flying in the face of cherished opinions and teachings concerning non-retaliation. For it must be granted by all, that it is impossible to criticise the writings of those who are pronounced in their antagonism without apparently yielding to the *eye for eye, tooth for tooth* spirit, which is distinctly condemned by Christ Himself.

As to our personal experience in this matter, we have to say, that in carefully revising again and again all we have written as remarks, we have kept this thought in view, and have rigidly remodelled, or crossed out, every word or sentence which might even seem to be the exhibition of such a spirit, provided it could be done consistently with the design we have had in view in penning these remarks.

Then again, to assure ourselves that there was no desire to take an unfair advantage, or misrepresent an opponent, we have the full understanding with

ourselves that our columns will not be closed to any one who wishes to set us right, where, unintentionally, we may have not accurately interpreted the language of our critics.

Our object is not so much to correct the writers themselves, as to minister to the instruction of ourselves and readers.

Our close study of Christ's method of spreading His kingdom in the world, as taught by Himself and illustrated by the apostles, was first, that the teachers themselves should belong to His kingdom, and so follow Christ that they could safely say to others, follow us as we follow Christ; that is, examine our lives, for in so doing you will see how Christ lived, and wishes you to live, then all their energies were to be bent on manufacturing other specimens, who, like themselves, would walk even as Jesus walked. They were not to spend their time in striving simply to change the creeds of the world or the Church.

In this we have imitated these early authoritative precedents. But in so doing we have been forced to see, with much sorrow of heart, that many who commenced to walk in the Spirit fell before the surprise temptations which came to them when they experienced distinct antagonism from professors of holiness, those to whom they confidently looked for warmest sympathy.

We ourselves had been specially prepared for this trying time by being made to realize vividly that the bitter opposition to the Pentecostal experience would come from some professors of holiness. And, indeed, that this would be so pronounced that it would seem like universal condemnation on the part of all.

However, although fully prepared for this, we were not permitted to warn others generally concerning this matter, for reasons satisfactory to ourselves, till the antagonism became so public and general that remarks concerning it could not be interpreted as originating it. The attack, led on by the critics of our Wesley Park gatherings, was the outcome of our legitimate work of helping hungry souls who came to our meetings for the specific purpose of being fed.

But now, that the general antagonism

has been for some time a matter of public notoriety, we have felt perfectly free, whilst frankly admitting it and accepting the situation, to investigate for its cause.

In so doing we have tried to make plain, from their own writings, their exact creed, in order to contrast it with ours, that we might show not only where the difference lies between them, but also to account for the difference in our practice.

Gradually the real difference in teaching is being found out. It has been a slow process, and is by no means finished. One of the most efficient methods to this end we have discovered, is to publish various extracts from holiness writers and turn them into object lessons for this purpose.

Now when those, who undertake to walk in Pentecostal blessing, come to realize the distinctiveness of this walk from that which is practised by the leading spirits or teachers, amongst professors of holiness, it cannot but tend greatly to their protection against the surprise temptations above noted.

We have said that this distinctiveness of teaching has not yet been fully realized by all, of this we are constantly made aware, and hence our object lesson class is by no means finished.

But we have also another object before us, and that is, to show after the same manner that this defectiveness in creed is generally accompanied with defects in the practice of godliness.

This is the more delicate part of this object lesson work, and will naturally expose us to the charge of uncharitableness, as playing the role of accuser of the brethren. This, too, we have been fully cognizant of from the beginning, and yet have steadily pursued our course, for two reasons. First, with us the coming judgment is a positive reality. We expect that all our words, all our conduct will be brought into review in the presence of those with whom we have dealings. If, then, we sincerely believe that we see public defects in the lives of others with whom we come in contact, we have to decide our conduct toward them in view of being examined finally in their presence, and act as we

will wish we had done when our conduct is reviewed from that solemn standpoint.

Have we any rule to guide ourselves in this respect? We reply, we know of none other than divine guidance. If we act here in perfect accord with the Holy Spirit, we have the guarantee of Jesus that our actions will be approved of then.

Do we demand that others should accept our conduct as right, because we profess to be led of the Lord in this thing? By no means. He that so accepts it sins against his own soul. To others, it is simply and only the statement of our experience, and has in it no divine authority for them.

But we have assured ourselves, by diligent study of the teachings of Christ, that there is no other way of avoiding unChrist-like acts, and so long as our opponents fail to walk in the Spirit, that is, to act out faith in the Holy Ghost as the one and only law of life, the righteousness of the law cannot, and will not, be fulfilled in them, no matter what be the manner or extent of their professions concerning the blessing of cleansing or perfect love.

We look upon it, then, as our solemn duty, both to them and to our readers, to point out these defects from time to time, both as a proof to themselves of the wrongness of their creed, and to urge them in their own behalf to rectify the wrong, if haply they may escape condemnation when the Lord cometh. But we do so chiefly for the benefit of ourselves and readers, that we may avoid the semi-Antinomianism so speciously, even if undesignedly, put forward, and be grounded in the faith which teaches that he, and he alone, is righteous who doeth righteously. For we are profoundly convinced that it is of vast importance to us, that we learn to condemn unChristly acts as readily when they are connected with holiness professions as when they are committed by professed worldlings.

We demand that this same judgment shall be meted out to us, and feel sure that we will not hesitate to demand the condemnation at the judgment of any who shall have failed to point out to us,

both publicly and privately, any un-Christly conduct in our lives whilst professing to illustrate to the world how Jesus lived.

THE SIGNIFICANCE OF ISRAEL ASKING FOR A KING.

That it meant asking for a radical change in their form of government is well understood by all, and political economists can discourse learnedly as to the difference between a Theocracy and an absolute Monarchy, comparing the advantages or disadvantages of the one as compared with the other from a human standpoint.

And in this instance it is not difficult to show that the change from the one to the other was apparently for the better and not for the worse. For under kings the nation speedily arose from a few petty, loosely jointed tribes, of little influence amongst the surrounding nations, to a position of eminence seemingly impossible to have been attained had they remained under the rule of judges. For under their former government generation after generation passed away without the nation even succeeding in driving out the remains of the original inhabitants of the land, or dispossessing them of the fortified cities which they held in their very midst.

But under the rule of the two first kings Israel become a consolidated kingdom, not only subjugating all enemies within their borders, but bringing under their sway all the nations bordering on their own land, whilst under the third king they reached a pinnacle of earthly splendor which made them conspicuous amongst the nations of the earth.

What then, may well be asked, was the real significance of the national crime committed when the people demanded a change from the rule of prophets to that of kings? And the answer is, that it was turning away from the law of divine selection to the human law of primogeniture.

During the reign of the judges the people were brought necessarily closer to God whilst looking for their rulers, and were taught thus, by object-lesson,

that it was God who directly came to their help in selecting for them prophets or judges to regulate their affairs or secure for them deliverance from real or threatened disaster. But so soon as a king was substituted for the prophet, immediately the human law of succession had sway and the divine was lost to sight, or at least there was a tendency to lose sight of it in the selection of kings.

It was really a controversy between faith in God and faith in man, and in demanding a king they rejected God in a sense as their ruler.

Now this is the controversy which is constantly going on in the world under various forms. God through Christ says, seek *first* the kingdom of Christ and His righteousness. And this means, as its primary thought, obedience to God after the way that He may formulate that obedience. In this case it was that the people should look to Him directly to raise up for them, without regard to birthright or regular succession, rulers for their good.

Now His wishes are formulated in Christ's authoritative teaching concerning the Holy Ghost, as guide and teacher paramount. And as He connected with obedience all manner of blessing, both temporal and spiritual, to His ancient elect people, so now He has promised to add all needed blessings to prompt and continued obedience after the pattern He has indicated.

But just as the Israelites became restive under divine government because it appealed to faith and not to sight, and craved something tangible in the form of an unbroken line of sovereigns, as represented by the law of primogeniture, so now Christians, who begin in the Spirit, grow fearful concerning the law or guidance of the Spirit, because it is purely a matter of faith, and demand something tangible, something which will appeal to the senses, if it is only some formulated laws concerning the study of the Bible, prayer or Christian work.

Even when, as a general truth, the law of the Spirit has been accepted as the one and only law of life, the old battle is often renewed over some definite instruction given to us personally

from the Divine Lawgiver. To one may come, for example, unmistakable guidance concerning money matters, which requires him to surrender absolutely trust in money in the form of a bank account or fixed salary for dependence and trust in Christ to meet every emergency in his life by timely supplies from any and every source He may point out.

Now such a life may prove a kind of conflict between loyal obedience to the law of the Spirit in this thing and natural preference. And yet true success consists in minute obedience along this carefully marked out line of obedience. Nor will this success be marred if natural preference now and again shows itself in the impulsive prayer, "Father, if it be possible let this cup pass away," so long as he loyally adds, "Nevertheless not my will, but Thine be done" For such preference as betrayed by such petitioning may be as legitimate as the impulsive cry of the child of God against pain of body or anguish of mind, when loyally carrying out the Father's will in any other direction.

Had the Israelites, when showing their preference for a line of kings, sincerely indicated their loyalty to God's method by continued, intentional obedience, no indictment of sinful rejection of God could have been made out against them. Their sin consisted in their determination to reject God's way of faith and substitute for it the way of sight. Hence the lesson to be learned from the whole incident is, that whilst there is an inherent tendency in all to prefer to live by sight, that there is necessarily no sin in the consciousness of this fact, provided one is loyally obedient to the way of faith.

THE costliest book in the world is a Hebrew Bible in the Vatican Library. Rich Jews of Venice offered Pope Julius II. its weight in gold, but he refused to sell it, although hard pressed for money. The book weighs 325 pounds, and the Pope would have cleared \$100,000 by its sale.

LET in plenty of sunlight and pure air.

THE PRAYER OF ASPIRATION.

"Evermore give us this bread."—JOHN vi. 34.

The multitude had just eaten of the bread miraculously multiplied to meet their necessities. Christ took advantage of this fact to discourse to them concerning true spiritual food, when they unitedly petitioned Him to feed them with this bread of life from that time on and forever.

Was this prayer answered? Let the cry of "Away with Him," which this same multitude helped to swell into a clamor, bearing down all justice and securing the violent death of the Son of Man, answer.

But why was it not answered? It was seemingly a proper prayer, for it was the prayer of need, and was uttered in the presence of Him who had ample power to answer it to the fulness of Gospel measure. There was an abundant supply of the thing prayed for, and He to whom they addressed their petition was both able and willing to grant their request.

The answer is, it was not the prayer of faith, but only of aspiration.

And much that passes for true prayer to-day belongs to this class. The language of aspiration can be loaded down with all forms of earnestness and impassioned utterance, until it imposes on all who listen, including the one praying, and yet be utterly valueless. Nay, whilst not securing the object seemingly aimed at, it may so excite the emotions of the utterer of the unctuous petition that he may mistake this warm, sensuous feeling for growth in grace, and presume that he becomes more Christ-like, and therefore more pious, because of his earnest petitioning. Soul deceptions of the subtlest and most malignant form often arise from pious aspirations, where faith is not.

Just as the tears of the novel reader, caused by the touching scenes depicted by the gifted author, tend to harden the heart toward the woes of humanity rather than to awaken practical sympathy, so the emotions aroused by words of aspiration, whether in the form of prayer or testimony, tend to harden the

heart against practical sympathy for the true work of the Holy Spirit.

It is, then, a dangerous pastime to be ever and anon calling up unctuous tears and emotions by wordy aspirations after God and His salvation. It not only accomplishes nothing as to obtaining or doing, but is calculated to breed aversion to the very thing which it seemingly longs for.

If the subject be analyzed, it will not be difficult to account for this startling fact, for mere aspiration after what is attainable *now* by faith is as much an act of disobedience to the commands of God as refusal couched in open words of rebellion. But, unlike the words of refusal, it tends to salve the conscience of the one so acting.

Jesus seemed to have this thought in His mind when he put forth the parable of the two sons, one of whom refused to obey his father's command to go work in his vineyard, but afterwards repented and went, while the other promised to go, but went not; for it appears to teach that there is more hope of ultimate obedience from the man who refuses unqualifiedly to act, than from the one who disguises his present disobedience by unctuous aspirations or promises concerning the future.

In the one case there is no veil of hypocrisy to interfere with the work of the Spirit as convincer of sin, as is the case with the other.

The same thought may be traced in the language used in Revelations concerning lukewarm Christians. Indeed, when the mind is turned to the subject, it will cause no little surprise to find the Bible so pronounced in its condemnation of this thing.

Now, look still more closely into this matter, and the reasons for Scripture denunciations will be apparent. Take, for example, the subject of loving God and man perfectly, and see how the prayer of aspiration affects obedience.

The words of Scripture, whether coming through Moses, Jesus Christ or the Apostles, are those of demand for instantaneous obedience. Any one, therefore, who does not at this present moment obey these commands absolutely, is guilty of a positive breach of the laws of God.

When, then, the professed Christian uses the language of aspiration concerning them, it at once implies present guilt, the guilt of disobedience; and so it comes to pass that as these aspirations go on and multiply, the guilt of him making them only intensifies. But observation will easily prove that as the professed Christian multiplies his aspirations he usually, in place of realizing his guilt the more intensely, gradually warms up to a belief in the absence of all guilt, not because his guilt is pardoned and his obedience made perfect, but because of the magic effect of unctuous words on his own emotional nature. Practically he is the same in his relations to the laws of God as far as obedience, but he is not the same as to his consciousness of sin, because of his increased self-deception.

In the meantime God has made obedience to His laws easy as well as practicable, else Christ's words concerning His *easy yoke and light burden* are not true; but these endless aspirations, these prolonged, resultless efforts preach another Gospel, and so tend, not only to caricature Christ before the world, but also to inject subtle thoughts of infidelity concerning the possibility of obedience into the soul of the one using them. How difficult for one who has indulged in the language of aspiration for many years, to believe in full salvation, or take the *honest* attitude of a seeker!

Wherefore, from a full examination into the subject, we are profoundly convinced that if the prayer of aspiration after any blessing, which is clearly promised as a possible now possession, were entirely banished from the private closet or public place of worship, it would be better for the Church and the world, even if, in the meantime, it did seem to rob some of all their religion.

THERE are still a number of copies of the pamphlet on *The So-called Heresy Case at Gault* obtainable. Judging from numerous letters received, much good is being accomplished by the circulation of this book. 10 cts. each, or \$1.00 per dozen. See advertisement on inside of cover.

EXPOSITION.

"And if in anything ye are otherwise minded, even this shall God reveal unto you."—*PHIL. iii. 15.*

God shall reveal unto you, but how? Was it to be through the New Testament? They had none as yet. Was it to be through the Old Testament? They had but occasional access to it, and if this was to be their only way of securing a revelation from God, why not have it mentioned?

The apostle speaks quite confidently that they would obtain this thing, and obtain it from God, by *revelation*.

This fact of their obtaining it directly from God is the leading thought of the passage which we here emphasize. Suppose they did have it revealed by God, through the Bible, would that make it any the less a revelation from Him to them personally? But, suppose He revealed it by a dream, an impression, a providence or the teaching of men, would it not still be a distinct revelation to them from a personal God? Or would there be any less authority conveyed to them by the revelation coming through one method of inspiration than by another?

Now, let these questions be carefully pondered, and it will be seen that so long as it is admitted that God was to reveal this something spoken of, that revelation received could neither be added to nor subtracted from, by having it come through the Scriptures.

Hence it will appear that the persistent effort to confine personal revelations to the Bible as the only medium of communication between the soul and God is an effort to cut off the soul of the believer from personal contact with the personal Holy Spirit, is an effort to substitute the letter for the Spirit, and as such is an attempt on the spiritual liberties of the believer.

It can, in the nature of the case, be but a matter of curiosity to learn what this identical thing was which the apostle declared would be revealed unto them provided they remained perfect, for it puts no strain on the passage to make it represent all knowledge which the Holy Spirit has undertaken to teach to Christ's followers. If in *anything* they were

lacking, it was God, and not himself or the Bible, who would reveal it unto them. In this comprehensive statement, Paul simply appeals to the distinct utterance of Christ, "He (the Holy Spirit) will *teach you all things.*"

The use of the word *perfect* seems to intimate a condition. As if to say, we who are perfect shall know, and others shall or may become perfect so as to know. This will be regarded by many as taking unwarranted liberties with the passage. In reply to which objection all we have to say is that to us perfect here means what elsewhere Paul calls the mystery hid in the ages, but now revealed to us, which is Christ in us. And this to us has its only clear interpretation in Pentecost. *Christ in us*,—we believe He makes synonymous with accepting and retaining the gift of the Holy Ghost, so as to have all Christ's promises concerning the indwelling Spirit as to guidance, teaching and empowering continually fulfilled.

We demand no one's homage to this view of the passage. We simply use our undoubted right of criticism, and give our decided opinion concerning the meaning of this oft-disputed paragraph.

We believe it simply emphasizes, although indirectly, the teachings of Christ concerning the gift and offices of the Holy Ghost. They who receive Him, and walk in Him, are perfect in the meaning of the word as used here, seeing they do not obey the lusts of the flesh, and they are reminded of a part of their glorious heritage, viz. distinct, personal communication with Him as their ultimate Teacher and Guide into all truth.

THE DEAR FAMILIAR FEET.

They are such dear familiar feet that go
Along the path with ours—feet fast or slow,
And trying to keep pace—if they mistake
Or tread upon some flower that we would
take

Upon our breast, or bruise some reed,
Or crush poor hope until it bleed,
We may be mute,
Not turning quickly to impute
Grave fault; for they and we
Have such a little way to go—can be
Together such a little while along the way,
We will be patient while we may.

INDWELLING SIN AND CHRISTIAN PERFECTION.

BY JAMES MIDDLEMISS, D.D.

I.—*First Principles and Statement of the Question.*

The existence of sin is a mystery whose solution is beyond our present capacity. That *One* who is all perfection, who is the infinity of all that is great and good, whose wisdom, power and goodness are infinite, should permit sin or not prevent its existence, is indeed the mystery of all mysteries. But, though the solution of the mystery is beyond our present powers, if not essentially beyond creature capacity, there is not a little that is fitted to relieve our minds and to sustain our faith in God, to whatever extent or however long sin may be permitted. While God cannot be the author of sin, even in the smallest degree of it, we know that wherever it exists, however widely it may extend, and however long its existence may continue, its existence is wholly within the bounds of the divine permission, and that God permits it only because it is His purpose to overrule it for good—the highest good. We believe that He will thus overrule it, and that it will in due time be clearly seen that it has been the occasion of good, both of the highest kind and in the greatest measure. We assume that no one will have the presumption to say, that it were better and more worthy of God not to permit sin than to overrule it for good. Is it not rather our wisdom to reason from the fact of His permission of sin, that He regards it more worthy of Himself, more glorifying to Him, and, therefore, *better*, that sin should be permitted and overruled for good than that its existence should be prevented?

That God should permit the continued existence of sin in the Christian believer, whose sins He has, in the exercise of free and sovereign grace, forgiven, and in whom He has overthrown the rule of sin, adds nothing to the essential and insoluble mystery of the existence of sin. God has no more to do with the existence of sin in me than He has to do with its

existence in the world or in any portion of it. Sin is in me as it is in the world, by no positive action of God, but only by His permitting it; and it is permitted in the one case as in the other, only that it may be, and because it shall be, overruled for good. That it is in me by my birth is but a part of the one great mystery. By His permission, the sin of another has injuriously affected my moral nature; it being a part of the awful mystery that one creature can be the author of sin in another, or inflict upon him moral damage, as well as injure him otherwise. But that sin is in me, whether reigning in me in my natural fallen state, or dwelling in me after God has overthrown its rule, is none of God's doing. If, being a believer in Christ, sin dwells in me, a living, actively rebellious resident, I owe it to another than God. To Him I owe only the dethronement of sin with the forgiveness of it. He is the author only of all the good that is in me, not of the sin, whether it reigns or only dwells in me.

While it is to be understood that we cannot go into controversy on the subject with any who do not recognize the foregoing statements as expressive of fundamental truth, it is of importance in the present controversy that another principle be premised which is equally fundamental. We can allow of no question as to man's obligation to be in perfect conformity with the will of God as expressed in the moral law, or as to his duty to render perfect obedience to the commands of God. We cannot here enter into a full discussion of the matter. It is enough to say that the fact that my moral nature is injured, to the extent of its being a complete wreck, does not free me from my obligation, as a moral agent, to be, in will and in action, perfectly conformed to the law of God; and that any want of conformity on my part is my sin. My conviction of this has all the strength of an intuition. I need not to be reasoned into it. I cannot be reasoned out of it. Irrespective of all questions as to the origin of my moral corruption, or sinfulness, or disposition to sin, I know that I am what I ought not to be, and that in sinning I do what I ought not to do, or fail to do what I

ought to do. That God has permitted another sinner to lead me into sin and bring me under its power, does not make my sin not mine or less mine. Unable as I am to solve the mystery of sin, I dare not question God's right to permit a moral agent to abuse his freedom whether by sinning or by leading others to sin. Nor can I believe that God is under any obligation of justice either to keep me from the sin which, in the exercise of my freedom, I choose to commit, or to deliver me from the sin I am involved in. My only hope as a sinner is in the free and plenteous grace of God.

We rejoice to know that God has, in His free and sovereign grace, provided for our complete deliverance from sin and all its evil consequences; and our faith looks forward to the time when the last vestige of sin shall have been swept from the earth which has so long been the theatre of its operation. But we must bear in mind that, though God's goodness is infinite, as His power to communicate good (including deliverance from evil) to His creatures, He does not communicate good by any necessity of nature, whether His own or the creature's. While He can be unjust or do wrong to no creature, He communicates of His goodness freely to every creature, in such measure and way and at such times as He pleases, never arbitrarily, but always wisely, though for reasons we may not know. We cannot, therefore, know what good He will communicate to any creature, or when or in what way or in what measure He will communicate it, except by revelation from Himself in promise or in actual bestowment. We cannot argue what He will do in bestowing good from what He can do; for that were to divest Him of His freedom, and to impose upon Him the necessity of always exerting His power to the uttermost, and of bestowing equal and infinite good on every creature alike. We must be careful, therefore, that our conclusions respecting God's communication of good to us, in our deliverance from sin, be drawn entirely from His own intimations of His will in the matter.

According to Scripture, God, finding us in a helpless state of sin and misery,

has provided in and by Christ for our being, in His good time, made entirely worthy of Himself in character and condition. Repudiating with abhorrence the thought that He is any way concerned in our ruin by sin, except as permitting it, that He may overrule it for high and good ends, we rejoice to know that our deliverance is not only assured in His eternal purpose of grace, but actually secured in the obedience unto death of a great Saviour. His gracious purpose cannot fail of accomplishment; and it is a matter of express revelation that, at the second coming of Christ, the destruction of the last enemy, death, will complete the bestowment upon us of all the good secured for us by His great sacrifice. We have in prospect nothing less than the complete and eternal deliverance of our earth from sin and every fruit of sin. But complete as is the provision made for our deliverance, and sure as is the accomplishment of God's purpose, He does not, at one time or by one act, communicate to us all the good that is ours in purpose and provision. His wisdom has determined that our experience of saving good should be a progress or advance, from the time of our becoming new creatures in Christ till the day of the redemption of the body. And we are now called to deal with a question relating to the time when according to the teaching of God's Word, the Christian believer's deliverance from his sin is complete, so complete that God sees no sin in him of thought, word, or deed. Some are affirming, what Christians generally have in all ages denied as not only unwarranted, but contradicted by Scripture and all believing experience, that God communicates to the believer such a measure of His grace or saving goodness in the present life, that he may live from day to day without being guilty of any sin in any relation, human or divine. It is not denied by any intelligent Christian, or rather, it is the common faith of all true Christians, that the man who, being born of God, is in living union with Christ by faith: is from the moment of his union with Christ, not only delivered from the guilt of sin, so that there is no condemnation to him, but also freed from

the dominion of sin, so that it does not reign in him and he cannot live in sin. But the question now before us for consideration is, whether, in any case, God goes beyond this in the present life—whether, in any case, the believer is in this life delivered from his sin so completely that he lives an entirely sinless life, and has thus no occasion to confess sin and ask the forgiveness of it.—*The Presbyterian Review*.

REPLY.

As this and following papers are clearly inspired by the late trial of our Galt friends, and is an able effort to set them and us right according to the writer's views of what is theologically right, we make no apology for transferring the whole to our pages, that we may the more intelligently discuss the questions involved.

In this number of the EXPOSITOR we give, as will be seen, the first of the series, that which appeared in the *Presbyterian Review* of December 5th.

The first statement, concerning the mystery connected with the origin of sin and its continued existence, will be accepted generally as satisfactory.

However, we remark that the thought thrown out concerning final good as the outcome of sin must be relegated to the class *speculative*, for it is impossible to give it any solid foundation in thought without opening the door to the doctrines of Universalism. It is not conceivable that a finally lost being can be made to believe that out of his hopeless, eternal misery can come to him any good whatever, hence the acceptance of the doctrine of good coming out of evil must, in the nature of the case, be confined to those who receive the good, and as, thus far, this part of humanity seems to be in the minority, it follows that, unless a wonderful change takes place in the world concerning righteousness, and that change lasts through hundreds of generations, the acceptance of the fact of final good being the outcome of sin will still be by the minority, and its rejection by the majority, unless refuge is taken in the *nursery* and *asylum* arguments of some writers of the past generation.

We allude to this thing, not in the spirit of controversy, but to show how utterly at sea we are when the finite undertakes to formulate the thoughts of the infinite. We believe, however, that it is a legitimate use of our faculties when thus speculating, provided we always and in all places accustom ourselves to think of them as speculations, and not as necessarily ultimate truth.

The statement concerning *permitted* sin and sin as the result or the *positive* action of God also belongs to the realm of speculative theology.

In this we opine the Doctor will at first scarcely harmonize with us. But if the subject is looked into with sufficient care, it will be seen that just what is the difference between these two expressions is ever a fugitive quantity. Personally, with the writer, we accept the expressions as legitimate ones, for the simple reason that we know of none better. But it will be seen, when the attention is turned to the matter, that there is so very little difference between the expressions when used in connection with finite man, that how any difference can come in between them when applied to God is really unthinkable.

The man who drowns another, and the man who, with ease, could prevent another from sharing the same fate, but intentionally permits him to be lost, are classed so nearly together that many can see no difference between them; indeed, all admit the moral guilt of both. And so long as we tack on to the two actions, or any similar ones, *finity*, it is impossible to make much distinction between the party who permits crime and the one who actually commits it. How this is all changed when the finite quantity gives place to the infinite can only be speculated about.

The only use, then, that can be made of these expressions is to imply that, whilst God looks on while sin continues to be propagated by man in the world, we do not believe He is guilty of wrong in the sense that a man is when he actually commits the wrong. The terms, then, cannot be explained by analyzing the meaning of the words, but only by analyzing the meaning which our thoughts put into them.

With the writer, then, we fully believe that whilst God does not prevent the continuance of sin, He is not guilty of wrong-doing; nevertheless, we still maintain that every finite argument spun around these facts either ends in mistiness or absurdity—they are speculations pure and simple.

And here we will, at the peril of being stoned by both parties, suggest that the interminable controversies between the Calvinistic and Arminian schools of theological thought which have intensified around these facts, have their origin in the effort to fling the pictures of God's infinity on the canvas of man's finite thoughts.

The Arminian, starting from the man side of the facts concerning sin, argues towards the infinite, until, by the witchery of admiration for his colossal arguments, he fancies he comprehends the whole infinite subject. Titan like, he thinks that by mountain piled on mountain he reaches the skies.

The Calvinist, starting from the divine side of the subject, reasons down to man, and unwittingly throws into the simplest actions of men the ponderous thoughts which he conceived when essaying to grasp the infinite, and thus ever in his conclusions tends to undermine the personal responsibilities and possibilities of individual man.

When will theologians act out their faith in the truism accepted by all, viz., that the finite cannot grasp the infinite. God's attitude to sin contains in it the quantity infinity, and hence it is absolutely impossible to formulate a whole creed concerning this thing. Let it suffice us all that we know, as *intuitive* knowledge, if you please, that God does not destroy sin of its power to propagate itself in responsible beings, and in so doing He is guiltless.

What matters it if I cannot conceive of Him permitting sin without being its author, seeing I know as a fact that as the God of love not the slightest stain of guilt clings to Him concerning this matter.

If Arminian and Calvinist would be content to stand by these two facts, and each permit the other to roam the fields of thought around them as speculatists,

without the slightest desire to demand the acceptance of one of these speculations by the other on the pain of his anathema, then would the wars of centuries be succeeded by lasting repose.

In the last paragraph, the attempt is made to state clearly the actual difference between the writer and the teaching of the EXPOSITOR. We say the EXPOSITOR here, for thus far there has been similarity of belief and practice between it and our Galt friends concerning the subject in hand.

We cannot say that this difference, whatever it may be, has been definitely brought out by him, unless the same words take to themselves different meanings in the same paragraph. For example, he gives it as the faith of all true Christians and his own that the man that is born of God and is in living union with Christ by faith is not only delivered from the guilt of sin, so that there is no condemnation to him, but also freed from the dominion of sin, so that it does not reign in him, and he cannot live in sin, and yet maintains that the believer cannot live a *sinless* life.

By what theological hair-splitting, one may well ask, can one expression be made to mean something different from the other? The word sin certainly cannot have the same meaning attached to it in both expressions. Why, then, use it after this misleading manner? Why not introduce another term, or give the two definitions, and intimate that one definition is meant when the word sin is printed in italics, and the other when not. Surely, clearness of argument demands some such expedient to enable the reader to follow the reasoning.

On the surface of it it looks as if the writer had set out to prove that some of the axioms of scientific truth are set at naught in the realm of theology. We have already admitted that this is true with respect to infinity, but here he is speaking with reference to the finite. At least, that is the presumption.

We are well aware that in the theological world *sinless*, when connected with the word perfection, implies a whole creed, consisting of a number of items, just as the expressions *final persever-*

ance, or *entire sanctification* do, but we are not aware that the expression in which the word *sinless* is here used is any definite theological quantity, so, to all appearance, he starts out to show that the true Christian has no condemnation for sin, does not sin, and yet is not *sinless*.

We think we fully understand the reason of this phraseology, and why he, like many others, formulates his thoughts in language which he could not dream of using in connection with scientific subjects, because of its obscurity. It is because of the fact that Scripture language is so emphatic in its description of the life of the spiritual child of God. When the Apostle John speaks of the normal state of the Christian as not sinning, as indeed so pronounced in this direction as to warrant the language "he cannot sin." When Paul speaks of the righteousness of the law being *fulfilled* by him who walks in the Spirit, and when Jesus declares that every jot and tittle of the law must be fulfilled, until it will be proper to use the expression "perfect as your Father which is in heaven is perfect," it would be so manifestly flying in the face of the Bible to make the plain frank statement that no child of God can possibly live without sinning, that Bible language, which seems on its face to imply *sinless*, has to be used in the statement, else the statement itself would be its own refutation. It would certainly tax heavily one's imagination to conceive of the writer, when thus undertaking to prove the impossibility of a Christian living a *sinless* life, using the above expressions from choice as the true statement of the case.

Now the Bible apparently teaches the fact of such possibility in many a passage, but the personal creed of the writer teaches its impossibility, hence is put upon him the fancied necessity of showing that the Scriptures seem to teach what they really do not.

A more simple statement for the writer to have made, we beg pardon for presuming to improve on his well thought out sentences, would be the following, "Some believe and teach that the believer in Christ may live without sinning

in thought, word and deed. We believe that this is impossible, and that of necessity all believers continually sin in thought, word and deed."

If the statement implies this difference, why not say so in plain English? If it does not mean this simple fact, then we submit it must be fighting a man of straw to argue that there is a distinction where it is acknowledged there is no difference.

However, the simple fact that one with the reputation of Dr. Middlemiss as to scholarship and clearness of perception, deems it proper to write several articles on the presumed difference, must imply that he fully intended in this statement, however obscurely worded, to enunciate the fact that whilst the parties he criticises believe that it is possible for the child of God to live without committing sin, he takes the ground that no one can live without committing sin every hour of their lives.

This being the case, it follows that when he states that the true child of Christ is delivered from the guilt of sin, he means that he is still guilty; that when he declares him free from condemnation, he means that he is still under condemnation for sin; when he declares that sin does not *reign* in him, he implies that he is so subjected by its power that he sins continually; and finally, when he declares that this child of God cannot live in sin, he wishes to be understood that sin is his constant companion.

But, we ask in dismay, when such glaring contradictions exist in the simple statement of the subject to be discussed, what hope can exist in the mind of the reader for clearness in the forthcoming arguments?

Moreover we remark here, with authority, that the word *sinless* is one not used by those he criticises, but rather the terms which he endorses, viz., freedom from condemnation, living without sinning. Hence we submit when he puts forth the word *sinless* to characterize the others, he does so without their endorsement, which is scarcely allowable.

If the side which he advocates is that of truth, it ought to be so easily proved that he could afford to give his

opponents every advantage and the benefit of every doubt, and then establish his superior position. That truth which cannot vindicate itself after this sort is of very questionable advantage.

Now we take the position that when we walk in the Spirit we do not sin, that He, the Holy Spirit, bears witness to the fact. But this testimony has no reference to the abstruse subject of depravity or inbred sin. So here, again, if this unknown quantity lurks anywhere from intention on the part of the writer in his statement, it vitiates the whole as not being exact. Therefore because of these objections, we hesitate to accept the Doctor's order of battle as here laid down.

NEW LIGHT.

We have read with some care for a number of months, *The EXPOSITOR OF HOLINESS*, organ of the Canada Holiness Association, and edited by Rev. N. Burns, published at Toronto, Ontario. In reading the magazine we have found so much to approve that we have been inclined to think some of our eastern brethren needlessly alarmed about "danger ahead," in connection with the above named Association. But of late we confess to have seen not a little in the magazine that has greatly surprised us, and convinced us that very serious error is being imbibed and promulgated by prominent members of the Association, including the editor of the *EXPOSITOR*. The new light that has been attained or obtained, not only makes manifest to these brethren (as they think) most important things not generally known among saints, but also makes manifest the fact that others are greatly in the dark, and not a little in bondage for want of the clear light that has come to them. Whatever may be said respecting the views of our brethren, it must be evident that they are very sincere, and are hence worthy of the treatment due to brethren beloved. But it must be said as well, that however clear and convincing the vision may be to themselves, they have shown no marked ability to prove to less favored brethren that the light they

claim to have, is unmixed sunlight. Nor have they as yet shown any marked ability to discredit and overthrow views cherished by others, and not in harmony with their own. It is not likely, however, that any of them would care what might be our judgment of their ability to prove what they believe, or disprove what we might believe; for they would doubtless insist that this has nothing to do with the merits of the case, one way or the other; and we readily admit the truth and consistency of such reply, and yet it is natural to expect more than common ability to teach and defend what has been discovered as among the greatest and most important of all truths. But our readers are impatient that we do at once define and set forth what are the supposed errors referred to. And here is one of the difficulties of the case, for it is less easy to define error than define the truth from which error deflects, and which in due time antagonizes. But in general terms, we may say our brethren seem to have embraced or invented a species of Antinomianism. Very different, indeed, from that Antinomianism which in earlier times made such havoc in some evangelical churches of Calvinistic faith; and which more recently has reappeared in connection with shallow evangelism. Not a rejection of law that grace may abound, and the lawless be accounted holy because Christ is so, while they continue sinning. Not imputed holiness; but imparted, sustained, and ever active holiness, dependent upon the fulness of the Spirit. Nothing so alarming in this, say our readers—but when we are told that for the Christian there is no law, except the "law and guidance of the Holy Spirit," and that "obedience is confined to the law or guidance of the Holy Spirit," and are assured that by direct illumination we shall be shown all God's will concerning us, we may well inquire whence this light. The editor of the *EXPOSITOR* has written a book on "Divine Guidance," in which, as we suppose, he has set forth the merits of the case in hand. But we should insist that the question is not so much about Divine Guidance as about *Divine Government!* Not so much respecting the reign of grace with-

in the heart, as respecting self-government according to clearly revealed requirement of the word and commands of God. Our Canadian brethren are not alone in failing to properly distinguish what God does for and in the Christian's heart and life, from what He does for and in the mind and will life—and as well between divine leading and divine teaching. True, indeed, is it that “as many as are led by the Spirit of God, they are the sons of God,” and as true that all such will be led of the Spirit diligently to inquire what God has enjoined upon them as Christian duty, that they may keep His commandments and do those things that are pleasing in His sight. Not under law, but under grace. And here we have deliverance from sin, the fulness of the Spirit, and divine leading, guidance, and government by grace. “He hath not given us the spirit of fear, but of power, and of love (of discipline).” R. V. More anon.—*The Banner of Holiness.*

REMARKS.

Our amiable confrere of *The Christian Voice and Banner of Holiness* thus writes of us and our friends:

He calls it the *new light*. Well, of course if we do not mean by the guidance of the Spirit just what Christ and the early Christians meant, then the heading of his article is not a misnomer. But as we steadily teach that we have found out no new truth, but only put in practice what Christ distinctly taught concerning the work of the Comforter, we submit that it is really begging the question to call our teaching by this name.

We think the worthy editor equally unfortunate in using the word Antinomianism in this connection, unless he recast the term and force it to mean something entirely contrary to its generally accepted meaning.

This word now, as far as our researches show us, is exclusively applied to teaching which insists upon the possibility of a man being holy when yielding to the lustful sins of the body. But this he candidly admits is not our teaching; hence on his own showing, taken in connection with the generally accepted

meaning of the word, it, too, is a misnomer in this connection.

But there is another way to account for distinctiveness in the teachings and work of our Association. The writers who antagonize us do not say that in following their teaching a man may so live that looking back over an entire year he may have the witness of the Spirit to the fact of having lived a holy life during every moment of that space of time, and hence know, that, judged by his life, he will be honorably acquitted at the final assize, as far as the transactions of that individual year are concerned. In short, that there are no sins of omission or commission needing confession and forgiveness.

And yet, strange to say, whilst shy of declaring any such possibilities as the outcome of their teaching, they hesitate to declare and teach openly that it is utterly impossible for a professor of holiness to live such a holy life as thus indicated.

Now it is in order for this editor to take boldly his stand and become exceptional amongst his brethren, for if not, he, too, must occupy the anomalous relation to reason and common sense that they do. That is to say, teach that a man may live a holy life, but pronounce on it as fanaticism when a man claims to have lived a holy life for an entire year.

Now, in all this we are not in the least discounting the Christian lives or professions of brethren beloved, but are only taking their lives at their own valuation or estimate of them. It was this test of *having lived* a holy life in thought, word and deed by the year that awakened such a storm of opposition at Wesley Park, and accounts for the continued antagonism to our work. For we still put this test to the forefront of the battle, and demand its explicit acceptance or its unequivocal rejection, because of the impossibility of any man abiding by its rigid demands.

How simple the use of this test. We ask this editor, has he professed holiness during the past twelve months? If so, has he lived a holy life? Holy, when judged, not by the mercy of God or by any Antinomian legerdemain, but by the

plain letter of God's law, revealed in His Bible, or written on the conscience of mankind; holy, as not having to appeal to the atonement as to a theological waste basket into which to hide away sins of omission and commission needing confession and forgiveness? If so, we rejoice with him, and will gladly compare experiences and methods for mutual improvement.

But this we have to say, that he will be the first one who abides this reasonable test, who at the same time does not practically accept the law of the Spirit as the one and only law of life, with whom we have come in contact.

If he admits the reasonableness of the test, but confesses that he cannot abide it, then he ought to admit the possibility of our being able to bring some *new light* to his mind on this subject.

If he rejects the test, then our demand is to say so publicly, and do so clearly and unequivocally, even if it should, in the meantime, prevent his preaching and teaching holiness. For we are assured that he would immediately feel that he was attempting to insult the intelligence of the nineteenth century to preach to men that they should be holy as God is holy, and follow it up by proving that no man can live holy by the year. We ask, is any other course an honest one, if such is the belief?

Now the only claim to *new light* we make is, that we have discovered from the teachings of Christ and His apostles that the guidance of the Spirit, as practically illustrated in life, as the one and only supreme law thereof, is the only method whereby men can successfully and easily abide this formulated test.

LEGALISM cannot equal love (Mark xii. 26-34). Legalism may co-exist with wrong love (38-40). True love casts in all its living (41-44).

SHOUTING PRIVILEGES.—The preacher read the closing sentence of his Scripture lesson, "Shout for joy, all ye upright in heart," "Shouting privileges," he cried, "are given to all the upright in heart."

WAITING TO BE LED *VERSUS* BEING LED.

How misunderstandings do gather around the subject of divine guidance. The following incident in the life of John Wesley is often appealed to by those who join issue with us on this subject, and we give it, not as taken from his journals, but, in order to give it all the weight possible on the side of those who array themselves against us, we give it surrounded by their own comments.

JOHN WESLEY TRIES AN EXPERIMENT.

"WAITING TO BE LED" TO DO THAT WHICH WE KNOW TO BE RIGHT.

The term "waiting to be led" is sometimes put to a very bad use, and made a stumbling-block in the way of practical service for God. There is *never* any need for us to wait to be led to do that which we know to be right.

It was the custom of John Wesley to speak to everybody with whom he could get or force a conversation on the subject of eternity.

His authority for this course of conduct was the apostolic injunction to be "instant in season and out of season."

But he was greatly reprov'd by some religious professors for his "excess of zeal" in so doing, and therefore determined for two days to "wait until he was led" before speaking to any one about their soul. The result of his experience, as recorded in his journal, is as follows: "For these two days I had made an experiment which I had been so often and earnestly pressed to do. Speak to none concerning the things of God, unless my heart was free to it. And what was the event? Why (1) That I spoke to none at all for fourscore miles together; no, not even to him that travelled with me in the chaise, unless a few words at setting out. (2) That I had no cross either to bear or take up, and commonly in an hour or two fell asleep. (3) That I had much respect shown to me wherever I came; every one behaving to me as to a civil, good-natured gentleman. Oh, how pleasing is all this to flesh and blood! Need ye

compass sea and land to make proselytes to this?"—*Selected.*

Gladly do we invite the attention of all to the teaching of this incident, as showing the absurdity of the position "waiting to be led." And we trust it will continue to do its work in showing the unscripturalness of such fanatical thought. But, when examined, it will be found not to touch the subject of divine guidance, as taught in these pages.

The apostles and the other saints before Pentecost were the only ones who could be in harmony with the revealed will of God, when taking the attitude of waiting to be led, for then it was an express command to tarry in Jerusalem till endowed with power to be led. All the promises of Christ given in the future tense were to throw off that tense and take a present tense signification thereafter.

Jesus distinctly foretold them that when He, the Comforter, was come, then, immediately, He would become their present tense guide and teacher, after which time, waiting to be led by Him would, in the nature of the case, imply either culpable delay on the part of the Guide, or unbelief on the part of man.

Apply now this thought to the above incident. We have John Wesley in the stage coach sitting beside some companion travellers. But if Christ's words are true, the Holy Spirit was there also, nearer to Wesley than the other inmates of the coach. Jesus connects the active guidance or teaching of the Spirit with our faith. Hence, if Wesley accepted this guidance by faith, then he was guided by the Spirit into all truth on this occasion. Then, of course, his not speaking to the passengers was of God, and his sleep was of more benefit to the kingdom of Christ than his conversation could have been.

But Wesley distinctly tells us, at the conclusion of the two days' waiting, that he was not guided by the Spirit in his actions, but by his fleshly desires. Hence, on Wesley's own showing, this was not an instance of divine guidance, but rather an example of how men generally act who are *not* led of the Spirit.

We further maintain that if Wesley, or any other man, should prolong such a trial through years of time, the outcome would be the same. When professed saints act like professed sinners, the result is always the same as far as divine guidance is concerned, neither series of actions has any connection therewith.

But it is a very different matter when the child of God, whether in stage or vessel, recognizes by simple faith the presence of the Comforter Divine, and realizes that he *is being led* by Him into all truth, then, whether speaking to this one or that, or passing his time in silence, he does act, in verification of apostolic testimony, as an oracle of God, and the best possible results are secured for all concerned.

But can faith or unbelief make such a vast difference in this and all similar incidents? He who carefully studies the far-reaching results connected with faith, as brought out in New Testament Scripture, will not be startled at our reply in the affirmative.

He, the Holy Spirit, is as near one professed Christian as another, and, as far as space is concerned, dwells in one as much as in the other, but it is the practical recognition of the fact which makes all the difference in the life.

Faith, when it is not a dead faith, recognizes the presence of the Holy One as readily as money in the purse when known to be there, and acts out this knowledge after the same child-like simplicity. That is, just as the purse is brought out and money taken from it to be used for the passing emergency, in perfect confidence that every dollar will pass for its face value, so the other acts out his faith in the presence of the Holy Ghost. When he speaks to his fellow-passenger, it is as one who knows that he speaks the word of the Lord, and when silent he is still in perfect harmony with God, as who should say: "Be still and know that I am God."

But how can he know? many ask. Art thou one who hast heard the word of the Spirit speaking, thy sins forgiven, and askest such a question? Ask thine own experience, and it will tell thee. Art thou one who hast never known the

sweets of sins forgiven? Thou askest not wisely concerning this thing. This knowledge cometh not of observation or questioning, but of doing the will of God.

SIN AGAINST THE HOLY GHOST.

All sin, which is properly so called, is, in this dispensation, sin against the Holy Ghost, because the Holy Ghost is of the Trinity, His name is one of the three names which are in the words used when persons are baptized. The threeness of God is one of the mysteries which will probably be much better understood in heaven than it can be on earth. It is possible so to understand it now, as to find that it enables the believer to live a life much more noble, much more complete than would be possible if the unity of God alone were revealed.

Sins against God are sins against the Triune God, in which character Christians must and do accept Him. Therefore they are sins against each one of the three.

In the second place, all sin in this dispensation is sin against the Holy Ghost, because He is come to mankind to take the place of all laws and lawgivers whatsoever. Certainly, He does not contravene, contradict nor destroy, or give the lie to those laws which were given to men by His own authority in past ages. Some of these laws were of temporary and local importance only. When the time during which these laws were obligatory passed away, and the new locality and circumstances made the observance of these laws impossible, then He inspired men to proclaim and explain the fact. See John iv. 21, and the Epistle to the Hebrews. But there were other laws which were not of temporary importance or limited by locality in their obligation, but are of universal and everlasting application. To these laws John the Baptist bore witness with tremendous energy, and of these laws Jesus Christ said, "I come not to destroy the law, but to fulfil." As an individual man He fulfilled these laws in His own life, and as a Teacher of men He exhibited their meaning, with a fulness

and an authority previously unknown. And so far from destroying the obligation of those laws, He plainly asserted that those who were guilty of their breach, even in apparently trifling cases, were in danger of hell fire, "where the worm dieth not and the fire is not quenched."

But having given this new and improved edition of those laws, and having illustrated by His life what obedience meant, He informs His friends that *another* should come in His place, not to introduce new laws, but to so influence the human mind and heart of those who believe on Him, as that they should certainly keep those laws which were previously given. That *other*, who came soon after Jesus Christ became invisible to material eyes, is the Holy Ghost, the third of the Divine Trinity.

That the Holy Ghost has taken the place of all laws and lawgivers is evident from what Jesus said of Him in the latter chapters of John's Gospel, and what Paul in the eighth chapter of his Epistle to the Romans gives as ultimate truth concerning Christian living: "If any man have not the Spirit of Christ, he is none of His." "As many as are led by the Spirit of God, they are the sons of God." And still more closely to our present contention: "The righteousness of *the law* might be fulfilled in us who walk not after the flesh but after the Spirit." The law to which all men are now amenable is the law as expounded in word, and illustrated in life by Jesus Christ, and shown to the conscience by the Holy Ghost.

So then every sin is a sin against the Holy Ghost, seeing that it is by Him we know the will of God with certainty, and consequently the right or wrong of any act whatever.

Various forms or degrees of sin against the Holy Ghost came into the record of Christian life as given in the New Testament. The first mention of any sin on the part of those who professed to believe in Jesus after the inauguration of Christianity at Pentecost, is that of Ananias and his wife, given in the fifth chapter of Acts. This sin of theirs is charged home to Ananias as lying to the Holy Ghost (3rd verse), and to Sap-

phira as a tempting of the Spirit of the Lord. That was the uppermost thought in Peter's heart, that is, that the sin that was committed was against the Holy Ghost or Spirit of God. And that Peter was unmistakably right, was made evident by his knowledge that they would immediately die, and by their immediate death itself.

Their sin had in it an utter loss of faith, covetousness, previous deliberate calculation to deceive, and definite falsehood. It evinced on their part a state of heart so utterly opposed to the true Christian condition, that it needed the signal punishment that it received, in order to emphasize the Spirit's presence, and define to the convictions of all, the real nature of the Spirit's work.

The next case is that of Simon of Samaria, who offered the apostles money, to purchase from them the power to bestow the Holy Ghost. He utterly misapprehended the Holy Ghost and His work. His case was not nearly so bad as that of Ananias and Sapphira, and he gets off with an admonition which seems to have led him to at least a temporary repentance. His sin was not a sin unto death, as the previous case proved to be.

In Ephesians iv. 30, we have the affectionate injunction: "Grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption." From the immediate context we get the impression that in the apostle's mind at the moment of writing the thought was that of unprofitable speeches or words. The preceding verse is, "Let no corrupt communication proceed out of your mouth, but such as is good for edifying." Such communication would "grieve" the Spirit who gives men "utterance" whereby they may utter words that bless, and not words that lead the hearer away from Christ. As such a sin as is here dissuaded from might occur through thoughtlessness, and would not necessarily prove apostasy or positive and wilful alienation of the heart on the part of the transgressor, the word "grieve" is the word that fits its quality. Persons of a talkative tendency will do well to remember this admonition.

In 1 Thessalonians v. 19, we have the

brief but significant prohibition: "Quench not the Spirit." From the context, beginning at the twelfth verse, we are inclined to the conviction that the apostle was thinking of the Thessalonians, not so much in their individual as in their collective capacity as a church. "Know them that are over 'you,'" "esteem them exceeding highly," "be at peace among 'yourselves,'" "follow after that which is good, one toward another," "despise not prophesings," these advices comport with the thought we have suggested. This being so, the *quenching* of the Spirit would seem to be a fault whose outcome is of an opposite character to that of *grieving* the Spirit. It would seem to be the refusing to obey the Spirit's promptings toward utterance, or the making such arrangements and doing such acts as would hinder the obedience of others to the Spirit's promptings. Grieving would be doing something *other* than what the Spirit prompts—a sin of redundancy. Quenching would be a failing to obey, a sin of defect, and, to some extent, of opposition. In how many thousands of instances this sin has been committed in the assemblies of Christian people eternity alone will reveal. And it is impossible to calculate to what extent the work of God in all its branches has been kept back by this practice. People of a cautious and backward natural tendency will do well to heed this caution.

But the sin against the Holy Ghost that is most thought about and talked of is that of which we read in Matthew xii., Mark iii., and Luke xii. Because of its fearful consequences, the terrible statement of the Master, "that it hath never forgiveness, neither in this world nor in the world to come," it has been the subject of much earnest thought and discussion. One thing is clear, concerning this sin. In all three of the places in which it is mentioned, it is called by the distinguishing term "blasphemy."

Now, as in reference to the laws of states and kingdoms, there are hundreds of ways in which those laws may be broken without incurring the guilt of *high treason*, which in times past has always been punished by death, and that frequently in peculiarly painful and

disgraceful forms, so in God's kingdom, there are thousands of ways in which sin may be committed which do not involve the peculiar and intensified evil of blasphemy. And the blasphemy against the Holy Ghost which was committed by the Jerusalem Scribes could not be exceeded in its intensity of opposition to the imperial rights of the Divine Spirit. To attribute Christ's miraculous work to mere human ingenuity or influence would argue great lack of faith on the part of those who might thus speak. But to attribute that work to a *devil*, shows a deep-seated enmity that puts its possessor beyond the reach of divine moral influence.

Whether that unpardonable sin can now be committed or not, is a question about which I do not know enough to be dogmatic. But I confess that I am reminded of it occasionally when "scribes," and persons of that class, do not scruple to say of the doctrine of the Spirit's plenary guidance and indwelling, that it is one of the "doctrines of devils." That has been done even by some holiness people.

The devil is no joke, and no trifle, and on the other hand he cannot be omnipresent as a personality, and it does not become people who abhor swearing to call him in to their theories and opinions, so glibly and recklessly as many pious persons do.

B. SHERLOCK.

DR. BOYD CARPENTER'S FOUR LAWS, WITH COMMENTS.

BY REV. B. SHERLOCK.

The Christian Guardian of February 26th informs us that Dr. Boyd Carpenter, in his Bampton lecture, has expressed himself as follows: "There are four laws of man's spiritual nature which must be conformed to by any religion which aspires to permanence. The first is, 'As we think, we are.' The second law is, 'As we are, we see.' The third law is, 'No pains, no gains.' The fourth law is, 'A man cannot perfect himself in anything if he seek perfection directly.'"

"As we think, we are." This is identical with the philosophy of Solomon,

"As he thinketh in his heart, so is he." The human being is, in contrast with the animal, a thinker, and his character is the outcome and color of his thoughts. The "as" may be applied as related to the kind of things thought about, and also to the less or greater intensity of the thinking. If the thinker thinks that God claims his entire being, and thinks that thought to the exclusion of its opposite, he will surrender his entire being to God. If he thinks that the New Testament is the record of God's final terms for man's acceptance, and final gifts to man, and thinks it so thoroughly as to exclude doubt, he will repent and believe in Jesus Christ as his personal Redeemer, Teacher and Lord. Thinking this, he will receive all the teachings of Jesus Christ as undoubtedly true, and will put himself in harmony with them. He will not only bow his conscience and heart to the moral requirements of the Sermon on the Mount, but will gladly welcome the predictive promises of the discourse at Bethany or Olivet immediately before His betrayal. He will find that Jesus Christ promises that the Holy Spirit would come to believers, and make the Father and the Son a conscious presence in the soul; and, as a consequence, the believer is to be furnished with divine teaching, guiding and empowering, all of which are to be personal to each individual. He will find that those promises were kept and those gifts bestowed on the first believers in Jesus Christ. He will find that those gifts are offered to himself. Then, if he "*thinks*" in conformity and agreement with God's thoughts thus ascertained, he will be "filled with the Holy Ghost," and will not doubt the Holy Ghost's work in himself. But he who thinks about the Holy Ghost some other kind of thoughts than those to be found in the record of Christ's thoughts concerning Him, will not possess the benefits which always follow right thoughts on this matter.

We can easily now account for defective Christianity in inward experience and in outward life, when we discover that right thinking is not thought concerning him who is, as this author has put it, "the true power of Christianity."

"As we are, we see." This is about the same as the words of Jesus, "If any man willeth to do His will, he shall know of the teaching." The moral condition determines the mental illumination on moral and spiritual subjects. "If thine eye be single, thy whole body shall be full of light." And the fullest and grandest illustration of this second law is expressed when Paul tells us, "Things which eye saw not, and ear heard not, and which entered not into the heart of man, unto us God revealed them through the Spirit; for the Spirit searcheth all things, yea, the deep things of God. Now the natural man receiveth not the things of the Spirit of God. But he that is Spiritual judgeth all things." And also, where John tells us, "And as for you, the anointing which ye received of Him abideth in you, and ye need not that any one teach you; but as His anointing teacheth you concerning all things, and is true, and is no lie, and even as it taught you, ye abide in Him." Dr. Carpenter has lit upon a grand truth when he announces "As we are, we see."

"No pains, no gains." "I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service, that ye may prove what is the good and acceptable and perfect will of God." The "pains" of repentance before the "gains" of pardon; the "pains" of full self-renunciation before the "gains" of full divine endowment. That is a principle that meets us in every case of heroic godliness that is found either within or without the Bible record. "Then Peter said, Lo, we have left our own and followed Thee." And he said unto them, "Verily I say unto you, there is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, who shall not receive manifold more in this time, and in the world to come eternal life." "How shall we escape if we neglect so great salvation." No pains, no gains. If a man will not discard all rival teachers, he cannot claim the Spirit's teaching; if a man will not discard all rival guides, he cannot trust for the Spirit's guidance; if a man will lean on other presumed sources of power

for Christian living or Christian work, he will not have the benefit of that "power which is received when the Holy Ghost is come upon him."

"A man cannot perfect himself or anything if he seek perfection directly." This is precisely the teaching of those who are seeking to persuade Christians to accept God the Holy Spirit as paramount revealer of the mind of God to the individual soul. The general failure of the most ardent professors of a state of Christian perfection as such, to realize to themselves in experience, and to those who closely observe them in outward life, a thoroughly satisfactory Christian life, shows the truth of this law."

Our teaching is this, in perfect accord with Christ's teaching: Cease philosophizing and analyzing about the *doctrine* of perfection, but commit yourself recklessly to the care of the perfect personal indweller, even God the Holy Spirit. He knows infinitely better than you, or Wesley, or Fletcher, or Palmer, or your own pastor can possibly know, what perfection may be in your case. And very truly God, He is abundantly able to have that perfection realized in your case. And being God, He loves you with a love such as only God has.

Dr. Carpenter thinks the religion of the future must agree with these fundamental laws. Certainly it must, and the average religion of the past and the present does not agree thoroughly with them. But the religion which results from a surrender of the soul to the Holy Spirit definitely, and the accepting of Him as the sole and unchallenged, and undisputed power and law of life, does agree with those laws, and is the religion of the future, for its witnesses are increasing, and are everywhere demonstrating the truth and superiority of their position. And let it not be ignored that this religion of the future is exactly the religion that came from the hands of its Author on the day of Pentecost, fresh, unmodified and perfect. "It's the *oldest* time religion," and "it's good enough for me."

ONLY the very wisest fathers know as much as their children.—*Sel.*

BISHOP GEORGE AND THE UNWELCOME PREACHER.

In the fall of 1823, the Methodists of a certain town in Kentucky, concluded that they were able, though but twenty-two in number, to support a preacher by themselves. Accordingly, they wrote to the Conference, requesting the bishop to make a station of their village. But, considering their want of numerical and financial strength, it was deemed all important that the minister sent them should be a man of popular talents; because, unless he could command the admiration and conciliate the favor of the people, there was danger of failing to support him. They, therefore, asked for a Brother Johnson, at that time one of the most popular and effective ministers in the State, and made the getting of that particular man the condition upon which they wished to become a station. To them it was clear that the destinies of Methodism, if not of Christianity itself, in that particular region, depended upon their having the man they wanted that very year. It was thought advisable, however, to station Brother Johnson elsewhere.

There was in the Conference at the time, a young man who had just been received into full connexion, without experience or reputation as a preacher, and by nature singularly disqualified for any position where his sensibilities were likely to be tried. Tender hearted and addicted to gloom, exposure to rude treatment, or, what would be worse, a cold reception from those to whom he might be sent, would dishearten him at once. Some such treatment most probably awaited any man, save Brother Johnson, who might be sent to the town of which we speak; yet this young man was selected to go. Fortunately, however, the bishop was to accompany him.

It is known to as many as were acquainted with Bishop George, that his most noticeable characteristic was prayerfulness. The frequency, fervor and singular power with which he addressed the throne of grace, are mentioned as often as a reminiscence of him is made. During their journey of over two hundred miles, on horseback, the young preacher had abundant opportunity to observe and imbibe the spirit of this excellent man. Whenever they stopped for meals, rest, or lodging, or to see and encourage some pious family, whose residence, by-the-way, was known to them, they had a season of prayer.

When about twelve miles from the place of the young man's destination, at the house of a brother, the bishop was attacked with asthma, a disease to which he was very liable. The remedies which usually relieved him were tried without effect; the man of God got no better. At length he sent for the young preacher, and directed his attention to the sublime description of the New Jerusalem, contained in the book of Revelation, desired him to take his Bible into the grove, meditate upon that passage for a season, and then come in and preach to him about it, "for," said he, "I want to get happy. If my soul were powerfully blessed, I think it would cure my body." The young man, ever distrustful of his own powers, was alarmed at the idea. He begged to be excused; and, prompted as much perhaps, by fear as by faith, recommended to the bishop his never failing expedient for "getting happy"—prayer. "Well," said the sick man, "Go out, my son, and shut the door; let me be left alone." His wish was complied with. In another moment he was composing his mind to his favorite employment: Elijah, wrapped in the mantle of prayer, was alone with God. For a moment all was silent; but at length loud and repeated praises issued from the sick room. The family gathered round to rejoice with the man of prayer; and the immediate effect of the excitement was a cure of the malady so effectual that the travellers proceeded on their journey in the morning.

But, before they started, the good brother with whom they were sojourning broke to the unsuspecting young preacher the shocking intelligence, already in the reader's possession, that he would be an unwelcome arrival at the place of his appointment. Of course, he was sunk at once in the deepest dejection. Possessed of keen perceptions of the painful case, nervously sensitive to any unkindness, he was the very man to be overwhelmed in such a situation. Personal danger, trial, toil, would not have daunted him; but to be coldly pushed off and not welcome, to feel that he was imposed upon a people who did not want him, was what he could not bear. Instantly resolving, therefore, not to submit to such a mortification, he hastened to communicate his discovery and his purpose to the superintendent. The bishop, aware of the feeling of revolt with which his protegee was liable to be met, exhorted him, nevertheless, to determine upon nothing rashly; to wait until he saw the place and the people, and, in the meanwhile, to give himself to prayer, adding, that he had felt

persuaded all the while that the appointment was "right," and in the end would prove providential. This advice was reluctantly taken.

Arrived at the new station, they were guests of a prominent member of the church, known for many years afterward as the usual host and fast friend of the preachers. The next morning, as the bishop was preparing to pursue his journey, he and the good brother of the house were conversing together in the parlor, unknown to them and without design, the young preacher was sitting on the porch near the window, with nothing but a thin curtain between them, so that what passed within was distinctly audible to him. "Well, brother, how will the young man do?" said the bishop. "Not at all, sir; we might as well be left without a preacher altogether," was the emphatic reply. "Oh, I hope you will like him better after a while," rejoined the old man; "treat him kindly, and I am persuaded he will do you good." "I have no objection," returned the host, "to his staying at my house a few weeks, if you desire it; but it will be useless; he is not the one we wanted."

The poor man could bear no more; he crept from the porch almost blind with mortification. The thought that he was to remain with a people who considered him a tolerated burden, that every mouthful he ate was to be a charity, and that he was to be a young and healthy mendicant, sickened him.

He was lying in wait as the bishop sallied forth, and drawing him to a spot where they were sheltered from observation, he burst into tears, exclaiming, "Oh, bishop, I cannot stay; I heard what passed in the room, and indeed, you must release me." "Can you get your horse, and ride a little way with me?" This he did with alacrity, glad of even an hour's respite from his painful position. After riding a few miles they turned off into the woods, and, dismounting by a fallen tree, engaged in solemn and importunate prayer—prayer for light and help in that dark and trying hour; then, taking the hand of his companion, he turned upon him a look of love which none but a strong, stern heart can feel, so deep and genuine was it, so full of serious concern and earnest sympathy. There is a smile too bright to be deep; it is born and dies on the surface. Not such was the expression of this good man's face. It shone clear up from a heart constrained by the love of Christ. It did not glitter, but its glow seemed to pervade and warm its object. A truly pious man is

always gentle; and he only can impart that look which, like the remembered smile of a mother, will sometimes soothe us into delicious tears, twenty years after the face that wore it has perished. He concluded an address fraught with parental feeling and sound wisdom with, "Now, my son, I will make you a proposition; see if you can fulfil the conditions of it: Go back to town; if you find a cross there, bear it; diligently and lovingly perform every part of your duty; do the work of an evangelist; fast once a week, and spend an hour of each day in special prayer, that God may open your way in that community; do this for one month, and if, at the end of that term, you do not feel willing to stay, consider yourself released from the appointment. Can you do this?" He thought he could; upon which they took an affectionate leave of each other, and Enoch George—what signifies a title to such a man?—turned toward the southwest, and resumed his pilgrimage of hardships.

The young man sat upon his horse watching the receding form till it sank out of sight below the horizon. Not until that moment had he fairly tasted the exquisite bitterness of his cup. The "man-angel," upon whom he had leaned, was gone, and he was left to grapple with his trial alone. He could have sobbed like a boy.

Faithfully did he comply with the conditions of his promise, through all the tedious month, without discerning any material change in his own feelings or in the bearing of the people toward him; albeit one wicked man and his wife had from the beginning endeavored to encourage him.

Finally the last Sabbath arrived of the month during which he promised to stay. The glad village bells pealing their summons to the house of God as our hero—was he not a hero?—arose from the struggle of the last covenanted hour of prayer. He walked toward the little attic window, which commanded a view of most of the streets, wiping his eyes and thinking of the few reluctant hearers who awaited him, when lo! What a sight met his gaze; group after group of citizens were flocking toward the Methodist church. At first a sense of awe came over him, and then a clash of mingled feelings, as if confidence, and strength, and joy were storming the heart, while fear, and weakness, and mortification still disputed the right of possession.

He hastened to his pulpit, and as he arose from the first silent prayer the thought of victory thrilled through him like the voice of

a clarion. His text was from Isaiah vi. 4: "And the post of the door moved at the voice of him that cried." The attention of the audience was arrested by the announcement; for the voice that had been wont to tremble with embarrassment now rang clear with a tone of authority; his eye, hitherto confused and unsteady, now kindled with "a light that never shined on sea-shore." Fresh from the chamber where he had just accomplished his thirtieth hour of special prayer, the live coal had touched his lips, he was with a witness, "a man sent from God," and gloriously baptized with the Holy Ghost.

He referred his text back to the time when Christ first interposed for man's salvation—the voice that cried, "Lo! I come to do Thy will," he applied it to the sacrificial offering of Jesus—the voice that cried, "It is finished." He carried forward the application to "the right hand of the Majesty on high," where the Intercessor makes His dying words immortal, crying with infinite iteration, "Father, forgive them," to the day when its sound shall make its next impression upon "the dull, cold ear of death," when, at the voice of the Son of God, the "dead, small and great, shall rise."

The power of the highest was manifest upon the audience, and the presence of an ambassador of Christ was attested by sobs and groans from every part of the house. The preacher descended from the pulpit without pausing in his discourse, and invited to the place of prayer those who desired to flee from the wrath to come. With loud cries for mercy, sinners came streaming down the aisle, and before the congregation was dismissed several souls professed to find peace in believing. Then the meeting broke up, the pastor hastened back to his closet.

Many a time had he entered it disheartened and sad, never before in triumph. He thought of good Bishop George, and his steady persuasion that the appointment was "right;" of the fastings and prayers—all the way down to the last hour's experience—and his faith in God and the efficacy of prayer, then and there settled down into a substance upon which time has made no impression.

Thirty-one years of toil and change have passed over him since that sweet Sabbath; the vicissitudes of an itinerant's life have led him, through heat and cold, by day and night, from one end of Kentucky to the other, till

"He is known to every star,
And every wind that blows."

Forms then unknown, afterward became dear as life, and then perished from his sight. "Sickness and sorrow, pain and death," have left their scars upon his form and heart, but nothing has ever shaken his confidence in God, that answers prayer. The memory of that bright morning is as fresh beneath his gray hairs as it was beneath his locks of jet. Like trampled chamomile, the virtues of his spirit took deeper root from being bruised, and shed a perfume that has sweetened life's atmosphere ever since.

For four weeks very little else was attended to but the revival. Stores and shops were closed during the hours of worship, which occurred twice and often three times a day. At one of the meetings, held in a private house, where the venerable John Littlejohn was present, a call was made for those who wished to join the church, and one hundred and eleven persons presented themselves for admission.

Thus the permanent establishment of Methodism in Russellville, Kentucky, was effected, under God, through the instrumentality of the unwelcome preacher. It will doubtless add to the interest of the foregoing narrative for the reader to know that the subject of it was the late worthy book agent of the Methodist Episcopal Church South, Rev. E. Stevenson.—*Sel.*

A MISTAKEN IDEA.—It is sometimes said that if we had equal power as at Pentecost there would be equal results. That such would seldom follow may be seen from the fact that there are few such gatherings as at Jerusalem at that time. Devout Israelites from all over the Jewish world in great multitudes were then gathered there. They were expecting the Messiah and were prepared to receive the Holy Spirit. It was a specially prepared occasion as well as a specially prepared church, hence the results.

UNITY and holiness are two things I want among Methodists. Who will rise up with me against all open or secret opposers of one or the other? Such are in truth all prudent, all fashionable, all half-hearted Methodists. My soul is weary because of these murderers of the work of God.—*John Wesley.*

SURE it is that a secret, unobserved religion is not the religion of the Lord Jesus Christ. Whatever religion can be concealed is not Christianity.—*John Wesley.*

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