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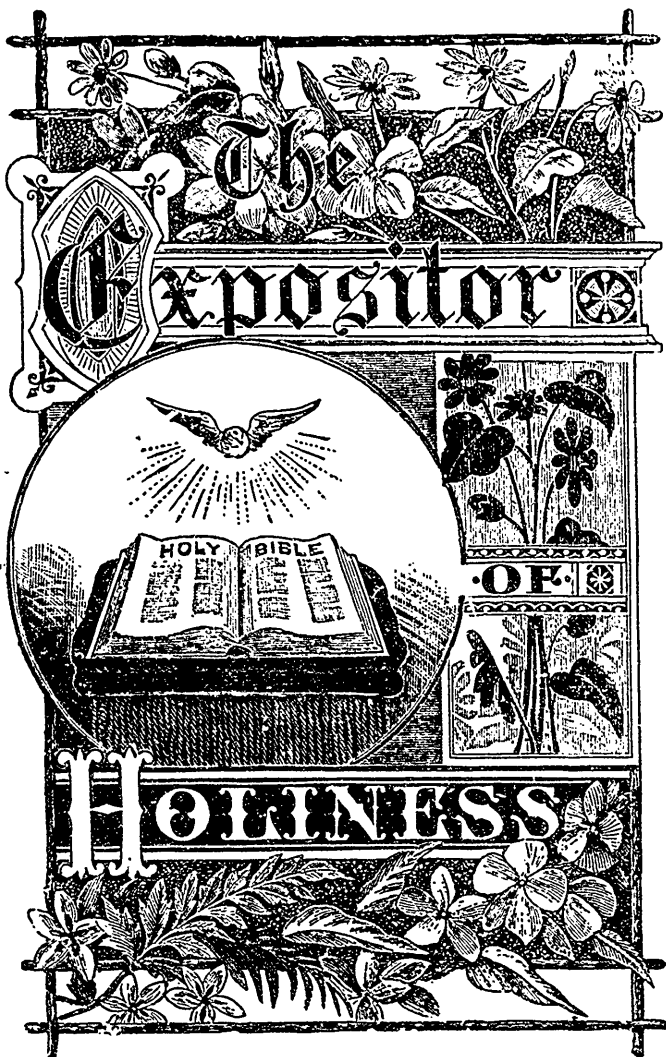
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CALENDAR OF HOLINESS MEETINGS.

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 I. K. Cranston, 3 Oak Street, Sunday, 3 p.m.

THE

Expositor of Holiness

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"LEAD THOU ME ON."

Without my will I find myself alive,
And must go forward. It is God that
draws

Magnetic all the souls unto their home,
Travelling, they know not how, but unto
God?

It matters little what may come to me
Of outward circumstance, as hunger, thirst,
Social condition, yea, or love or hate;
But what shall I be, fifty summers hence?
My life, my being, all that meaneth me,
Goes darkling forward into something—
what?

O God, Thou knowest. It is not my care.
If thou wert less than truth, or less than
love,

It were a fearful thing to live and grow
We know not what. My God take care of
me;

Pardon and swathe me in an infinite love
Pervading and inspiring me, Thy child.
And let Thine own design in me work on,
Unfolding the ideal man in me!
Which being greater far than I have grown,
I cannot comprehend. I am Thine, not
mine.

One day completed unto Thine intent
I shall be able to discourse with Thee;
For Thy idea, gifted with a self,
Must be of one with the mind where it
sprang,

And fit to talk with Thee about thy
thoughts.

Lead me, O Father, holding by Thy hand,
I ask not whither, for it must be on.

—*Messenger of Truth.*

"WE may profess what faith we please,
but we have no religion but that which
always shows itself in every one of the min-
utest actions of our lives. We are what we
do."

HOLINESS UNDER THE OLD
DISPENSATION AND
THE NEW.

Paul labored to make the contrast
between the two pronounced, whilst the
labors of modern writers have been to
destroy this difference.

For example, all the leading holi-
ness writers point to the experience in
Isaiah's life, which is narrated in the
sixth chapter of his prophecies, as similar
to the experience of heart purity or
perfect love in the present times, and,
without definitely stating it as a fact,
imply that this experience includes the
fulness of the Spirit as taught in the
New Testament.

Enoch walked with God. It was the
testimony of Jehovah Himself that Job
was perfect. David was a man after
God's own heart. Zachariah and his
wife walked in all the commandments
and ordinances of the law blameless.
It was commanded in the old dispensa-
tion that men should be holy, and love
God and man perfectly. These all are
brought forward as proofs to establish the
blessing of heart purity or entire sancti-
fication—indeed, are *standard* arguments
to prove that the Bible teaches the doc-
trine of entire sanctification as a second
blessing.

But, unless the contrary thought is
specially stated and explained, it is
plainly implied by the use of these and
similar arguments that the writers realize
no essential difference between the two
dispensations in this thing.

And yet, from our close study of the
subject, we are forced to the conclusion
that these arguments drawn from the

Old Testament Scriptures have no force whatever when applied to *Christian* perfection. And, moreover, we hesitate not to say that the discoveries of two essential soul crises in the history of the old-time saints is pure fancy, and originated in the minds of those writers who started with the expectation or desire to find them indicated there, and so they seized on facts or incidents foreign to the subject, and forced them to do duty according to their desires.

We readily grant the necessity of making the Old Testament harmonize with the New in this thing when holiness is treated after the style of these writers.

When it is taught that inbred or original sin is always left in the heart of the regenerate until the blessing of purity or entire sanctification is experienced, and that this inbred sin unfits the justified soul for heaven, then it is manifest that under all the dispensations provision must have been made for this second experience. Of course, then, if one examines the Old Testament, with this belief thoroughly fixed in his mind, he will be sure to find some passages which he can, by some ingenious twisting, force to teach his views. And it is further evident that nearly all who believe as he does will, for obvious reasons, forgive the *twisting*.

But if any one will for a little put from him the views concerning inbred sin so prevalent with holiness writers, and examine the subject without special bias in any one direction, he will find that Paul makes the contrast between the two dispensations consist in this very thing, viz., that whilst in some way "the righteousness of the law" could not be fulfilled by individuals under the one dispensation it can under the other.

And further, it will be found that whilst this fulfilment of the righteousness of the law is called for under the dispensation of the Spirit, it was not required under the law.

Let not the reader here block up the way to further close investigation by exclaiming, that then it must be evident that God demanded of man what He knew he could not do, that is, to be

holy, and love God perfectly. For a closer study of the subject will show that to obey all the commandments, at that time, made it *necessary* for every individual to offer sacrifices for sin every year.

The writer of the Epistle to the Hebrews brings out this contrast clearly and distinctly in different parts of the letter. For example:

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.

"For then would they not have ceased to be offered? because that the worshippers once purged should have no more conscience of sins.

"But in those sacrifices there is a remembrance again made of sins every year" (Heb. x 1-3).

And as one carefully studies the whole chapter of which these verses are the commencement, he must see that the one thought of the writer is to establish this contrast between the covenants.

In the ninth chapter, the writer declares that however carefully the details of the Mosaic ceremonies were attended to, they "could not make him that did the service perfect as pertaining to the conscience" (see verse 9).

But, in several passages, he also maintains that the ushering in of a better covenant enabled man to do the very things which could not be accomplished under the old.

It is in order, therefore, to demand a clear and well-defined statement of the difference between the two dispensations in this respect, and in reply to this reasonable demand, we maintain that the contrast exists, as far as the action of the believer is concerned, in the fact that, whilst under the old dispensation obedience was required to all laws, as laws, now obedience is confined to the law or guidance of the Holy Spirit.

Under the old *regime*, the sincere servant of God searched the lively oracles to find out the mind of God, and carried out the letter of the law with conscientious scrupulousness. Now the child of God studies to know the mind of the

Spirit, and obeys Him as the living law of life.

Moreover, whilst there is a complete contrast between the methods of procedure on the part of the faithful, obedient child of God under the different covenants, there is also a wide difference in the results.

The devout Jew who carried out all the Mosaic ritualism lived up to all the possibilities of grace at his time, and as such was accounted holy and blameless before God and man; nevertheless he necessarily fell short of fulfilling the righteousness of the law, and sighed for the glorious possibilities of the present dispensation of the Spirit.

Where, then, it may be asked, did the second blessing of entire sanctification, of purity, of perfect love, come in during the former dispensation? And echo answers, Where? Let any persons study the institutes of Moses carefully, taking years, if they choose, to accomplish the task, and they will find no directions in them showing the devout, forgiven, or justified Jew how to obtain this second blessing. The clear, obvious meaning of them all is that all Israelites could approach God by sacrifice, obtain the forgiveness of all past sins, and then in walking in obedience to the laws of Moses they would be accounted holy and acceptable to God even although there was in this walk a necessary remembrance made, by sacrifice and confession, of sins committed every year. Looking for a second crisis in his spiritual history has simply grown out of the exigencies of modern holiness creeds.

Under the present dispensation both Jew and Gentile come to God through Christ, the only sacrifice for sin, and by confession and faith receive forgiveness, a forgiveness that needs not to be repeated; but in place of being directed to certain laws and regulations for the regulation of their spiritual life, they are required to accept by faith the ministry of the living Spirit and, by walking in Him, they are enabled to fulfil the righteousness of the law continually.

But what, it may be asked, about a *second* blessing? Well, we are not careful to maintain this nomenclature as a necessity.

Under the Jewish economy no efforts were made to live a holy life in any other way than that of obedience to Mosaic laws, and so there was no call for a second blessing literature. But in the dispensation of the Spirit there is a widespread tendency to begin a holy life by obedience to laws, or even after having begun in the Spirit to "turn again to the weak and beggarly elements whereunto they desire again to be in bondage," and hence the failure of Christians to walk in the Spirit makes this second blessing literature a necessity at the present time.

For if a professed follower of Christ seeks to be made perfect by the law, and after many a failure gives it all up and accepts the provision of the Gospel, viz., walking in the Spirit for this purpose, the consequent change in his method of attaining Christian perfection, as well as the blessed results make the point of departure from one method to the other of such importance as to justify distinctive nomenclature for the two religious states. So that whilst there is no inherent necessity for the two states or for the nomenclature, the fact that Christians generally do not carry out the directions given to the world on the day of Pentecost accounts for them.

THE SWORD OF THE SPIRIT.

The prevalent belief is that this expression of the apostle has reference to quoting passages of the Bible, and hence it is inferred that he can use this weapon of offence most effectively who has the largest number of Scripture passages at his command, the result either of a good memory, or of close, protracted study.

It follows, from this reasoning, that one who is not acquainted with the Bible, and has no means of becoming acquainted with it, cannot obey this precept.

However, it must be admitted that this comment on the subject has but little weight at the present day, when Bibles are so cheap and the ability to read is so easily acquired.

Nevertheless, the fact must be taken

into account that at the time of the writing of this epistle there was no New Testament, and the ability to obtain a knowledge of the Old Testament Scriptures was beyond the reach of the great majority of Paul's hearers.

But further, the difficulty of meeting the requirements of this particular demand makes havoc with the symmetry of the whole passage, for all the other directions of the context are within the easy obtainment of all—*truth, the breast-plate of righteousness, the preparation of the Gospel of peace, the shield of faith, the helmet of salvation* are none of them the outcome of study or memory, but are common gifts and graces, accessible to every Christian by faith. How incongruous then to place amongst these Christian graces one so dissimilar from all the rest, without some special explanation concerning its nature and method of obtainment! Such is not the style of Paul as a writer.

For these reasons, therefore, we have come to the conclusion that the usual meaning given to Paul's expression, *the sword of the Spirit*, is incorrect. At least, it is not limited to the modern definition of it.

In our opinion, the words have their explanation in the directions and promises which Jesus gave to His followers in such passages as, "But when they shall deliver you up, be not anxious how or what ye shall speak: for it shall be given you in that hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father that speaketh in you" (Matt. 10, 19). "For I will give you a mouth and wisdom, which all your adversaries shall not be able to withstand or to gainsay" (Luke xxi. 15).

And, indeed, there seems to be a similarity of circumstances surrounding these directions of Paul and the promises and counsels of Jesus, for they all have reference to times of special danger or trial. Jesus is making provision for times of emergency—when His followers should be on trial before earthly tribunals, and Paul is discoursing concerning how to be prepared for "*the evil day.*"

Using the sword of the Spirit we, therefore, maintain is acting in the evil

day as being filled with the Spirit, speaking as the oracles of God, recognizing that "it is not ye that speak, but the Spirit of your Father."

A further proof of this being the correct interpretation of this apostolic expression is found in that it makes it, like all the other parts of the Christian panoply, the outcome of faith. "Received ye the Spirit by the works of the law or by the hearing of faith?" Paul asks the Galatians, plainly teaching that it was of faith.

So also walking in the Spirit—using the sword—is called the fight of faith. For how can one use this spiritual weapon who is not sure that the Holy Ghost dwells in him, and speaks through him after the meaning of Christ's words?

Just as the shield of faith enables him to act as if he disbelieved all the sly suggestions or open lies of Satan, so the sword of the Spirit causes him to fearlessly act as if linked to the omnipotence of God. He who in faith puts on the whole armor is one of God's invincibles, for he not only does not give one inch of ground before the onsets of his enemies, but he successfully conquers every foe as he steadily advances against them.

Certainly, the sword of the Spirit does include quoting Scripture passages on suitable occasions. But this thought does not limit the Holy One to this form of expression as His only one, but makes the Christian as much the mouthpiece of the Holy Ghost when speaking words not found in the Scripture as when conscientiously quoting from the Bible.

No doubt this truism will be denied by many. But if there is only evinced a sincere desire to arrive at a correct understanding of the subject, any form of investigation will help to a right conclusion, even if commenced with the positive assertions of the contrary thought as true.

It is often said the devil can quote Scripture; but so can wicked people and lukewarm Christians. Will Scripture in all these cases be the sword of the Spirit? If so, then Satan used this sword when tempting Jesus.

But suppose the two first be ruled out, and only the lukewarm Christian be

allowed the use of this sword. The question is then in order, How near the freezing-point can he go, or how near to the boiling-point must he be, to wield this offensive weapon with any success? Scripture saith that the one who is neither hot nor cold is rejected and ready to be spewed out of the mouth of God. Plainly, then, the Christian must be a *hot* one to have or use this keen-edged weapon.

What, then, is it to be hot? Turn from Bible teaching, and the answers are as numerous as the writers or teachers on this point. But Scripture utterance is uniform, and makes the *spiritual* man represent this condition of acceptability. He who is led by the Spirit, and He who wields the Spirit's sword are one and the same. He who walks in the Spirit does not fulfil the lusts of the flesh, but with his heart all aglow with the love of God continually abounds in good works, and because he uses the sword of the Spirit he knows that his work is not in vain in the Lord.

Our contention, then, is that the sword of the Spirit is the utterance of the Christian when illustrating the words of Jesus. "It is not ye that speak, but the Spirit of your Father that speaketh in you." Reader, do you know this as a personal experience?

INFALLIBILITY.

BY REV. A. TRUAX.

What a terrible word! suggestive of all kinds of Popish tyranny. If the critics of the "Canada Holiness Association" had searched the vocabulary through and through, they could not have found a word more calculated to strike terror to the heart of the simple or create a panic amongst the multitude. The critics themselves seem well aware of this fact, for most of them do little else than hurl the senseless charge of infallibility without rhyme or reason.

In nearly every case when proof is at all attempted, it is done by misrepresenting the teachings of the Association in the grossest manner. That this is wilfully done in some few cases we are

forced to believe. That it often arises from ignorance of the teaching of the Association, we frankly admit. That it is inexcusable in either case, all honest men will admit. What right has any man to criticise the teachings of another until he understands clearly what those teachings are?

The last example of this kind of criticism which has met our eye, is found in the October number of *The Canadian Methodist Quarterly*. One would naturally expect due care to be exercised by the editors of such a "Review" when criticising the teaching of a brother minister.

On page 433 we read: "A fully accredited Methodist minister" (meaning the President of the Canada Holiness Association), "a few years ago revived a view of divine guidance, which, when all guards are properly adjusted, still demands for its adherents practical infallibility. The view insisted upon is that the Holy Spirit so guides men in things temporal as well as spiritual, the small and the great, that they need never make any mistakes. Then knowing that they are right with God, their lives should be received by all men as perfectly satisfactory, and, therefore they are perfectly satisfied with themselves."

Now if this critic had read "Divine Guidance," pages 173-4, he could not in honesty have penned the above sentence referring to mistakes, for the editor of "Divine Guidance" there makes this unequivocal statement: "All men, including the fully saved, are not only liable to, but are always making, mistakes—that is, thinking, speaking, and acting in a way which comes short of absolute perfection."

Now take another sentence found in the criticism: "Then knowing that they are right with God, their lives should be received by all men as perfectly satisfactory."

We are at a loss to understand, how any man, who had even a slight acquaintance with the teachings of the Canada Holiness Association, could make this preposterous statement. The idea that any man's profession of holy living, *whether true or false*, lays others under the slightest obligation to receive

his life as satisfactory, is entirely contrary to the spirit and genius of this holiness revival. The teaching of the Association is that every man must stand or fall to his own Master. Judging one another, and comparing ourselves among ourselves, are amongst the things most sharply criticised. No matter what a man's profession is, he may declare with all the power of the strongest lungs that he lives a holy life, but if any one sees anything in that life out of harmony with the mind, spirit, or teaching of Christ, the testimony is quickly discounted. But is there not, after all, some trace, or track of this monster infallibility in the teaching of the Association? As to a formal creed, we have none. As an Association, our business has been not to make creeds, but to help one another to live up to the creeds which we already have. Our creed then is the creed of all the orthodox denominations. There is one article, at least, to which all these denominations subscribe; that is, they believe in doing right, in living holy lives. Persons who honestly hold this one article, need have little difficulty with the Canada Holiness Association or its teachings. The sun and centre of our whole theological system is found in these words of holy Writ, "Be ye holy." Analyzed, then, our creed would be something like this:

1. We believe it possible for a Christian to do right. (By doing right we mean doing that which is well-pleasing to God.)

2. We believe it is possible for a Christian to do right under any given circumstance.

3. We believe it possible for a Christian to do right under all circumstances, in all places, and at all times.

4. We believe a Christian can know he does right in any given case.

5. We believe a Christian can know he does right in every case.

6. We believe the power which enables the Christian to do right is the power of the Holy Ghost.

7. We believe that the knowledge by which a Christian knows he does right is imparted by the Holy Ghost.

Now where is the monster? We fail to discover either footprint or shadow

of him here. But perhaps he is lurking in some secret ambush, so we will examine more closely.

Is a man infallible because he does right in a single case? God forbid. Is he infallible because he knows he does right? Surely not. But is he not infallible if he knows he does right all the time? If so, we plead guilty to the charge of teaching infallibility. And, moreover, if this is what is meant by the infallibility of the Pope, we congratulate his holiness for the first time in our life, and hope that he may go right on being infallible as long as he lives, and introduce the great dogma into purgatory, if possible, when he dies. In our simplicity, however, we have supposed that the infallibility of the Pope rested not at all upon the fact of his living right and doing right, or on his own correct views of doctrine for his personal guidance, comfort, or salvation, but on the fact that he endeavors to make his views on certain doctrinal matters binding on the conscience of his subjects throughout the world, without independent investigation on their part.

Now, if there is one thing insisted upon more than another by the members of the Canada Holiness Association, it is the fact that no person is under the slightest obligation to accept the teaching of any man, no matter how holy he may be, until God the Holy Ghost makes it clear that such teaching is correct.

CORRECTNESS OF CREED DOES NOT ENSURE A CORRECT LIFE.

It will be well for professors of holiness to use untiring vigilance in this direction.

We may have discarded some old, worn-out formula in a creed life simply to adopt another, and fancy that our religious life must be better because of the improvement in our creed.

One may be captured, as to his intellect, with the beauty and simplicity of Pentecostal truth, hastily adopt it, and testify concerning it with a glow of satisfaction, and yet really and truly be no better acquainted with God the Holy Ghost than before.

It is a fact that I may say that I now believe in the personal Holy Ghost, and accept Him in all His offices as guide, teacher, and empowerer, and yet amidst all such professions still live a creed life.

It is true that the Comforter is always near us, and is constantly ready to guide us into all truth, and yet it is just as certain that we may simply make this fact a part of our creed, and presume that we are led of the Spirit because we believe it.

Our believing we are right does not make any act of our life right, nor yet does our general belief in the doctrine of divine guidance necessarily secure right doing. Nor yet can the two combined secure it, however subtle the process of reasoning which connects the creed with the act.

When we *are* led of the Spirit our acts are then certainly right, for we are sons of God, and the righteousness of the law is fulfilled by us. Moreover, Scripture saith that it is not a difficult matter to be led of the Spirit, that it neither requires much study nor rare intellectual gifts. "The wayfaring man, though a fool, shall not err therein." But the fact that so many do fail to walk in the Spirit, even when apparently striving to do so, emphasizes the advice of the apostle, "Examine yourselves, whether ye be in the faith."

God is not far off from any of us, and so we can, at any time, without the formalities of an altar service or the convenience of a private closet of prayer, talk to Him in the simplicity of child-like trust and self-renunciation. There can be no risk in leaving, even our reasonings concerning past actions presumed wrought in the Spirit, in His hands, with the admission that we simply know Him and are now led of Him, and know nothing of these things, only through Him. If they should seem all wrong, that would not disturb our present rest in Him.

To know Him is peace passing all understanding, is joy unspeakable in the Holy Ghost, and this bliss is within the reach of every one, any moment, all moments in this life and the life to come.

"Of my boasted wisdom spoiled,
Docile, helpless as a child,
Only seeing in Thy light,
Only mighty in Thy might."

Is this mysticism? It is, if made the outcome of the works of the law—as fasting, prayer, works of charity, or even enforced recollectedness or silence. No, if it is the outcome of faith, that is of momentary abandonment to God's way, and glad, momentary acceptance.

Reader, when thus you walk with God you cease even to care to vindicate to yourself the rightness or wrongness of previous actions, much less to rush to their defence before hostile critics. And yet, strange to say, this seeming carelessness is not indifference pure and simple, but is really the outcome of supreme confidence in the power and wisdom of God. For you are certain that silence or inaction, on your part, when in accordance with the mind of God, is the very best form of defence; and that when action on your part will be required, you will know and perform with an efficiency that will be resistless.

Therefore, let us judge not: ing before the time, yea, let us not even judge ourselves, for He that judgeth us is the Lord. Reader, do you *know* God? Acquaint *now* thyself with Him, and be at peace.

FROM THE BED OF SICKNESS.

A conversation held recently with one of the daughters of affliction was so interesting, and originated thoughts of such practical value, that we feel constrained to put some of them in print for the benefit of others.

Our sister, at the beginning of her sickness, was made conscious that she had been wrestling with religious problems which she had not been able to solve, and her fruitless efforts had secured for her much soul unrest.

This she speedily realized was a poor preparation for the emergencies of the sick room. For it is reasonable to believe that what we cannot satisfactorily understand or explain when the mind is unimpeded by a sick body, may well defy our efforts when distracted by the pain and weariness of bodily suffering.

One of the difficult problems about which she had been exercised was one with which very many are familiar. It was the effort to decide between professed Christians as to who was right and who was wrong where they were apparently opposing one another, and seemingly in deadly antagonism. The fact that they were professors of holiness did not tend to make the perplexity any the less perplexing.

Like many others she, with apparently good reasons, thought it needful for her own spiritual safety and comfort to decide between the parties concerned, and perhaps to identify herself with those who were in the right.

Reader, have you never had to contend with similar tangle? Few there are who have not had just such experiences. And we venture the opinion that however the matter was decided as between the apparently rival parties, and however positive you became that one was right and the other wrong, you did not by that means obtain settled, continued soul-rest concerning the whole matter.

We repeat the statement in general form: No one who has in the least degree got into soul-unrest through the disputations or antagonisms of real or apparent rivals in the religious world, whether professors of the *lower* or *higher* life, whether professing to be led by the Spirit or by reason and common sense, can have unrest exorcised by finally coming to a conclusion as to who is right and who is wrong, no matter if that final judgment formed is as correct as Gabriel himself could formulate it.

Christ is the only source of soul-rest, and hence it follows that even a righteous settlement of that which seemingly originated the unrest cannot produce rest. This sister proved the truth of this sentiment in her case; but in her increasing perplexity, accentuated so sharply by sickness, she came to Jesus with the confession on her lips that she was utterly unable to solve these multiplying difficulties, admitting that she gave up the battle, and simply left herself in His hands for rest, careless as to whether she ever should know who was right or who was wrong, if only she might know Him and His rest of soul.

Then it was that she verified the truth of His words, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." For He gave her His own real rest, and to her surprise she found it absolutely unnecessary to decide between man and man. She realized that she herself knew God, and knew His will concerning herself, and would do so in all future time just as she rested in complete trust in Him. Moreover, she realized that whatever might be her part to perform, in coming in contact with any of the parties connected with her former perplexities, whether silence or the word of instruction, whether to praise or blame, it would be given her in that hour what she ought to do or say, and that, having done her part, her soul-rest would still be assured to her, although all the world should be in confusion. Thus He giveth His beloved rest.

Reader, if the least taint of unrest has reached your spirit because of apparent or real antagonisms between holiness people or other Christians, in church gatherings, in camp-meetings, or in holiness meetings, there is no other way than this, of returning to the rest of faith, the Sabbath of Christ's love. It is the way of self-abandonment to Christ. That is, it requires that you admit your possible ignorance of the whole matter, your perfect willingness to be taught of God as a little child, your perfect willingness to take the course concerning all which God the Spirit may point out, even if that might confound all your previously formed opinions concerning men and things. It is the way of the cross, but it is the way to absolute peace and of perfect safety. There is no other way.

"THE soul that rises from sin to devotion may be compared to the dawning of the day, which approaching expels not the darkness instantaneously, but by little and little."

"SOME men are human sponges that absorb all the good things of life they touch; but never give up anything unless they are squeezed so tight that they cannot help doing it."

QUESTIONS ANSWERED.

A brother writes the following letter, and, as will be seen, asks me to answer certain questions. I publish the letter and append the answer. A. L.

"REV. A. LOWREY,

"DEAR SIR,—We have heard from the pulpit that if, as you claim, holiness destroys 'inbred sin' (which is sin in the breed), the children of two persons who had been wholly sanctified would be born without sin.

"I am aware that there are questions which no one can answer, but if you will answer this in the columns of 'Divine Life,' it will be read by those who heard the sermon referred to with interest.

"Do you not think it would be better to say that the power of inbred sin is destroyed than to claim its eradication? If they do not get sin from their parents, where do they get it?

"I thank you for the good your magazine has done me, as well as others to whom I have lent it. I prefer it to anything I have seen except the Bible.

"One young minister tried to preach against the doctrine, he was taken sick while preaching and obliged to stop. Afterwards through reading your magazine, he became an advocate of it."

ANSWER—No; we do not think it better to say the "power of sin is destroyed," than to claim its eradication.

1. Because to say so involves a contradiction. When the power of sin is destroyed, what is left? What is sin but a force of evil? Destroy that and you have a soul whose whole bent is God-ward. To eradicate is to pull the roots out, in opposition to cutting off the top. What sort of a salvation is that which consists of mowing down the sprouts of sin and leaving the living roots untouched? Men cut the grass of their door yards often to make it grow up thicker. For the same purpose mothers shave the hair of their children. Shall we treat sin the same way, and have a larger crop?

Nor is it necessary to plead for the continuance of sin, in order to avoid the difficulty mentioned in the opening of your letter.

2. The atonement was not made to destroy sin in the seminal stock of humanity before it reached us, but to destroy it in free and responsible beings after they have become infected with it. Nor is it proposed that the atonement shall do its whole work imme-

diately. Human nature is a bundle of fallen faculties, and some of these faculties are not to be repaired in this life. They may become sinless, but not without defect and the fruits of evil. I may have a sinless judgment, and yet go on entertaining and imparting errors, because of the weakness of my reasoning faculty. So with my affections. They may be pure, I may have perfect love, and yet love and approve where I ought to rebuke. These are defects without sin, and defects which will not be removed, though superinduced by sin, until our fallen faculties are fully repaired. So with the body in its connection with the mind. It may be sanctified, "cleansed from all filthiness of the flesh," the flesh crucified, with the affections and lusts, and yet remain the channel of seminal depravity. It is a part of the impairment of original sin which will not be cured until "this mortal shall put on immortality, and this corruptible shall put on incorruption." There is, therefore, no more reason for claiming that the children of sanctified persons must be born sanctified, than that sanctified parents should produce children free from pain, disease and death, for both the transmission of depravity and mortality have been caused by sin, and neither is cured in this life by the atonement or sanctification. It is a part of the work of redemption which has been deferred until "the restitution of all things."

3. Having made this defence against a mere cavil on holiness, I wish to be understood as taking the ground that the sanctification of parents does largely hallow the character of the offspring. I steadfastly believe in congenital depravity, and by purity in congenital sanctity. Every intelligent observer finds abundant evidence that good and bad dispositions, passions, tastes, and habits are transmissible from parents to children. One of the most serious facts of our blood relationship is that like begets like. What the parents are the children become, not from example only, but by hereditary transmission of nature. Hence parents bear an awful responsibility when they beget children in sin. This is admitted in cases of debauchery. Is it not equally true when sin is less heinous? It is not disgrace surely that descends, but uncured natural depravity, aggravated by wicked parental indulgence. On the other hand, who will say that when the distempers of depravity are healed in parents through entire sanctification, there will not be a corresponding betterment in the children born of them? Not the extinguishment of the taint of de-

pravity, but an aversion to many sins and a strong bias to virtue, truth and holiness.

I will be met, no doubt, with the objection that the children of sanctified persons sometimes turn out badly. True, but so do some truly converted and truly sanctified adults. The objection is based upon a false promise, to wit, that a child born with a hallowed nature, as a congenital result, must of necessity prove it by no relapse into sin. Such an impossibility as not falling into sin belongs to no state of grace. The rule, however, is that good parents have good children, and far better children than wicked parents. Nor is this the effect of holy example or teaching, for many children develop a remarkable religiousness who were bereft of their parents in infancy or early childhood. It is the transmission of godness into their being by natural descent. Therefore, in a much wider sense than is commonly supposed, "Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come." Wherefore I conjure all parents to forsake every bad habit, to quench every unholy passion, and to put themselves into contact with that blood that cleanses from all sin, lest they transmit a ruinous moral taint to their children.—*A. Lowrey, in "Divine Life."*

REMARKS.

We give this article as one of the best on this subject when these difficulties are grappled with from the standpoint of the writer, and we wish it understood that we make our remarks on the above in no captious spirit, as criticising an individual writer, but as criticising necessary inconsequential reasonings, when started from the modern creed concerning inbred sin. We wish also to take advantage of the writings of one of the foremost advocates, to contrast these with the ease with which all these questions are met when viewed from the standpoint of Pentecost.

Notice first that the difficulties of the questioner are only met by wordy assertions, not, we presume, from any desire on the part of the replier to darken counsel by speech, but because of the fancied necessities of the case.

His difficulty is that he is called upon by the exigencies of his creed, to prove that a thing exists without successfully abiding a practical test of that exist-

ence. We submit that this is the only practical test possible. It is simply begging the question to say that inbred sin is taken out of the heart, but that that does not destroy its ability to propagate itself in the children. It is asking us to believe that a thing *can be* and *cannot be* at the same time.

We repeat the thought that if it is inbred or inborn sin, that is, that sin which propagates itself by generation, that is utterly eradicated, then there is no propagating sin to propagate itself. Hence it follows that if the inborn sin still propagates itself, it has not been eradicated, for it is this very kind of birth-sin concerning which all are here discoursing.

But, of course, if one starts with the full belief that inbred or birth-sin must be and really is eradicated from the entirely sanctified, and then meets the stubborn facts which contradict it, then if he does not modify his creed he must perforce mutilate the facts, on the principle of the survival of the fittest.

Again, look at the subject from another standpoint. Adam sinned, and transmitted a tendency to sin to his posterity. It is contended by the writers here represented that, in the purified believer, this tendency is eradicated, and yet, although eradicated, it goes on transmitting itself to posterity through these purified ones, from whom this tendency has been absolutely taken away. Such absurd positions the fancied necessity of defending holiness creeds originates.

In another part of the answer further difficulties are unconsciously started, all tending to undermine the position taken by the writer in the first part of the answer.

It is admitted that entirely sanctified parents will have children less inclined to sin than others, and that, if these children should go on improving, their children would have still less tendency to sin. Now what, we ask, is to prevent the possibility of obliterating altogether the original taint, if the process should go on long enough?

Does not this admit the possibility of parents at length having children in whom original sin has no existence whatever. If, then, it is possible to have

inbred sin eliminated by improvement through generations, why should it not be accomplished by grace, especially when such promises are given concerning saving to the uttermost, as we find in the Scriptures?

Again, if the children of the entirely sanctified, under the most favorable conditions, have a little less tendency to sin than the children of the wicked, what becomes of the doctrine of entire depravity? Theology should recast this doctrine, and teach that there are exceptions to the rule, when it may be truthfully said that some persons are not entirely depraved by nature. But all will see that this slight admission would soon make havoc with the whole doctrine of the entire depravity of the human heart.

But it is time to examine into these questions from the standpoint of Pentecost, and it will be seen that there is a simplicity thrown into the whole subject which admits brevity in the replies. According to our study of the whole matter, individual man is exhorted to come to Christ with repentance and faith and accept full forgiveness for all his past sins, then, as soon as he accepts the Holy Ghost in Pentecostal fulness, he is enabled to fulfil the righteousness of the law, not, we remark, because of any internal, transcendental change, but because he walks in the Spirit—that is, obeys Him as the one living law of his life. When he fails to walk in Him he fails to live a holy life.

Here, we remark, that if his obedience to the Spirit is fitful for a time before he becomes established in perpetual obedience, he illustrates the sinning and repenting life which is the groundwork of all the doctrines about inbred sin, whilst to be established in obedience represents the state when inbred sin is supposed to be extracted.

Hence, we maintain that when this Pentecostal gospel is preached to individuals, all having freedom of choice, in the necessities of the case, all may accept or reject, and the equilibrium is not disturbed by the accident of surroundings.

It is true that birth and nursery surroundings have much to do with the

morality of children—lying, stealing, and other sins against society may be absolutely eliminated from our children; but the attitude of the soul toward God is not, cannot be affected by any of these things. Still it will be true that man in his individual capacity will be called on to decide for himself whether or no he will accept the Holy Ghost in the Pentecostal sense or refuse, whilst the conduct of one can only act on the *choice*, or *will* to choose, of another.

THE MISSION OF THE SPIRIT.

“I will love him, and will manifest Myself to him.”—JOHN xiv. 21.

If we wish, therefore, to sound the depths of this promise, “I will manifest Myself to him,” we must honor Christ and the Father and the Spirit by believing in the power of the Spirit. To have faith in Christ, and not to have faith in the Spirit, seems to be a great contradiction; yet we submit it for the judgment of candid inquirers if this contradiction is not strikingly exhibited in the case of almost all who profess to be followers of Christ? To know the Father we must know the Son; to know Christ we must know the Spirit. “He shall glorify Me,” said Christ. Believeest thou this? Is this thy conception of Christ’s glory—that it is a glory that the Spirit of God can enable thee to behold? When the omnipotent Spirit has been allowed by our faith to go to the full extent of His resources in the revelation of Christ, it will be time enough for us to turn away from Him to some more perfect way of bringing Christ near to us.

Our Lord Himself tells us that he that is least in the kingdom of heaven—the kingdom that He came to establish—was greater than any of the prophets that had been in the world before His advent. Greater? Why? Because He is a habitation of God through the Spirit; because the magnificent gift which Christ died to obtain for us has been bestowed.

Now all these views of the glory of the present dispensation seem to vanish into night when we subject them to a comparison with the actual experiences of Christians in general. But

we do them foul injustice in this way. We are rather to submit the experiences of Christians to the test of Scripture. When we do so, does it not appear that the Church has fallen back into an ante-Pentecostal state—that it has slipped out of its own dispensation? There was a measure, a feeble measure, of spiritual influence enjoyed by the disciples before the death and resurrection of Christ, else would they not have been able to call Jesus Lord; but it was nothing in comparison with what they received on the day of Pentecost. The day of Pentecost was a pattern day; all the days of this dispensation should have been like it, or should have exceeded it. But, alas! the Church has fallen down to the state in which it was before this blessing had been bestowed; and it is necessary for us to ask Christ to begin over again. We, of course, in respect to knowledge—intellectual knowledge of spiritual things—are far in advance of the point where the disciples were before Pentecost. But it should be borne in mind that when truths have once been fully revealed, and been made a part of orthodoxy, the holding of them does not necessarily imply an operation of the Spirit of God. We deceive ourselves, doubtless, in this way, imagining that because we have the whole Scripture, and are conversant with all its great truths, the Spirit of God is necessarily working in us. We need a baptism of the Spirit as much as the apostles did at the time of Christ's resurrection; we need that the unsearchable riches of Christ should be revealed to us more copiously than they were to Isaiah in the Temple. We profess to love Him. We profess, therefore—the inference is unavoidable—to desire to enjoy higher and more satisfactory manifestations of Him than have yet been vouchsafed unto us. It follows, then, that we ought to feel very greatly the pressure of the obligation to seek the outpouring of the Holy Spirit. Blessed be God! the Holy Spirit is being poured out in many churches, and many Christians are at this very hour enjoying such views of Christ as fill them with a preternatural joy and love and strength. But we have not yet entered into the fulness of this glorious

dispensation. If we love Christ we will press deeper into it, believing that Omnipotence will find ways of revealing itself in the spiritual world of which we have as yet no conception.—*Extract from "The Spirit of Christ," by Rev. Andrew Murray.*

REMARKS.

We do not remember meeting with an extract which, to our mind, more truthfully characterizes the Church visible of to-day, or which more clearly indicates the cause of its present attitude toward Pentecost.

We draw special attention to the thought that holding orthodox views of Pentecost does not necessarily secure the experience of early Christian times.

And yet we fear that the only practical thought which will come to the reader from reading the whole article will be, that the Church, in its corporate capacity, should spend more time in importunate prayer for a baptism of the Spirit.

The true Scriptural thought connected with the subject is to treat it as interesting to individuals.

There is a Pentecost for every individual follower of the Lord Jesus Christ, and this experience is a distinct, definite, something, which may be accepted any time—now—by faith; and which, when received and retained, utterly destroys all petitioning for a baptism of the Spirit. So soon, then, as the Church in its individuals accepts the Holy Ghost in the Pentecostal sense, and walks in Him, then, and not till then, this infantile wailing will give place to glad, exultant testimony concerning possession, and aggression, unimpeded by conscious lack.

We, therefore, suggest to all teachers and leaders the propriety of ceasing from generalized statement concerning this thing, even when exhorting others, and that they should rather employ their time in definitely acknowledging their lack, and looking for assistance in any and every direction where there is a promise of its being found, till they find; and then, backed by their definite, positive evidence, they will be enabled to help others into like experience.

Then, and then only, will real progress be made in securing a Church of the Pentecostal type.

We further suggest, that in this nineteenth century this work should be prosecuted with the clear, frank investigation of enlightened understanding, rather than by the haphazard process of sympathetic gatherings, where the feelings, rather than the intellect, are relied on for the discovery of truth.

CHRISTIAN PERFECTION THE ONE DOCTRINE OF METH- ODISM.

Hester Ann Rogers gives the following account of a sermon preached by Mr. Wesley at five o'clock in the morning.

Text: "O Timothy, keep that which is committed to thy trust." "He showed," she says, "what were the things committed to Timothy, and then confined his discourse to the particular doctrines committed to the Methodists, and insisted that the doctrine of Christian perfection was the one peculiar point they were called to preach and practise, and that no other people under heaven did clearly insist on this as a present and an instantaneous salvation; that they who did not preach it or believe it were no Methodists."

REMARKS.

We clip this from one of our exchanges, as suggestive of some passing thoughts.

It seems to be admitted everywhere that the Methodist Church has not been a decided success in spreading scriptural holiness in the world, when scriptural holiness is understood to mean any definite, spiritual experience received subsequent to conversion.

And yet it is a very difficult feat to perform to make one's self believe that John Wesley did not mean by the expression some such definite soul experience. But how seldom is his favorite term Christian Perfection now used?

If any one will turn his attention to the matter, he will, with us, have to admit that amongst the specialists as teachers and witnesses concerning this

grace, there has been a gradual although decided change in the terms used to indicate this experience. Christian perfection has gradually become obsolete, and the blessing of heart purity has taken its place. And this in spite of the fact that the most generally read of all Wesley's writings on the subject is his "*Plain Account of Christian Perfection.*"

We think this change is not in the interests of Methodism, or of the doctrine indicated. Indeed, while we expect that the work of the Spirit will always awaken antagonism in the hearts of the unspiritual, nevertheless, we are of the opinion that much of the indifference, which exists in the visible Church, to the subject of Christian perfection is due to the inability of many of the modern arguments, now used to establish this doctrine, to satisfy the reason or common sense of readers or listeners.

For example, who grapples successfully with the inevitable inference, drawn from the teaching of the great majority of holiness writers, that the converted child of God, dying without having obtained the blessing of purity, cannot enter heaven, unless *at death* this second change takes place? And further, how flimsy and un-scriptural the argument that in the great majority of cases it takes place in the article of death!

Who ever boldly faces the fact that all believers with any trace of Calvinism in their creeds cannot be induced to pray for this blessing, seeing they believe it is utterly impossible to have this change take place in them in this life? Are all Calvinists then excluded from heaven? or, are they saved in spite of themselves? If so, where is the particular advantage of the one creed over the other in this respect? No holiness teacher that we have ever heard took the position that Calvinists could not reach the better land unless they gave up this part of their creed, and consciously parted with inbred sin.

When, then, the leading holiness teachers write and speak as if they believed one set of truths, and act as if they believed the contrary, the indifference of very many is not only accounted for, but almost excused.

"INSPIRATION OF THE BIBLICAL WRITERS."

BY REV. J. GRAHAM.

In the "Methodist Quarterly."

In a general way we record our appreciation of this new "Quarterly." It reflects great credit on all concerned. We have read the successive numbers with increasing interest.

We have not referred to it before in our pages, as we have thus far from design confined our notices to those periodicals which, like the EXPOSITOR, profess to be specialists on the subject of holiness.

We were pleased, however, to find the pages of the "Quarterly" opened to the article on "The Holy Ghost," by Rev. B. Sherlock, and we argued from that incident that the special subject of the work of the Spirit would now and then be discussed in its pages.

"Drummond's Natural Law," by Rev. J. Morton, of E. Hamilton, is, we think, of special value, and would alone redeem the number in which it appears from the charge, if made, of superficial thought.

Not so, however; the article on "Inspiration." If this article simply professed to give a synopsis of the prevailing ideas of the past generation concerning this interesting subject, it might be truthfully said that its profession and practice harmonized.

But in this age of research and daring inquiry into all truth, such a paper is liable to prove more damaging than profitable, when its heading seems to promise something abreast of the times.

Passing by his remarks concerning the writers of the Old Testament as denoting considerable research, and as somewhat exhaustive in their character, we are surprised at the flippant, dogmatic character of that part which has reference to the New Testament writers.

We draw attention to the following matters which are not grappled with, or which are slurred over in a way which is not calculated to help the earnest inquirer after truth.

By what law does he select some of the expressions Jesus made before His

disciples and limit their application to the twelve, and permit all others to be applicable to all His followers?

Does he teach that Paul simply claims that he, also, was included with the twelve in those promises, and that no others were; or did Paul mean that his inspiration was based on a special revelation to himself, and imply that no others could be so inspired?

What about Luke the evangelist and historian? Where does he fit in, and on what authority?

What was the nature of Paul's authority? Was it to teach ultimate truth to the ages to come during all time, or was it simply a fitness to regulate the churches of his day? If the former, how adapt his teachings concerning dress, the marriage question, slavery and the work of women in the churches to these modern times? If both general and particular in his teachings, what is the infallible rule whereby the particular can be distinguished from the general?

In what does a personal revelation consist?

These are some of the practical questions which are being canvassed in this practical age and which a few dogmatic assertions will neither fling into the waste basket of the study, or deter the thoughtful inquirer or the fanatical teacher from investigating or pronouncing upon.

Granted full agreement amongst all Christians in accepting the general truth that the whole Bible is the outcome of inspiration, nevertheless, these, and a multitude of similar questions, are proper subjects for close investigation, nay, the exigencies of the times demand their exhaustive study. But writings which deal with them after the loose pattern of the above article tend to awaken the suspicion in unsettled minds that positive, solid ground does not exist.

AN old Presbyterian preacher was in a part of the country where there was several kinds of Presbyterians, called U. P.'s, C. P.'s, O. P.'s, etc., etc. The old preacher said, "I think you had better call yourselves 'split peas' and have done with it."

LED BY THE SPIRIT.

John Fletcher tells this :

He went up into the pulpit, intending to preach a sermon which he had prepared ; but his mind became so confused he could remember neither text nor sermon. But having recollected himself, he spoke on the lesson of the day, which was about Shadrach, Meshach and Abednego being cast into the fiery furnace.

"I found in doing this," he says, "such extraordinary assistance from God, and such a peculiar enlargement of the heart, that I supposed there might be some peculiar cause it."

On the following Wednesday a woman came and gave him the following account : "I have been for some time much concerned about my soul. I have attended the church at all opportunities, and have spent much time in private prayer. At this, my husband, who is a butcher, has been exceedingly enraged, and has threatened me severely as to what he would do to me if I did not leave off going to John Fletcher's church. When I told him that I could not in conscience refrain from going to the parish church, he became outrageous, and swore dreadfully, and said if I went again he would cut my throat as soon as I came back. This made me cry to God that He would support me ; and, though I did not feel any great degree of comfort, yet having a sure confidence in God, I determined to do my duty and leave the result with Him. Last Sunday, after many struggles with the devil and my own heart, I came down stairs ready for church. My husband said he would not cut my throat as he intended, but he would heat the oven and throw me in it the moment I returned home. Notwithstanding this threat, which he enforced with many bitter oaths, I went to church, praying all the way that God would strengthen me to suffer whatever might befall me. While you were speaking of the three children whom Nebuchadnezzar cast into the burning, fiery furnace, I found all you said belonged to me. God applied every word to my heart, and when the sermon was ended, I thought if I had a thousand lives I could lay them all down for Him. I felt so filled with His love that I hastened home, fully determined to give myself to whatever God pleased ; nothing doubting that He would take me to heaven if He suffered me to be burnt to death, or that He would in some way deliver me as He did His three servants who trusted Him. When I got to

my own door I saw flames issuing from the oven, and I expected to be thrown into it immediately. I felt my heart rejoice that, if it were so, the will of the Lord would be done. I opened the door, and to my utter astonishment, saw my husband on his knees, praying for the forgiveness of his sins. He caught me in his arms, earnestly begged my pardon, and has continued diligently seeking God ever since."

Fletcher cried : "Now I know why my sermon was taken from me ; namely, that God might thus magnify His mercy."

Something on the same principle, though not quite so remarkable or touching, is related by Augustine. On one occasion he asked some friends whether they had noticed that he had started a question in his sermon without bringing it to any solution, and digressed into an argument against the Manichees. His friends said they had observed the fact, and were astonished at it. He said he had yielded to a secret impulse. A day or two afterwards there came into the monastery a man named Firmus, who flung himself at Augustine's feet, and begged with tears that he would pray for him. He had been, he said, a Manichee, and had been led to see his error and conversion by the digression which Augustine had made in his sermon. The man Firmus became a presbyter of the church.

Thus does God work through His servants who hold themselves loose for His purpose.—*Selected.*

REMARKS.

How numerous are such incidents in the lives of Christians. We could relate scores of them, somewhat similar to the above, which we have heard from others, and could supplement them with many in our own life.

Once we refused to be led by a similar impulse to change a text, and as a result, had a hard, dry time in speaking, and a time of heaviness in spirit for weeks following. Again, not long afterwards, we changed our text under somewhat similar circumstances, and as a seeming result, had a free time in speaking, and seven conversions ere the close of the meeting.

And yet, whilst the vast importance of these things is acknowledged, and the fact is admitted that they belong to the region of uncertainties, nevertheless, we are assailed from all sides for presuming

to investigate, or for testifying that we have found solid ground in the law of the Spirit concerning the whole subject.

Elsewhere we publish a similar incident in the life of the evangelist Hammond, and remark concerning it, that provision is made in the gospel law of the Spirit, whereby one may do work of this sort and have perfect rest of soul concerning the matter, even although assailed by the clamor of friends.

Therefore, heedless of the fears of those who cry danger ahead, we preach to all tempest-tossed disciples of Christ, who, because of their fears of fanaticism, have relegated such things to the region of unsettled questions, the gospel of the rest of faith concerning the work of the Spirit in whatever form it may have become a disturbing element in their spiritual history.

SELECTIONS FROM "ANKLE-DEEP: OR, THE RIVER OF PENTECOSTAL POWER."

BY REV. C. A. FOX.

If this New Year is to be a special year of grace to the Church and the World, it must not only be welcomed as the year of our Lord 188-; but it must also be welcomed as the year of the Holy Ghost 188-. The Holy Ghost must be emphatically recognized, and definitely and persistently waited upon, entertained, and honored. Eighteen hundred years of the Holy Ghost have been already vouchsafed to the world; and yet to-day how He is ignored, resisted, limited! I believe in God the Holy Ghost, is the third grand affirmation of the universal Christian Church; but it must be more than a mere affirmation, it must become the daily and conscious experience of every individual believer. Would to God that each individual Christian were constrained to repeat solemnly in his own hearing every day before he enters upon his daily labor, "I believe this day in God the Holy Ghost—He alone shall be to me throughout this day the Lord and Giver of Life."

How can we daily walk in the Spirit, if we do not cultivate each day a conscious recollectedness that we belong to the Spirit, that we depend upon the Spirit, and that it is He alone who dwells in us both to will and to do of His good pleasure? His alone is the will to determine, and the energy to do—

"And every virtue we possess,
And every victory won,
And every thought of holiness,
Is His alone."

One mighty stream alone turns the stupendous wheel of Redemption. For ten long days, although all the costly machinery of redemption was now fully completed, there was a strange mysterious pause, a dreadful silence between Heaven and earth. But at length the darkness was past, the suspense over, and prayer's long hush was broken suddenly by the down-rushing wind of Pentecost, by which the whole majestic machinery of salvation was set in motion in a moment. To speak after the manner of men, it seemed as if the Divine Trinity had separated themselves for a season each to His own self-devoted mission, only to unite together again after a little moment in one combined and glorious effort to restore redeemed humanity.

But, in spite of all this, it is only too manifest that the whole Church wants a still further Pentecost, namely, the Pentecost of the Perpetual Presence of God the Holy Ghost indwelling consciously in each individual member. This dispensation we know began with Pentecost, and must close with a deeper Pentecost, till every son and daughter testifies personally in the power of the Holy Ghost.

It is this blessed stream alone that shall liberate the host of captive earth-bound souls, all that great crowd of impotent folk, that though they profess to be healed, still choke the Bethesda of the Church with their stranded and useless lives. It is this alone that shall reclaim the crown lands of the king, lying waste and desolate on all sides. This alone shall penetrate the pestilential jungles of our teeming cities, and quench the innumerable hells, by which man seeks to anticipate his doom.

"Thou who still yearnest for a love to lean
Upon thine Arm of love, Thou Power unseen,
Oh, once again with love's last brightest beams
Revive Thy Church! and far above her dreams,
Above the height of her triumphal hymns,
And loftiest level of inspired lips,
Lift her low life, and end this long eclipse—
This long eclipse! when never more shall earth
Pass 'twixt her face and Thine whose light gave
birth!"

THE COMPANIONSHIP OF THE PRESENCE.

Turn now to Ezekiel xlvi. 10: "The Prince in the midst of them when they go in, shall go in; when they go forth, shall go forth." Here we have the companionship of the Presence of the Lord Jesus; and we must know this, as well as the solitude of Calvary, even the fellowship of the Resurrection Presence. Wherever we are, after being once introduced by that gate of atonement, we have His Presence with us, whether we go in or go forth. Such is the wondrous elasticity of our great spiritual Prince, that He is at once both in and out with every child of His. Blessed abiding companionship of my risen Lord! "I am but a little child, I know not how to go out or to come in," cried Solomon, under the first pressure of the kingly crown; and who is there on being first ordained a king unto God, has not cried out in like words? But here is the assuring answer, "The Prince in the midst when they go in, shall go in; and when they go forth, shall go forth." My Lord Jesus, I thank Thee for the blessed protection of Thy perpetual companionship!

"Only one look, dear Lord, one look from Thee,
Heaven will not miss it, but 'tis Heaven to me!"

I believe the secret of secrets, the secret of all divine secrets, is just this,—the practice of the Presence of God, as it has been called. "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty." The secret place is none other than the secret Presence. "That good part which shall not be taken away," is the good place at His feet, which so few are willing to take. Then, as a consequence of this abiding, God assures us "the secret of the Lord is with them that fear Him;" obviously that is, with them that walk consciously in the awe of His secret Presence. And then the

child of God goes one step further, and says,

"His touch has cleansed me, I may touch Him now,
His secret is with me, I'll give Him mine."

So that on the one side we overhear God saying to Himself, "Shall I hide from Abraham that thing which I do?" and on the other, we overhear the child of God complaining with hurt surprise, "The Lord hath hid it from me, and hath not told me." Such is the mutual confidence now blessedly established between God and redeemed man even upon earth, that even here it is true that the Lord God talks with Abraham, and in him with all the family of the faithful face to face, as a man talketh with his friend. If such be the possibilities of divine friendship, shall we not endeavor to "attend upon the Lord without distraction?" But observe Ezek. xlvi. 9, the way of God's servants is a straight way, a direct passage from one gate to the other opposite to it; there must be no crookedness in his path, no looking back to Egypt or Sodom, nor aside to Syria—the face must be steadily fixed Godward, or you cannot habitually catch the silent guiding of His eye.

ASCENSION GIFTS.

"He received gifts for men." "If the Prince give a gift to any of His sons, the inheritance thereof shall be His sons'; it shall be their possession by inheritance." The Prince has both sons and servants. What He gives to his sons cannot be withdrawn; they are permanent possessions He gives to them forever out of His own possessions. The gifts and calling of God are without repentance. But to His servants also (v. 17) He gives many precious temporal gifts, but they are merely loans. He hath many servants who are blindly serving Him, carrying out His will unconsciously. But they will have to return to Him all that He has lent them, and they themselves will be found shut out at the last: "Lord, have we not in Thy name done many wonderful works?" But He shall answer, "Depart from Me, I never knew you." But He gives to His sons out of His own possessions. That is where I have my inheritance—

in my Lord! I have given myself away to Him, and I have only Him now. "I am their inheritance, ye shall give them *no possession*: I am their possession." The poor widow was never so rich as when she had cast in all her living into His treasury, and had nothing left, because only empty hands can grasp a whole Christ. The Lord could well afford to look at her and smile, because He knew that all her living was His, and therefore now all His living, as well as His dying, was hers. "All that is Mine is thine." (R. V.) "All things are yours, and ye are Christ's and Christ is God's." Like the poor Roman Catholic woman, when her crucifix was broken: "Now I have nothing but Almighty God to trust in!"

THE INCARNATION OF GOD THE HOLY GHOST.

At length we have reached the climax, "The name of the city shall be called, The Lord is there." And if the Lord is there in person, nobody else can be said to be at home. Self is shut out. "It is no longer I that live, but Christ that liveth in me;" His name is found there alone: our name is blotted out, His name is written over it; and we are content to have it so, nay, we glory in the fact; we want to be utterly obliterated and buried out of sight in Him, never to rise again, save in that day when His name shall be in our foreheads, and we shall be seen to be all Christ; when we shall be not only brimful of Him, but brow-full; our very brow breaking forth with His name. From the sole of the foot to the crown of the head, instead of wounds and bruises and putrefying sores as of old, now by *His* wounds, and *His* bruises, and *His* sores that ran indeed in the night season of the cruel cross, we are become so identified with Him at last, both without and within—all golden now without, and all glorious within; that everywhere and in everything as we walk the shining streets of gold, each one of us shall be always, only, all Jesus—He written all over with our names, on breast and shoulders, and graven hands, and we (glory to His nameless Name!) wearing proudly on our brow, better than priestly

plate of purest gold, His simple essential name as his espoused Bride.

But how are we thus to become "a habitation of God through the Spirit." That very word tells us—"through the Spirit." This indwelling of the Holy Ghost in the temple of the body, is the final outcome of all the varied dispensations of the world. How was it accomplished? At creation, God said, "Let Us make man in Our image, after Our likeness." But at the Incarnation, God seemed to say, "Let Us make God in man's image, after his likeness;" and God was made flesh. And so Deity crowned all His other glorious titles with this last more glorious than all, which He Himself most gloried in when He was upon earth: "Whom do men say that I, the *Son of man*, am?" Thus was the new line of divine lineage re-established, for to "as many as received Him, to them gave He power to become the sons of God, which were born not of blood, nor of *the will of the flesh* (we ministers are apt to forget this), nor of the will of man!" but of the will of God and the work of the Spirit, and of the blood of the Cross. This is precisely what the apostle declares in Romans viii., "what the law could not do, in that it was weak through the flesh, God sending His Son *in the likeness of sinful flesh*, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." It is the Spirit alone that enables us to fulfil the law, it is the special mission of the Spirit to do so. The law is all love; and though the Gospel speaks of a new commandment, it is still the same: Thou shalt love! It is but the old revived; for Love can never be obsolete. The garden of Eden failed, but this new garden of Eden shall never fail; each believing soul is henceforth "a garden enclosed," where God walks all the day long; "I will dwell in them and walk in them, saith the Lord." At the first, man was left in charge; but now the Spirit is left in charge, whose eye never sleeps, and His will never wavers: "I the Lord do keep it; lest any hurt it, I will keep it night and day." And though the soul may look unprotected,

it is only like the unprotectedness of Heaven itself, whose gates stand open day and night, guarded only by its own moral atmosphere, which is so rare that evil cannot enter. Such is the expulsive power of the new Inhabitant, *if only communion with the Presence be fully and faithfully maintained.* Instead of one Eden, every renewed soul is an Eden, a garden of the Lord set apart, sanctified, and secured. The death of one Christ has been the birth of a whole Church of Christs:

"That wondrous Light suppressed on Calvary
 Brake up through earth a thousand lesser lights—
A burning Pentecost of lighted lives,
 Piercing the moral midnight of the world,
 Like instant stars struck off one fallen sun."

"Put on the Lord Jesus Christ," does not mean merely that we are to be covered with the imputed righteousness of Jesus, but also that we are to be concealed by the imparted Presence of our Spiritual Lord. There is henceforth within me *an inner me*, a new I, both to will and to do. And between the Christ thus put on without, and the Spirit-Christ thus formed within, self must be pretty well excluded from his old home. Self is "the old man"—which must be put off, like the dusty shoes of Moses before the Indwelling Spirit-Fire. Put off thy shoes, thy pilgrim shoes, wandering soul, for traveling days are done, thou hast found thy goal in Him. Put off all self-covering and self-concealment, and stand barefooted before the searching fire of the Pentecostal Presence. Henceforth thou shalt be shod with the gospel of life, instead of the skins of death. Lay thyself in the dust, and leave thyself there utterly unprotected in His presence. Joshua in the dust at the feet of Jesus, shall soon bring Jericho in the dust at feet of Joshua. But we must never forget that the confession and surrender must always precede the conquest and the spoil. "The name of the city shall be, The Lord is there." And the Lord's Person is not in one place and His power in another. The Lord is not there, and His attributes here. He does not hire out His attributes, and stay at home Himself. If you want a thing done, He must come Himself and do it. He must

be all, or nothing. If the Lord is lifted up on His throne, the doorposts shall be lifted up by His glory. If the Lord is enthroned moveless on the will, the posts of the lips shall move of their own accord with His word. Where the Lord is, there His train fills the temple, even from dome to doorpost. Man is no longer his own owner—he is but a lodger in himself now; Christ has dispossessed him. Once devil-possessed, then self-possessed, he is now Christ-possessed; and his heart still echoes with the Christ's entering salutation, "This is My rest for ever; here will I dwell, for I have a delight therein." If the Lord is there, there must be *contrition*; for God has but two heavens where He dwells—the Heaven of Heavens, and the Heaven of a broken heart. If the Lord is there, there must be *peace* of reconciliation, for how can two walk together, much less work together, except they be agreed. If the Lord is there, there must be *separation*, for what concord hath Christ with Belial? And where the Spirit of the Lord is there is liberty, purity, power. "The law of the Spirit of Life in Christ Jesus hath made me free;" and only through the glass of purity can we ever see God at all; and I can do all things now through Christ which strengtheneth me. Then Samson's bitter discovery shall not be ours; the believer shall not go out to work or to preach as at other times, and wist not that the Lord had departed from him. Then Achan's terrible shame and doom shall not be ours, when a whole army was seen to stumble over the fall of a single faithless comrade. Nor shall the awful warning need to be thundered again in our tingling ears, "Thou canst not stand before thine enemies until ye take away the accursed thing from among you!"

Reader, have you thus, step by step in your own experience, realized those glorious truths? and have you made sure in each case of your own share in Christ's solitary Atonement, in His Resurrection Presence, in His Ascension Gifts, as well as in His unfailing Pentecostal Provision? And have you thereby become in all reality, with perfect sincerity, and by complete surrender,

the dwelling-place of the Holy Ghost, the city of the great King, its very title inevitably betraying, in season and out of season, His unalterable ownership—Jehovah Shammah—the Lord is there? Oh, then, shall not the joy of this sacred city set upon a hill, like the joy of restored Jerusalem of old, be heard afar off, and sound out into all lands!

LED OF THE SPIRIT.

How does He lead us? I reply, by acting upon and asserting His supremacy within every faculty of our nature. He captivates our imagination, setting before our minds a high and godlike ideal, the very contemplation of which awakes a holy enthusiasm within our souls. He enlightens our understandings, giving us to know more and more of the mystery of His will. He warms our affections by such manifestations of the love of God as must necessarily awaken a response, even within our cold hearts. He binds us in the chains of our holy friendship to the holy God, establishing a blessed intercourse and fellowship between the human soul and its Lord; and thus, through our imagination, our understanding, our affections, He wields our will as the instrument of His own good pleasure—wields it in happy obedience surrendered to His control.

Led of the Spirit! How does He lead us? Very delicately, very gently, a step at a time, not laying before us the map of our future lives, but indicating what can be done at the moment; and as He gives the light, He assures us of the power: "I will guide thee by Mine eye." O brethren, if we would be led by Him, how jealous need we to be of anything which in any way interferes with our intercourse with Him! how jealous of any object which draws aside our gaze from Him! Surely it is only as it becomes the habit of our life to look into His face, that we can be guided by His eye; and it is just here that we fail. We let a coldness arise in our intercourse; we grieve that gentle, sensitive Spirit by our indifference; then, as we lose the light of His eye, we begin to look about for some substitute for our heavenly

guide, and by-and-by we put the bit and bridle of the law into our mouth, and offer ourselves to be dragged hither and thither, even while we might still hear His voice whisper in our ear, "Be ye not like unto horse and mule, which have no understanding, whose mouth must be held with bit and bridle." Oh, my dear brethren, if you desire to grow in grace, yield an eager and ready ear to the slightest suggestion of the Spirit's mind and will. Thus shall you understand more and more fully what St. John meant when he said to his disciples, "Ye have an unction from the Holy One, and ye know all things."

How does He lead us? Certainly by the "word." As the word is His sword in attacking the human heart, so the word is His lamp in guiding our steps. Without the Spirit the word is but "the letter that killeth;" but when we put the Bible into his hand, and ask him to open the sealed book, what treasures do we discover there. Should we not read our Bibles to better purpose if we make it a rule never to open them without first confessing our inability to discover the truth, even when God has revealed it? Casting ourselves in simple faith on the Divine Illuminator, that in the study of the word, and by the word thus studied, we may be led of the Spirit of God.

How does He lead us? By witnessing to the character of Christ, He does not speak of Himself, but He takes things to Christ and shows them to us. We may have a sentimental admiration for Jesus without being the subjects of the Spirit's teaching, but we only know Him personally as the Divine Spirit reveals Him to us. Then it is that the soul, captivated by the beauty of her Lord, breathes forth her earnest desire, "draw me, I will run after Thee," and thus it is that, beholding His glory, we are changed into the same image, from glory unto glory, as by the Spirit of God. What wonder that the Holy Spirit should lead us in the steps of Christ, when we consider that it was He who led the Christ Himself! It was by the Spirit that Christ was led into the wilderness to be tempted of the devil, and by the same Spirit that He was led

in that last fatal journey when He set His face steadfastly to go up to Jerusalem; and it was by the Eternal Spirit that He offered Himself for human sin. Surely, brethren, He who led Christ so well may be trusted to lead us where Christ is gone.—*Sel.*

ACCURACY IN STATEMENT.

God forbid that we should be hypercritical! Yet, so much depends on clear ideas and clear statements of Christian doctrine and experience, that we may be sowing seed almost unconsciously only to reap a mixed and almost worthless harvest.

We need only instance the use of the pronoun "it" in speaking of the Holy Ghost—the third Person in the Adorable Trinity. Unless the pronoun "He" shall speedily and always and everywhere be introduced among Christian people, we shall dishonor the Holy Ghost in His person, in His offices, and in His work—which would be fearfully disastrous in every possible way.

So, also, there is the baptism with water and the baptism with the Holy Ghost. These should be kept forever distinct and separate and unique in the minds of all the people. To confound either of these with anything else, is only to produce a confusion of thought, which cannot but reveal itself in experience and life.

Do we not speak of "baptisms" when the word "blessings" would convey all that we really mean to the minds of our hearers? Do we really intend to create the belief and expectation in the minds of those who have already received the baptism with the Holy Ghost that they may be, and should be, and must be, frequently re-baptized by the Spirit? For ourselves, we emphatically declare our dissent from any such doctrine. Whatever offices the Holy Ghost may ever afterward carry on in the entirely sanctified soul, we must hold, until clearly convinced otherwise, that the baptism with the Holy Ghost comes once for all—unless, indeed, we admit backsliding and restoration and repetition.

We confess, also, that the word "re-

anointings" seems to convey altogether too much meaning, and might just as readily be represented by the word "blessings." If the baptism with the Holy Ghost is synonymous with the unction of the Holy One, do we not receive that "*unction*," that "*anointing*," once for all—unless, as above, we admit backsliding and restoration and repetition?

We do not write this in order to provoke controversy, either in the minds of our readers or upon the pages of this paper, but to suggest that we should let our theology have a clear ring. If we are wrong, let what we have now written drop out of memory, but if we are right, let there be a re-statement of this matter to the good of all concerned.

Rev. Joseph H. Smith suggests (and we agree with him) that the scriptural expression "*the supply of the Spirit*" is a very proper one to use, when we mean that any special blessing or help is proffered to us, or actually imparted to us, by the indwelling Holy Ghost in any time of emergency.—*Standard.*

GOD GIVE US MEN.

BY DR. HOLLAND.

God give us men! A time like this demands
Strong minds, great hearts, true faith and
ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions, and a will;
Men who have honor, men who will not
lie;
Men who can stand before a demagogue
And scorn his treacherous flatteries with-
out winking;
Tall men, sun-crowned, who live above the
fog
In public duty and in private thinking.
For while the rabble, with their thumb-worn
creeds,
Their loud professions and their little deeds,
Mingle in selfish strife—lo! Freedom
weeps,
Wrong rules the land, and waiting Justice
sleeps.

"FALSE grace is always declining until it be wholly lost; but true grace goes from a morning's dawn into a meridian splendor."

THE LIGHT BRIGADE IN A SERMON.

MR. HAMMOND'S STORY.

At Mr. Hammond's closing meeting in the South End church of Boston, he spoke upon the work of the "Holy Ghost which is given unto us." He quoted numerous passages to show that it is the privilege of God's people to be led by the Spirit continually. For example: "I will pray the Father, and He will give you another Comforter, that He may abide with you forever; even the Spirit of truth; for He dwelleth with you and shall be in you" (John xiv. 16, 17). "He shall guide you into all truth" (John xvi. 13). "As many as are led by the Spirit of God, they are the sons of God" (Romans viii. 14). After commenting on these and similar passages, Mr. Hammond related a remarkable instance of the leading of God's Spirit, which in a strange manner resulted in the conversion of a man who had faced death at the cannon's mouth. He spoke as follows:—

An incident in my experience illustrates some of the points of which I have been speaking in connection with these passages of Scripture. In the year 1863, I held a series of meetings in Rochester, N. Y., most of the churches of the city uniting in the work. One thousand and one from the Sabbath schools were examined and received into the churches. Nine hundred and sixty-three, largely adults, were admitted to the churches in one day. The work was general throughout the city and the surrounding country. After seven years I was invited back there to hold another series of union services. As I had kept no record of the sermons preached and the illustrations used, I was constantly studying for something fresh, which I had never used there before. One day I had but little time to study the subject for the evening. I knew that Dr. Shaw's large church would be crowded, and felt greatly burdened for a blessing upon the people. My constant prayer was, "Cast me not away from Thy presence, take not Thy Holy Spirit from me." I felt that the little I had in mind was but "a few loaves and fishes, with which to feed the multitude." In Matt. xiv. 17, they said unto Jesus: "We have but five loaves and two fishes. He said, Bring them hither to me. And looking up to heaven, He blessed and brake, and gave the loaves to His disciples, and the disciples to the multitude, and they did all eat and were filled."

Thus I brought in earnest prayer, what little I had to Jesus for His blessing, that it might be multiplied so as to feed the multitude. While speaking to the Christians, I sought to urge upon them the importance of courage and holy boldness in fighting the battle of the Lord. I called their attention to those passages in the Acts, where the words "bold," "boldness," and "boldly" occur, and thus, by examples from God's Word, and by the promises, I endeavored to strengthen the faith of God's people. At this point a new illustration occurred to me which I never before thought of using in a religious meeting.

It was in October, 1854, at Balaklava, during the war in the Crimea, that Lord Lucan gave the order to "The Light Brigade," numbering 630, to advance. "Advance whither?" was the question. "There is the enemy," was the reply, "and there are the guns." Truly, there they were. Six battalions of infantry, six solid masses of cavalry, with thirty heavy guns in position directly in front of them, batteries on the right, and slopes on the left lined with riflemen and light field-pieces; and a mile and a half to be traversed before they could meet the enemy. Truly this was a ride "into the jaws of death," yet these noble men, "the flower of England," made the attempt. They took the guns, they cut their way through the infantry, and through the cavalry. By some blunder they were not supported, yet they cut their way back under the fire of the Russian guns—"all that was left of them, left of the six hundred." When a boy in college, I had repeated Tennyson's "Charge of the Light Brigade," as a declamation, and so under the inspiration of the moment, I threw my heart into it, and made it as vivid as possible before that solemn gathering in Dr. Shaw's church, crowded in every part. The scene of that dreadful carnage was pictured before us all as we beheld those valiant men cut down like the forest before the tornado:—

"Half a league, half a league,
Half a league onward,
All in the valley of death
Rode the six hundred.
'Forward, the Light Brigade!
Charge for the guns!' he said:
Into the valley of death
Rode the six hundred.

"'Forward, the Light Brigade!'
Was there a man dismay'd?
No; tho' the soldiers knew
Some one had blunder'd:
Theirs not to make reply,
Theirs not to reason why,

Theirs but to do and die ;
Into the valley of death
Rode the six hundred.

"Cannon to right of them,
Cannon to left of them,
Cannon in front of them
Volley'd and thunder'd ;
Stormed at with shot and shell,
Boldly they rode and well,
Into the jaws of death,
Into the mouth of hell,
Rode the six hundred.

"Flash'd all their sabres bare.
Flashed as they turned in air,
Sabring the gunners there,
Charging an army, while
All the world wonder'd ;
Plunged in the battery-smoke,
Right thro' the line they broke ;
Cossack and Russian
Reel'd from the sabre-stroke
Shatter'd and sunder'd,
Then they rode back, but not—
Not the six hundred.

"Cannon to right of them,
Cannon to left of them,
Cannon behind them,
Volley'd and thunder'd ;
Storm'd at with shot and shell,
While horse and hero fell,
They that had fought so well
Came thro' the jaws of death
Back from the mouth of hell,
All that was left of them,
Left of six hundred.

"When can their glory fade?
O the wild charge they made !
All the world wonder'd.
Honor the charge they made !
Honor the Light Brigade,
Noble six hundred !"

Just as I began to repeat this a lady pressed her way in and stood by the open door, and, not waiting for the application, she said to one of the ushers, "I thought this was an evangelistic meeting."

"So it is," was the reply.

"But I heard that poetry repeated over at the Corinthian Hall half an hour ago by a Shakespearean reader in the same way. I don't see any Gospel in that."

"But you have not waited for the application; you may yet find something good taught by it."

At the close of the service good Dr. Shaw came to me asking, "Why did you put Tennyson's 'Charge of the Light Brigade' in your sermon to-night?"

"I can't tell; it came in and out," said I.

"But I think it was a mistake, for some seriously objected to it. I do not want you or the meeting criticised. I hope you will never use that in a sermon again. It was too dramatic."

"I am sorry if I made a mistake. I know I was much in prayer for the guidance of the Holy Spirit before coming to the meeting. I am sure I felt my own weakness and inability to accomplish any good without His help; and it was my prayer that I might be led only by the Spirit of God."

On my return home that night I said to my wife, "I think I must give up preaching."

"Why?" she asked.

"Well, some were greatly displeas'd with the meeting to-night."

"Who were not pleas'd?"

I did not like to tell her, for I knew how much she respected the opinion of Dr. Jas. B. Shaw, but she continued her inquiries till I had to tell her that Dr. Shaw was greatly disturbed at the meeting.

"What," she exclaimed. "Why, did not Dr. Shaw like it?"

I did not wish to tell her, for I feared she might be as much troubled as Dr. Shaw had been. Again she asked what it was that Dr. Shaw disliked about the meeting. At last I had to tell her it was because I repeated Tennyson's "Charge of the Light Brigade."

"Why, Edward, what did you do that for? I never knew you to do such a thing before; surely there was no Gospel in that, and you are always taking about the importance of the Gospel being found in all the illustrations used in such meetings. What Gospel is there in the 'Charge of the Light Brigade?'"

That was a hard question to answer. She felt sorry about it, and so did I—worn out as I was with fatigue. I did not feel much better after, like a boy, I had had a good cry over the matter. I did not sleep much that night. Long before breakfast-time next morning I was called to meet a gentleman in the drawing-room, a fine, noble-looking man. He astonished me by saying:—

"I was one of the six hundred who fought our way to the redoubt at Balaklava, and one of the thirty-six who came out alive. When the war broke out I came to this country and espoused the side of the North. I have faced death in a hundred battles; but never till last night, when you repeated 'The Charge of the Light Brigade,' did I feel what a miserable, ungrateful sinner I was. I seemed to be in the battle again. I saw my comrades cut down on my right hand and on my left, and the thought came to me, Why has God spared my life when I have so long been rejecting His Son, who died on the cross for me? This seemed to be the greatest

sin of all. What I heard you say of His suffering and death came vividly before me, and the tears fell fast from my eyes. As I looked around I noticed my wife sitting by my side bathed in tears. I found that she, too, was under keep conviction of sin. God had used those same words to show her that she must come to Christ or be forever lost. When we reached home we fell on our knees and cried to God, for Christ's sake, to forgive us our sins and to make us His own children. That prayer was soon answered. This morning we both awoke happy. I could not wait for breakfast. I felt I must thank you for bringing that wonderful scene before me so vividly through the words of Lord Tennyson.

"I fully believe the Lord led you to do this. He knew, very likely, that nothing else would lead me to realize my lost condition and my need of Christ. I was shown my great ingratitude in not loving Him who, as by a miracle, spared my life when nearly all my comrades were cut down in that fearful carnage. It was His Holy Spirit that led you to send those words home to my heart. They lifted the veil of forgetfulness and made me to hear the cannon's roar, belching forth death. I now see that my soul has indeed been brought

'Through the jaws of death
Back from the mouth of hell.'

I can never cease to thank you for repeating Tennyson's 'Charge of the Light Brigade.'

At the morning meeting, which filled the Presbyterian Church, this gentleman—Prof. Godfrey was his name: I wrote it on the back of his photo, which he gave me—stood up and related in substance what he had that morning said to me. Many were in tears. Dr. Shaw, with much emotion, walked across the platform, and, taking me by the hand, asked my pardon for what he had said the night before. "God, I believe," he added, "was answering your prayers, in leading you to repeat that 'Charge.' He knew the effect it would have in bringing this man and his wife to Christ. After this, if you say anything in the meetings which may seem to me out of place, I shall pray that God may in some way use it for His glory in bringing some lost soul to Christ. 'His ways are not our ways, nor are His thought our thoughts. May the Lord help each of us to give ourselves up entirely to Him, to be led by His Spirit, offering the prayer of the Psalmist, 'Teach me thy way, O Lord.'"

A gentlemen from England who heard Mr. Hammond repeat these facts, communicated them to Lord Tennyson, and received the following letter. Mr. Hammond read it in one of his meetings:—

"FARRINGFORD, FRESHWATER,
"Isle of Wight, England.

"DEAR SIR,—I thank you for your very interesting letter, and if, as you say, you can answer for the truth of the details, it would be well if Mr. Hammond's record of his experience were more publicly known.

"If you will give me leave, I would send an account of the particulars to one of our papers in this country.

"Yours faithfully,
"MARCH 19, 1887." "TENNYSON.

To God be all the glory! —Sel.

RECOLLECTIONS OF FOUR YEARS AGO.

ST. PAUL DE LOANDA, ANGOLA,
AFRICA, May 21st, 1889.

I am preparing to embark to-night on the Coanza River steamer *Serpa Pinto*, for 240 miles inland. This reminds me of a more elaborate preparation made four years ago yesterday, to go by this same steamer on my first trip up the Coanza. I then selected, from our large party quartered at Loanda, a small party to go with me to pioneer the path and open stations on which to settle our people. Those accompanying me were W. R. Summers, M.D., Joseph Wilks, Wm. H. Mead, Wm. P. Dodson, C. Murray McLean, and Henry Kelly, a Liberian native.

I called to say good-bye to the Governor-General of the three Portuguese Provinces on this coast. He had visited us two or three times, and saw our people. On the occasion referred to, he said: "I don't feel willing to allow our women and children to go into the interior. I want you, instead, to settle them in Mossamedes, 400 miles south. That is almost the same as European climate, and a healthy country." Then he brought some photographic takings of a variety of persons, including many children, in Mossamedes, to convince me of the healthfulness of that more southerly climate in which our families could live and prosper. "But," said he, "if you take them into the interior of Angola, they will all take fever and die." He then gave me an account of three different attempts of the Government to plant a colony at Pungo Andongo, and two other centres, "but all came to grief—most of them died, and the remaining were scattered."

I replied, "Your Excellency, I gratefully appreciate your kind forethought on behalf of my people, but we are booked for the Tushilange (or Bushilange) Country, more than a thousand miles inland. Planting mission stations in Angola is an incident growing out of the kindness of Your Excellency, inviting us to select suitable sites and settle in your best centres of population; and our consent to honor the generous offer of Y. E., and make our stations here as useful as possible, was not to hinder but to help, as way stations for our advance into the far interior."

"Are you going into the interior of Angola yourself?"

"Yes, Y. E., I expect to start to-morrow with a small pioneer party to select and open stations in which to settle my workers, and especially the families."

The Governor expressed sorrow for the women and children, but made no further objection to our going at our own risk.

On the 20th of May, 1885, I and my little party, with supplies, took passage on the *Serpa Pinto*.

(1) In St. Paul de Loanda, our first station, I left in charge Heli Chatelain and C. A. Ratcliff.

It then had a population of 10,000, three-fourths or more of whom are aboriginal natives. It now contains 16,000. The railroad, commenced two years ago and completed interior nearly one hundred miles, accounts mainly for the increase in population and business activity.

(2) Next in geographical order is Dondo, a town of 5,000 population, at the head of steamboat navigation on the Coanza River, about 240 miles from Loanda by steamer route. There I stationed C. L. Davenport and Mary Myers, M.D., his noble wife.

(3) Nhanguepepo, fifty-seven miles by caravan trail from Dondo. I made that a receiving station, high and healthy, in which to train our children, and newly arriving missionary apprentices in the languages of the country, and in effective methods of missionary work in this most difficult field.

I stationed at Nhanguepepo Amos E. Withey (whom also I appointed Superintendent of our Angola Mission Stations), his wife, Mrs. Irene F. Withey, their son Herbert, 12 years old, and his three sisters, younger than himself, Stella, Flossie and Lottie; also, Wm. H. Mead, Minnie his wife, and their six children, Nellie, Edna, John, Sam, Willie and Julia; also, Wm. P. Dodson and Carl Rudolph.

(4) Pungo Andongo, nearly forty miles

interior. There I stationed Joseph Wilks, wife and daughter Agnes, and Henry Kelly, the Vey native from Liberia, a very superior young man of God.

(5) Malange, about sixty miles farther in from Pungo Andongo. Here I stationed Samuel J. Mead, Ardella his wife, Bertha his niece, C. M. Gordon, Levi Johnson, and Wm. R. Summers, M.D.

The whole number who came with me from America to St. Paul de Loanda were eighteen men, seven women and sixteen children, besides three adults and one child, whom I had stationed at Mayumba, about two days by steamer north-west of Congo, before reaching Loanda. We had a total of forty-one for Angola, but of these three men, two women and four children returned directly to America, and one young man died before we went into the interior, so the number stationed in Angola were fourteen men, five women and twelve children.

THIRTY-ONE ANGOLA PIONEERS.

The predictions of death to all the women and children, and most of the men within three months, and the anathemas poured on me for such cruelty, rang in our ears from Liverpool to London, and soon after our arrival it was published in the daily papers throughout Portugal and England that half of my people were dead, and the remainder begging subsistence from resident people.

Now, let us see what became of the thirty-one pioneers. Levi Johnson, without entering into the work, returned to America on account of ill-health and discouragement.

After two years of successful work, C. A. Ratcliff, having meantime been united in marriage with a newly-arrived missionary, returned to America on account of the illness of his wife, and joined the Maine Conference.

After three successful years of preparatory work, C. L. Davenport, J. Wilks, wife and daughter, left Africa in good health and returned to America, and resumed work in the Conferences to which they formerly belonged.

Heli Chatelain, during his three years of work among us, mastered the Portuguese and Kimbunda languages, and prepared a primer and grammar, and a translation of the Gospel by John, and with my consent went home to put them through the press.

C. M. McLean, after four years of faithful work, embarked for home since my return, much against his inclination, on account of his sick wife, to whom he has been united for about a year.

The Death Roll.—After two years of ac-

tive service, Miss Nellie Mead, a native-born musician, an earnest Christian, and her mother's mainstay in the care of her large family, died in the Lord, at the age of 16. She was soon followed to her angel home by Edna, her sister, next in years, usefulness and ripeness.

After three years of hard service in Africa, Wm. R. Summers, M.D., died at his station in Luluaburg, in the Tushilange Country, and, near the same time, Mrs. Mary Myr s Davenport, M.D., died at her post in Dondo.

So that of the doomed thirty-one men, women and children, who dared to go with me into Africa, those two children and those two eminent physicians are the only ones who have died up to this day. Glory to God!

Dear Henry Kelly, our Vey tribe boy, from Liberia, died in his first year at Pungo Andongo, from small-pox.

Thus, by death and removals, our pioneer force at the front has been reduced to eighteen. These have, in a good degree, mastered the Portuguese and Umbunda languages, and have thus procured the keys that may be used to unlock the understanding of more than a million of people in South Central Africa. Our children excel in the acquisition of languages, and as faithful witnesses are being used already to enlighten the dark minds of the native people. Mrs. Minnie Mead has given another boy to our mission, and calls him Taylor Withey.

The most of these pioneers are emphatic in teaching the doctrine and testifying to the experience of holiness through the cleansing blood of Jesus, applied by the Holy Sanctifier, and are thus completely united to God and to each other in the bonds of perfect love, and are hence stronger than a thousand "with strifes and divisions among them." Their stations are, in the main, self-supporting. In my tour of inspection, which I commence to-morrow, I will be able to report accurate details of the work all along the line.

Bro. Dodson and I called on the new Governor-General to-day. He received us cordially; he addressed us in the Portuguese language, and Bro. Dodson was entirely at ease in entertaining His Excellency, answering and asking many questions, covering a variety of subjects. His Excellency inquired if we were encouraged with the results of our four years' work in Angola. We replied that we had been subject to many discouragements, but were not in the least discouraged. We expected from the time we commenced,

that years of preparatory work—drilling, blasting, grading and track-laying, would be required before we could run our trains, or see results at all commensurate with our outlay of time, toil and money.

His Excellency assured us of his good-will and co-operation. He said he would visit us on my return from the interior.—*Wm. Taylor, in "African News."*

IS THIS ALL?

BY H. BONAR.

Sometimes I catch sweet glimpses of His face,

But that is all.

Sometimes He looks on me and seems to smile,

But that is all.

Sometimes I think I hear His loving voice
Upon me call.

And is this all He meant when thus He spoke,

"Come unto Me?"

Is there no deeper, more enduring rest
In Him for thee?

Is there no steadier light for thee in Him?

Oh, come and see!

Oh, come and see! Oh, look, and look again!

All shall be right;

Oh, taste His love, and see that it is good,
Thou child of night!

Oh, trust thou, trust thou in His grace and power!

Then all is bright.

Nay, do not wrong Him by thy heavy thoughts,

But love His love.

Do thou full justice to His tenderness,

His mercy prove;

Take Him for what He is, oh, take Him all,
And look above!

Then shall thy tossing soul find anchorage
And steadfast peace:

Thy love shall rest in His; thy weary doubts

Forever cease;

Thy heart shall find in Him, and in His grace,

Its rest and bliss.

Christ and His love shall be thy blessed all
For evermore!

Christ and His light shall shine on all thy ways,

Christ evermore!

Christ and His peace shall keep thy troubled soul

For evermore!

BISHOP TAYLOR.

PREACHING TO ONE MAN.

On Sabbath, the 2nd inst., I was late in rising from bed, just off a journey; indeed, I wished, at any rate, to spend part of the day in Sabbath rest in that way. But, I was going to say, as I lay in bed, a blind man, whom I met here four years ago, came to see me. He is a native of Dondo, and learned there to read and write in Portuguese, and speaks that language as well as his own Kimbundu, but for years he has been blind, and lives alone in a hut not far from our house. His name is Esessah. He expressed great pleasure in meeting me again, and Brother Rudolph gave him a seat by my bedside, and sat down near him. After the compliments of the occasion I said to myself, "This is my chance for Sunday morning preaching, which has been the habit of my life for the last forty-seven years. If the Holy Spirit will use me this morning we can get this poor man saved. He has groped in the dark a long time; to walk in the light for the remaining time of his pilgrimage, and leap into the joyous brightness of eternal day, will be a blessed gain for this poor man." So I said, "Brother Rudolph, I want to preach to this man, and have you put it in plain Portuguese or Kimbundu." Brother Carl is perfect in love to God and man, and his whole soul and life are devoted to such work, and he is well up in those languages. So I gave him my *Gospel Short Cut* to the mind, conscience and heart of the heathen. The Spirit of God put divine electric fire into it, which broke us down with weeping again and again. At the close of the discourse the three of us went on our knees. I was led to pray that the Divine Spirit would make his repentance so deep and expressive, and his conversion to God so clear and distinctive, as to leave no ground for doubt in his mind nor ours, and which would give point and force to his testimony to his heathen neighbors. So I and Carl led in prayer, then the blind heathen broke out in audible prayer, and wept, prayed and wept, till finally he submitted to treatment and received the Lord Jesus, the Great Physician, and was straightway pardoned and healed, and gave a clear testimony to the facts in this case.

ANOTHER SABBATH—A CHURCH ORGANIZED.

On Sabbath, June 5th, I preached here at 5 p.m. to over fifty heathen; Carl inter-

preted. Esessah, the blind man, who was so clearly saved last Sunday, gave his experience and an earnest exhortation to the people to turn to God and receive Jesus. For the first time in Angola we opened the door for organizing a native Methodist Episcopal Church. We explained everything as plainly as we could. Carl got Esessah to explain the baptismal covenant with God as we explained it to him yesterday, and he did it with marvellous fluency. The man will at once be a power in this community as a witness worker for Jesus. He and seven of our converted boys have joined our church on probation. Hallelujah!

EARLY RISING.

Thus Mr. Wesley "took time by the forelock," to great advantage every day.

Over four years ago, in Loanda, I and our people, who were not sick, got out of bed at 6 a.m., at the call of Willie Mead's cornet.

We had family worship at 5.30, and first meal for the day at 6.

From what I can learn here, the habit of early rising is kept up in all our Angola stations.

Brother Rudolph has an alarm clock that signals 4.30 a.m., and immediately I hear the scratch of a match, see the lighted candle, and in a few moments he is taking a cold bath, and, quickly dried and dressed, he sits quietly for half an hour and reads the Scriptures. Then he rouses up eight or nine native boys, some of them in their teens, others under, and devotes about an hour in teaching them from the Word of God, and asking them questions on what they understand, and what they prove to be true in their own experience. Then they kneel down for prayer. He leads, and they all in turn follow.

Their prayers are very simple, but often very expressive.

One, for example, with vehement earnestness, cried out, "O Jesus, I am hungry for love. Oh, I am very hungry for love from You. I have room for You, O Jesus. Come in, come in, and live in my heart. O Jesus, wash my heart, and make it clean. Make it whiter than snow. O Jesus, bless our missionaries, bless my father and mother, bless my brothers and sisters. O Jesus, I love you; I receive you; I believe in you. Glory to God! Glory to God! Amen!"

I noticed his utterances as I kneeled near, and wept and thanked God to hear so many thus talking to the King, who were in utter heathenism when I was here last. Under

Brother Carl's teaching they receive and trust Jesus hourly for a clean heart, and he believes many experience it, and exemplify it. Why not? If it is needful in a Christian country to be made clean, and kept clean, by a continuous application of "the blood of Jesus Christ," which "cleanseth us from all sin," it cannot be less needful in a heathen land like this. The supply is as exhaustless as the ocean, and as free as the air, and is as available by submitting to God and receiving Jesus, with no respect of persons; so I see no reason for putting these poor fellows on short allowance. As they don't know much about philosophy, it is better not to burden their brains with philosophical disquisitions on mysterious laws of spiritual digestion, assimilation and growth. Let them "eat" and "drink freely," and the nutriment divine will find its channels, and manifest its effects by the operation of the Holy Spirit.—*African News.*

THE CONFESSION OF FAITH IN THE ESTABLISHED CHURCH OF SCOTLAND.

At the late General Assembly of the "Kirk" of Scotland, the formula which all ministers have to sign on ordination was considerably relaxed. Henceforth a general approbation of the Confession of Faith will be expected, but no special assent to any of its particular doctrines; while, still further, a distinction is now made between the substance of that Confession, which is to be approved, and the details, which can be rejected at the discretion of each. This convenient arrangement ought surely to involve no practical bondage to even the most sensitive of consciences.

Upon this modification being carried, which it was by a majority of ninety, Principal Cunningham congratulated himself and his brethren on what had been done, and declared that now they would be able to "look people in the face like honest men."

JOHN WESLEY, while preaching from a curbstone, had a pail of chamber slop thrown over him. He wiped off what he could with his handkerchief, and said: "God will visit this house, or I am not His servant." In one year's time death, insanity or other dire judgments had fallen upon every member of that household.

THE UNOPENED LETTER.

Mr. Scroggie relates: "I heard only lately of a poor lad who, getting among fast companions, began to go to the theatre. Having once begun he felt he must keep it up. He could not afford it, but in order to pander to his evil desire he took some money from his master's till; then fearing he would be found out, he ran off and joined the army, and soon, to the distress of his widowed mother, he was in India. His mother wrote to him regularly, filling her letters with good advice and motherly love. This so annoyed her son, that at length he wrote telling her that as there was nothing but religion in her letters he would not open them, and when the next letter came it was tossed unopened into his box. Some time afterwards he was attacked by fever and brought very low. A Christian comrade sat down by the sick man's bed, and opened his Bible began to read. His sick comrade interrupted him, saying, 'Oh, if you want to read, just get my mother's letter out of my box.' He got it, and the first words it contained were to the effect that she had saved enough money to buy his discharge, and inclosed was an order for the money. When he heard this the poor soldier exclaimed: 'Is it true? Is the money there?' Being told it was, he exclaimed, 'If I had only known I might have been in Scotland now, instead of lying here dying of the fever. Oh! if I had but known!' Like that mother's letter, the Bible is lying neglected in many a house, and those who might learn from it that Christ has purchased their discharge from sin and Satan, remain in bondage, unconscious of the blessing within their reach."—*Selected.*

ACCEPTING AN INVITATION.—During a religious awakening in a factory village in New England, a foreman was awakened, but could not find peace. His superior sent him a letter requesting him to call at six o'clock. He came promptly. "I see you believe me," said his master. The foreman assented. "Well, see—here is another letter sending for you by one equally in earnest," said the master, holding up a slip of paper with some texts of Scripture written on it. He took the paper and began to read, slowly, "Come—unto—Me—all—ye—that—labor," etc. His lip quivered, his eyes filled with tears; then he stood for a few moments, not knowing what to do. At length he inquired, "Am I just to believe that in the same way I believed your letter?" "Just in the same way," rejoined the master.—*Sel.*

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