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*Wm. W. T. Tinsley*

*Wm. W. T. Tinsley*

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# Expositor



# HOLINESS



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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.

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

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

Brockton Methodist Church, Friday evening.

Every Thursday, at 8 p.m., at the residence of Bro. Holyoake, 263 Church Street.

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

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

Every Monday, at 8 p.m., at Queen St. Church.

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

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

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

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

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

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

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

## THE SO-CALLED "GALT HERESY CASE."

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

THE

# Expositor of Holiness

VOL. IX.

FEBRUARY, 1891.

No. 8.

## AM I MY BROTHER'S KEEPER?

GENESIS IV. 9.

“So then every one of us shall give an account of himself to God.”—ROM. xiv. 12.

It is not for me to govern,  
Nor his conscience to control;  
He alone to God can answer  
For the actions of his soul:  
I can only point him upward,  
Sorrow with him should he fall;  
I can take him to the Saviour,  
In my pleadings—that is all.

I can light his darkened pathway  
Mid the clouds of doubt that come,  
With my own faith pointing upward  
To the joy and peace of home:  
I can warn him in temptation  
That he may not blindly fall;  
Mine it is not to control him;  
I can warn him—that is all.

For I know he must be guided  
By a mightier hand than mine,  
Taught and comforted and strengthened  
By the power of Love divine;  
I can cheer him when he's lonely,  
Walking where the shadows fall;  
I can love and cheer him only,  
Love and counsel—that is all.

Mine to counsel, not to govern,  
To advise, but not control;  
In the judgment each one standeth  
In the reckoning with his soul;  
I am not my brother's keeper,  
And before the Judge of all  
I must answer for my own soul,  
My own actions—that is all.

I may love and cheer my brother,  
Watching over him for good;  
We may each one help the other,  
That our lives be as they should;

But we need that God should keep us  
From the sorrows that appal,  
I can never keep my brother,  
I can help him—that is all.

—Sel.

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

This is a large question, and cannot be satisfactorily considered in one article. There has been a good deal of flippant writing on the subject, generally ending with much lecturing of professors of holiness concerning humility and lack of teachableness, but the element of common sense is generally absent from said articles.

In every other department of teaching, knowledge of the subject taught is strictly required on the part of the would-be teacher. Who would not be provoked to merriment at the proposal of a man who had never studied classics to teach the Greek language! In the management of all our public schools no stone is left unturned to discover the preparedness of all teachers for their work—by being themselves conversant with the subjects they undertake to teach, and that would-be teacher who is discovered to be wanting is debarred from exercising his talent in all properly supervised school-rooms. This is all now so generally accepted amongst Protestants that we need offer no proof.

But why, we ask, should all this be changed in the Christian Church? A man discovers by reading his Bible that if a sinner comes to Christ in confession and consecration he will be forgiven and accepted as a follower of the Saviour. Certainly he is now competent to pro-

claim this fact; but unless he tests the matter personally his teaching power stops short at this point. It must be impossible for him to teach anything concerning the experience of the fact, or adapt himself in teaching power to the needs of one who has entered into the experience. Such an one is as much beyond his reach as a teacher as the Greek student is beyond the teacher who has never studied that language; nay, more so.

So, too, of walking in the Spirit. Any teacher of religion who is sufficiently conversant with his Bible can formulate a creed concerning this thing, if it be only the bare statement of the fact as a Bible truth. But unless he actually walks in the Spirit himself, it is utterly beyond his power to teach him who does. Would not the contrary statement be as absurd as the other cases considered? All Christian teachers, then, who only can talk *about* Pentecost, clearly are incompetent to instruct those who know it as an experience.

Granted their power of instruction in many, yea, all other directions, still it is axiomatic that concerning the experience of Pentecost and continued walk in the Spirit, they cannot be teachers, from the necessities of the case. It matters not, then, how teachable the subject they may have to deal with, or how anxious themselves to teach, the attitude of the pupil cannot in the least degree change these facts, nor yet can the assumptions or voluntary humility of the would-be teacher affect the situation in the slightest. A man cannot impart knowledge to another beyond what he personally knows.

We expect in the course of time to see much priestly pretension and bluster exhibited over this inexorable fact, but it will affect the fact about as much as the anathemas of the Pope affected the fact of the earth revolving around the sun.

A great deal of sentimental nonsense has been written about the duties of professors of holiness towards pastors and teachers who either opposed or taught the impossibility of living a holy life, the undisguised object of all which was to urge men and women to admit the impossible, or act out a lie.

What is necessary for the present times is to get down to hard common sense in this as well as in other matters, and we maintain that it is impossible to touch bottom in the ordinary exercise of our judgment unless every vestige of transcendental trash is flung out upon the rubbish heap.

But will not, say some timorous souls, the bringing out this truth tend to undermine the authority of the pulpit, and breed lawlessness and want of respect in the pew? Well, all we have to say concerning such fears is, that if respect for the pulpit is built on a falsehood, the sooner it is destroyed the better. Any pulpit which is not founded on truth is not founded on Christ, the embodiment of truth, and therefore is not the *Christian* pulpit.

But we also maintain that healthy, common-sensed views entertained here are best for all concerned. The man who occupies a pulpit, and can give the voucher of examining boards as to his mental power and discipline is clearly capable, other things being equal, to teach concerning the letter of the Bible and Bible truth, and as such is valuable, and saint and sinner can gain positive advantage from his superior literary acquirements. If along with these acquired gifts he possesses eloquence and unction, he becomes still more desirable as a teacher.

Again, if his Church vouches for his experience of converting grace, we have the right to expect that he can be helpful both to saint and sinner concerning this thing. And, moreover, according to his growth along this line of development, so can he be a teacher of the deep things of God. But if he has failed to advance, if his experience is confined to this starting point, then, of course, his powers of teaching are limited to this his experience; much more if he has gone back, is back-slidden in heart or life, is he circumscribed in his teaching powers. And will not, we ask, those who have need of teaching beyond this point of experience realize that he is unfurnished for this work? What priestly arrogance on his part can conceal the fact, or what church or denominational ordinances can supplement his lack, or trick an honest

hearer into believing a self-evident untruth?

Now, if a minister publicly takes the place of a seeker of the Pentecostal experience, much more if he publicly denies the possibility of living such a life, is it not a self-evident truth that he cannot possibly teach one that has that experience, concerning Pentecost and its concomitants? Must not this be accepted by all as an indisputable fact?

But, as above admitted, this does not destroy his power as a teacher in many directions. Hence it follows that he may have his place as a teacher, and that often a very large place, in the life and discipline of one who has positive experience in Pentecostal truth. What that place is we will examine more in detail in another article.

### "LEAD, KINDLY LIGHT."

LEAD, Kindly Light, amid the encircling gloom,

Lead Thou me on.

The night is dark, and I am far from home;

Lead Thou me on.

Keep Thou my feet; I do not ask to see

The distant scene; one step enough for me.

I was not ever thus, nor prayed that Thou  
Shouldst lead me on;

I loved to choose and see my path; but now

Lead Thou me on.

I loved the garish day, and, spite of fears,  
Pride ruled my will: remember not past  
years.

So long Thy power hath blessed me, sure it  
still

Will lead me on

O'er moor and fen, o'er crag and torrent, till

The night is gone,

And with the morn those angel faces smile  
Which I have loved long since, and lost  
awhile.

Meanwhile, along the narrow rugged path

Thyself hast trod,

Lead, Saviour, lead me home in childlike  
faith

Home to my God,

To rest forever after earthly strife

In the calm light of everlasting life.

There is a mournfully sad history connected with these lines. They were

written, as most of our readers know, by the late Cardinal Newman during the period in his life when unchained from his early moorings he had venturesomely set out in quest of better anchorage. In this hymn he seems to make his appeal to God to lead him aright, and yet, apparently in answer to his importunate pleading, he was led into the Church of Rome.

Several questions start at this point. Did he sincerely and honestly follow this "kindly light?" Was he led by this guide into the bosom of Rome? If not, how account for the result? Certainly the wording of this hymn seems to tell of a sincere soul anxious above all things to discover and follow the right path at all costs. But he is a very careless observer of mankind who judges of man by his written creed, whether expressed in prose or rhyme. Even aspirations, however real, by no means index the character of a man. Even if this lyric did truly voice his aspirations and prayer at the time it was written, this does not destroy the possibility of those aspirations being short-lived.

It is quite possible that, when in answer to this prayer, the true way of the cross was brought to his consciousness, he shrank back from its exactions and refused to walk therein, imitating thereby the action of the young nobleman who came to Christ with equally strong aspirations, but who, although grieved, refused to comply with the conditions of true discipleship when made known to him.

Multitudes there are who have come to Christ with this prayer of aspiration on their lips, if not in their hearts, but who have shrunk back from the way of life as soon as it was made known to them. And why? Not always because of the possible physical torture, or material deprivations apparently presented. Such a man as Newman, we are inclined to think, would not be deterred by these things. But we are inclined to think that when brought face to face with such a faith as Abraham was required to exhibit, that here would be his greatest terror and his almost certain retreat.

The simple fact that he found rest of soul in implicit faith in the infallibility

of a man, speaks eloquently to us that his search was not after the unseen, but after some *tangible* object of faith. The *kindly light* by whomsoever appealed to leads to a risen and ascended Christ, who has become the "Lo, I am with you alway." But there is, there must be, always the unseen, the intangible in connection with His presence and guidance. So soon as this presence in the thought of man crystallizes into any substance—be it a man, as the Pope, or a group of men, as a Council or Church, or even into the Bible, as rules and regulations founded upon its presumed teachings—immediately he ceases to follow the heavenly light and accepts a rival guide. That is, he has given up the battle of faith, a conquered man, and has commenced to follow his own fancy, or become the dupe of another's teaching.

But who can penetrate the inner heart history of this man, and tell when the critical moment was passed and the inevitable defeat sustained? There is no part of a man's history he will more carefully hide from the gaze of the world than this; nay, he will seldom, very seldom, permit himself to speak or think of it; indeed, in most instances, he will persuade himself that no such momentous event occurred in his life. It is only those who fight the good fight of faith to a successful issue who are heard from concerning this thing.

When Abraham fought this faith-battle he gained no such a result as did Cardinal Newman; for he went out into the unknown, with nothing but the *kindly light* as his companion and guide till death. It led him to no faith in a tangible something in the form of an infallible man, a divine, visible Church, a deified book or set of laws. He simply traversed the earth, as walking with the invisible One, and because of this became the father of the faithful. Not, we add, the father of the creedist, whether his creed takes in a Pope, or apostolic succession, or the most elaborately prepared doctrines and rules of life beneath the moon.

And here we call attention to the sad fact that this ignoble flight from the faith-battle is witnessed in many who do not take refuge in the bosom of the

Papacy, for it is seen when men who begin in the Spirit try to be made perfect in the flesh, no matter what personates flesh in the momentous contest. In the case of the Galatians, the battle was between the Spirit, and times and seasons as the tangible something on which to base faith. In these modern times there is an infinite variety of objects which represent flesh in this warfare, many of which we have above named; and it matters not, so far as practical results are concerned, which is selected. He who substitutes one or more of them for the Spirit courts defeat, and simply illustrates, in a minor degree, the mighty spiritual conflict which voiced itself in this weird refrain, and then died out in the soulless dungeons of the great rival of the Holy Ghost.

Reader, have you never yet been brought face to face with this inevitable spiritual conflict? Have you never peered out into the illimitable, and yearned to be led aright through its labyrinths? And whilst occupied have you not realized in your inmost soul the call to trust everything to the unseen One, and to have absolute faith in Him, whether thought of as *the Kindly Light*, the great Unknown, the revealed Father, Jesus the revealer, or the Holy Spirit, the sent of the Father and Son? True it is that it is a grander act of faith to trust yourself absolutely to this unseen One than to creeds or doctrines or human dogmatists; but to yield unconditionally to the one is victory sublime, is life everlasting, whilst to take refuge in the other is to stay outside the kingdom of heaven, is defeat, is spiritual death.

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### EXPOSITION.

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"Doth the spirit which He made to dwell in us long unto envying?"—JAMES IV. 5.

One of the marginal translations is, "That spirit which He made to dwell in us yearneth for us even unto jealous envy." The old version has it rendered, "The spirit that dwelleth in us lusteth to envy." When the different renderings are compared it is not difficult to get at the meaning of the writer. It evidently

refers to the fact that the Holy Spirit in all His work with the believer is absorbed in that work as if He had nothing else to do but to look after the interests of the individual with whom He abides, and as a consequence, He requires like absorbing devotion to Himself by the object of His solicitude.

The whole expression is one which might easily be made by one familiar with the promises of Jesus concerning the Comforter, when He should take up His abode in the believer's heart. It is here taught that the heart union between the two is, or should be, like that friendship or love which is the foundation of jealousy when there is the slightest real or apparent lessening of them. In short, it teaches the sublime truth that the Pentecostal life is a walk in the Spirit in such momentary unity as to be only faintly typified by the deepest possible human friendship or love.

The desires of the Holy Spirit towards us is for a friendship so complete and absorbing that both parties, so to speak, are above suspicion in the eyes of each other. Reader, does this characterize your walk in the Spirit?

#### "THIS IS MY BODY" APPEARS AS A LITERAL FACT WHEN PENTECOST HAS COME.

We are well aware that the above heading will startle some, and tend to confirm the fear expressed by many concerning the whereunto of this movement. But to those who have received and retained their Pentecost it simply appeals to a fact realized in their experience. A fact which no language can explain to those who do not walk in the Spirit, and which, when emphasized, as it was by Jesus Himself, will ever tend to cause murmuring amongst the decidedly worldly, and a stampede amongst the half-hearted.

It is true that advantage is taken of just such mysteries to build upon them all sorts of falsehoods, by appealing, through them, to the superstitions which exist naturally in the human heart. But for these sad results we are not responsible when imitating our Master in

the use of His deliberate words. Rome built her ponderous idolatry of *the host* upon these words. And Protestantism, in its protest against this monstrous perversion, rushed to the opposite extreme in eliminating all possible realism from these words of Christ. And when this last teaching had expended its force somewhat there appeared, and still appear, many fantastic claimants to being the true expositors of this "mystery which is Christ in us." Need we allude to the doctrine of consubstantiation, and the varieties of doctrines which make them the complement of baptismal regeneration, or to the more modern devices connected with the divine healing movement, where it is presumed that the *flesh* of him who realizes the Christ in us experience is different from ordinary flesh, and ceases to be wholesome food for microbes and bacilli? These efforts to materialize the words of Jesus will go on, and men, who refuse to obey the Spirit as an abiding teacher, will ever be the lawful prey of doctrines, no matter with what selfish design they are preached, or how absurd in their make-up.

But, in wonderment it is asked, do we not join the ranks of expounders in an effort to give to the astonished world the *true* meaning of these puzzling words of Christ? No, we do not. On the contrary we affirm, with Paul, that they can only be spiritually discerned, that is, can only be known as an experience, and therefore that descriptions which undertake to materialize them, either in fact or indirectly in results, must of necessity be false and prove the speaker to be unacquainted with the subject as a personal experience. Even when *Christ in us* is presumed to make the slightest material change in the body in its susceptibility towards disease, ignorance concerning the whole matter is evinced. Jesus Himself said, "The flesh profiteth nothing, the words that I have spoken unto you are spirit and are life."

What, then, have we to offer concerning this Gospel mystery, a mystery around which the intensest thought has circled and the fiercest theological battles have raged? We reply, absolutely nothing which can be accepted intellectu-



ally or really by the *unspiritual*. And by the unspiritual we, of course, mean those, whether infidels, *orthodox* Christians or professed *holiness* people who do not obey the Spirit every moment as the only ultimate guide and teacher. And even to all, including the spiritual, we have only personal testimony to offer, nothing of a teaching or enlightening nature to call attention to. Hence, to all our testimony is that since we abandoned ourselves to walk absolutely in the Spirit these and kindred words of Christ, whilst they continue to be *spiritual*, are also real. We do eat of His flesh and partake of His nature and really live His life on earth. For as He was, so are we in the world. And further, we also know that, as Jesus said, he who has not an experience which absolutely tallies with this hath not eternal life.

Is there transcendentalism in all this? Well, we submit that one of the elements of such mysticism, and that the chief one, is absent, for, unlike all such cloud-land deliverances, we can state the whole subject clearly and logically; thus, a man can accept the Holy Ghost, this moment, in the Pentecostal sense, that is, to be taught, led and empowered by Him every consecutive moment of his life from this moment on. When he does so act, then he is a spiritual man, and knows for himself as an experience the things whereof we affirm; whilst, on the contrary, he who does not so accept the Holy Ghost is not a spiritual man, and hence cannot possibly know these things as an experience, and must, therefore, be in darkness concerning the whole matter, whatever may be his acquirements in other directions.

#### OTTERVILLE CONVENTION.

This Association Convention will commence at 7.30 p.m., on Tuesday, the 17th of March, and will be continued the three following days.

A cordial invitation is tendered to all lovers of the truth. Parties who expect to be present should communicate as soon as convenient with H. A. Titus, Otterville, so as to facilitate the business of billeting.

#### EXPOSITION.

“Now if there was perfection through the Levitical priesthood (for under it hath the people received the law), what further need was there that another priest should arise after the order of Melchizedek and not be reckoned after the order of Aaron?”—HEB. vii. 11.

We draw attention to the fact that the *perfection* here talked of, whilst made possible under this dispensation, was not attainable under the former ones. Hence, in all definitions of Christian perfection, this contrast should be made apparent. A perfection which includes that of Moses, David or Isaiah cannot, according to distinct New Testament statement, be *Christian* perfection.

Let this fact be borne in mind, and it will facilitate greatly the task of reducing the tangled nomenclature now in vogue to something like order, and render it more easily intelligible. This canon of criticism applied to the various expressions used to denote Christian perfection would at once rule out *cleansing*, *cleansing from inbred sin*, *sanctification*, *entire sanctification*, *holiness* and *perfect love*, as utterly inadequate for the purpose. For these all as accurately describe the perfection of Isaiah as of Paul. By no ingenuity can any one of these expressions be shown to be exclusively descriptive of the saints of this dispensation. Indeed, we have yet to see the first attempt made by any writer to confine one of them after this thought.

It follows, then, that when any or all these above-named expressions are used they can only, if used legitimately, refer to a religious character which was possible to all the saints of God under all the dispensations.

What then is the distinctive characteristic of this dispensation? It is found exclusively in Pentecost and its concomitants. And hence, they who have not received and retained their personal Pentecost, cannot witness to *Christian* perfection, however they may harmonize with the rapt experiences of Job or Daniel.

“Stop at once all parleying with God, yield to Him at once. The terms He offers are the possible to you.”

## HOW REASON AND COMMON SENSE ARE GIVEN UP FOR DIVINE GUIDANCE, AND HOW RETAINED.

Expressions made by some of those who were walking in the Spirit about giving up their reason and common sense have been seized on by critics, and the attempt made to awaken prejudice against the doctrine of divine guidance thereby. That it is a fact that said critics would have illustrated reason and common sense better by examining the subject more carefully before rushing into print or committing themselves as public teachers against the subject, will not lessen this army of opponents.

Now, we do not take up our pen to soften or explain away any of the utterances so busily criticised, for we affirm that he who would walk in the Spirit must surrender his reason and common sense in a manner more complete and thorough than either the expressions they criticise can be made to imply or than even these critics conceive of. The same principle of surrender which Jesus alludes to when He declares that He that saveth his life shall lose it, whilst he that loseth his life for His sake shall save it, is operative here. He that saveth his reason and common sense in his abandonment to the Holy Ghost as the sole ultimate guide of life loses them, and in losing them loses his ability to walk in the Spirit.

Abraham is a well-preserved example of this absolute loss of both. For when he obeyed the command to sacrifice Isaac he necessarily put both aside and staked his temporal and eternal destinies on the result. So when we give them up it is to face the possibility any day of being called to obey the Spirit under similar conditions as those in which Abraham was placed. We may be called to obey the Spirit when, without exception, the judgment of all in and out of the Church visible would condemn the act of obedience as unreasonable and foolish, and for the performance of which we ourselves could not appeal to connected argument, could only offer as an excuse the knowledge of God's will

realized in the inner chambers of the soul. Hence we cease not to proclaim it as the unmistakable teaching of Christ that in our consecration to Father, Son and Holy Ghost reason and common sense must be absolutely surrendered.

But this is only one-half of the truth, for, as the effect can never be separated from its cause, so the result of this perfect abandonment should never be left out in the consideration of this subject Jesus declared, concerning all things surrendered to Him, that there would be, as a necessary result or effect, an hundred-fold return in kind, coupled with life eternal. True it is that the natural man cannot take in this thought in all its vast meaning, for it can only be known as an experience and by experience, nevertheless it is literally true as a whole and in all its parts. Reason, we unhesitatingly affirm, is never at its best until after thus abandoned, and so with common sense. For they then receive their true complements, which are the Holy Spirit, and then and only then, become normal, *i.e.* what God intended them to be. Until this consummation is reached there is always about them the consciousness of imperfection. We mean by this an imperfection which we feel ought not to be. But so soon as perfected by this above-mentioned spiritual process, then that sense of imperfection has vanished, and perfect as your Father in heaven is perfect, has lost all its terrors and seems but a simple, accurate description of both.

## THERE CAN BE INTENSE WORLDLINESS WITH MUCH APPARENT PIETY.

We refer not now to those who weave piety into a cloak for the covering of ungodliness, or to those whose real lack of piety is easily seen, but to subtle forms of worldliness which escape the notice of most observers, and seem not even to attract the attention of the possessors. For worldliness is a thing of the heart, although when it is lodged there it must and will exhibit itself in outward forms, however difficult of tracing.

It can accompany all forms of Christian

work, and give a decided bias towards those parts of it which feed vanity, ambition, avarice, in short, any and every form of selfishness. It can claim right of way in all kinds of self-denial, and have its claim allowed. Indeed, it is quite possible to dress up a form of sainthood which is all worldliness, and yet have it command the admiration of one's self and the visible Church of God.

Jesus Christ taught this possibility distinctly and constantly. "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father which is in heaven," implies this fact. Indeed, if closely studied, it teaches the startling fact that every one who doeth not the will of God is out of this kingdom mentioned, no matter how persistent his claim to be in it.

It is evident that he that doeth the will of the Father cannot be worldly in any direction, for then it would be the will of God that we should exhibit such a spirit of worldliness. The fact is that the more Christ's teachings are scanned the more evident will it become to all that any and all who have to confess to failure in doing the good and acceptable and perfect will of God, in that act confess to worldliness in some of its forms.

### THE EXIGENCIES OF THE CREED.

What slaves men are to their creeds! Experiences must be made to harmonize with them at any cost. Here is an example which we clip from a Christian experience published in the pages of *Divine Life*—

"The only kind of temptation worthy of mentioning which I occasionally experience is ugly, even horrible thoughts. I class them with the "vain thoughts" of the Psalmist, which he says he "hates,"—and the "fiery darts" of the wicked, which St. Paul says, and which I have experienced, can only be quenched by the shield of faith. These thoughts in their cyclone track leave as debris no sins to be repented of, but transient seasons of grief and mourning, crying for the Comforter to heal.

In these sad seasons, which I suspect

are caused by inadvertent neglect of prayer and watchfulness, oh, how precious is the Saviour, the man that died for me—who Himself having been tempted, is able to succor them that are tempted—who was led of the Spirit into the wilderness to be tempted of the devil. Wonderful! Through Him these spiritual storms leave our spiritual sunlight and sky calmer and brighter than before, as the natural tornado purifies the elements of nature.

Dr. Lowery, I suggest that you give us in *Divine Life*, as soon as convenient, one of your perspicuous essays on "evil thoughts" in the experience of the wholly sanctified."

This party is giving an experience in harmony with the teaching that at sanctification original sin is taken out of the soul. But here is a troublesome fact, which looks very much as if the old Adam had not left his abode, and the party is puzzled to account for the uproar. It would be a simple matter to admit that there was something radically wrong here, and seek for a solution of the difficulty from the Great Teacher, who has been sent into the world for this very purpose. But this would destroy the creed, mayhap, and so the trouble is accepted as the inevitable and the appeal made to some human seer to calm the troubled soul.

See how this writer undertakes to sublime into the purity of heaven something which would be pronounced on in an ordinary sinner as real sin; because, forsooth, it occurs in a soul out of which it is presumed inbred sin has been expelled. "In these sad seasons, which, I suspect, are caused by inadvertent neglect of prayer and watchfulness." Here the admission is made that the commands of Christ and the apostle Paul are broken, but *inadvertently*. Christ said, "What I say unto you, I say to all, *Watch*." Paul says, "Pray without ceasing." This party, imitates the Pope and takes out a special indulgence for himself, and so is relieved from the necessity of perfect, continuous obedience to these commands. That is, because he has believed for cleansing from inbred sin, inadvertent disobedience is perfect obedience.

And yet it would seem that, after all, he is not quite sure of his conclusion, for some way he connects these *sad seasons* with these acts of disobedience, as a kind of punishment.

Thank God we have a salvation taught in the New Testament which needs no such questionable fixing up. Will the Saviour's description of joy in the Holy Ghost harmonize with such an experience, a joy which Jesus unhesitatingly said resembled His own. Jesus sorrowed, it is true, but where is the expression which connected it with an *inadvertent* breach of His Father's commands? I do always the will of Him that sent me, does not admit the possibility of any such inadvertence.

### EXPOSITION.

"Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and the that were entering ye hindered."—LUKE xi. 52.

"Woe unto you Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."—MATT. xxiii. 14.

"If the blind lead the blind, both shall fall into the ditch."—MATT. xv. 14.

Can one absolutely hinder another from entering *the kingdom of heaven*? This is a question most serious, and requires very close consideration ere an answer is given.

From the clearly revealed fact that at the great final judgment every one must answer for himself, and receive of good or ill according to his own individual conduct, the inference is absolute that no one can lay the blame of his condemnation on another, for then how could the judgment be done in righteousness?

And yet the above passages seem to give to one man full power to lock up the kingdom of heaven against another, and even implies that this locking-out process alone is responsible for the failure of the other to enter.

Now these two strong, most serious truths must harmonize in some way which does not destroy or even impair either. It must be that each one has untrammelled freedom of choice in deciding the tremendous question of eter-

nal destiny, and it must also be true that man may turn the key of knowledge upon others, *i.e.*, shut them out of the kingdom of heaven so that they who thus act are alone responsible for the others' failure to enter.

Moreover this paradox cannot be satisfactorily explained by admitting that one may lessen the chance of another's ultimate salvation. For then we could easily answer the question, "What more could I do to my vineyard that I have not done," to the confusion of the Almighty questioner.

In the first place, then, it must be true that every man is in a state of probation, and cannot be the subject of a huge injustice in being created. This must be alike true of savages, of semi-civilized heathen, and of those living under the varying shades of light in Christian lands. God will judge all according to some standard of right, recognized as right by the parties judged; and, we further remark, that this standard of right must have been recognized by them when living and performing the deeds concerning which judgment is instituted.

This being true, we are shut up to this further truth, *viz.*, that man in his power of influencing his brother man, whilst he cannot destroy his *probation*, may, and does decide as to whether it shall be that of a heathen or a Christian, and this is true of all the different degrees of knowledge or enlightenment between the two extremes—he has power to turn the key of *knowledge* upon his brother man.

For example, what is to hinder Christendom from doubling or quadrupling her efforts in bringing the knowledge of Bible truths to the heathen world this year. That she will not do so simply means that she will indirectly condemn many thousands to live without the slightest possibility of knowing Bible truths. But now, if those heathen, thus neglected, should suffer any pains and penalties therefor at the judgment, how could justice be vindicated in their condemnation? Also, how make a distinction between their case and the heathen of the days of Moses and the prophets, when there was no command to God's

people to take to them the Gospel? It must be manifest to all that God's attitude to the heathen to-day is exactly what it was in former dispensations. And yet, whilst this is true, it is also a fact that God hath absolutely committed to man the power to give or withhold the knowledge of the truth as it is in Jesus.

Notice, that whilst Luke calls that which is denied by the lawyers to the people *knowledge*, Matthew calls it the *kingdom of heaven*. This latter expression is the explanation of both, for Christ in His teachings has fully explained its meaning—it is the spiritual kingdom, of which Christ is the spiritual king and the Holy Ghost the only law-giver.

Christ, in the days of those whom He denounced, bade His followers preach, saying, the kingdom of heaven is at hand, and called on all to come unto Him to be instructed concerning it. But they, the Scribes and Pharisees, blocked up the way by building up walls of prejudice around Christ and His disciples. They not only spoke publicly against Christ and His teachings, but hastened to expel from their synagogues the first that showed signs of espousing His cause, thus emphasizing the fact of their distinct condemnation of the subject matter of Christ's teachings. This was simply using the great influence which they had gathered around themselves by their position in church and state, for the purpose of preventing men and women from giving the teachings of Christ an honest, impartial examination ere accepting or rejecting them.

It is quite conceivable that many sincere, pious people were restrained by the emphatic condemnation of Christ and His Gospel on the part of the magnates of the church, from listening to Christ Himself or gaining impartial testimony concerning Him, and so these rejected Him unheard. Even of those who heard Him, or gathered knowledge about Him, many, doubtless, were so hampered by His decided rejection by their rulers that prejudice, unconsciously to themselves, mayhap, really prevented them being impartial in their final judgment of His claims. That is, there were many more of the Jews who would have

become real followers of Christ, and would have joined with the apostles after Pentecost in spreading the knowledge of the kingdom in the world, but for the conduct of these Scribes and Pharisees.

But now the question arises, What of these people in their attitude to God? They were hindered from entering into the kingdom, just as men and women in heathen lands were. Is it not supposable, nay, certain, that they could, thus hindered, still live in all good conscience toward God, even when thus environed by impenetrable walls of prejudice? This is a delicate question to examine, but, all the same, it must needs be examined. We restate the question, that it and its answer may be clearly brought out. Was there any practical difference between those who were hindered by the Scribes and Pharisees and those who were hindered by living thousands of miles distant from Jerusalem? We take the position that really there was no difference, as far as the kingdom of God was concerned, although the hindering causes were so different.

Take a child to-day, and he can be as effectually shut out of the kingdom of Christ by being brought up in a Universalist, Jewish or Infidel family, right in the midst of Christendom, as much so as if brought up in the heart of China—men living in Christian lands have power still to shut up the kingdom of heaven against their fellow-men.

But if this thought be fully expanded it will lead to the startling fact that men and women to-day can be shut out of the kingdom of God by their fellow church members in any of the churches. We have frequently seen instances of this in our Christian work. Men and women who have gladly entered into this kingdom under the preaching of the Canada Holiness Association have testified that they had been so walled about by prejudice, the outcome of the condemnation of our work by the leading holiness teachers, that they were prevented from examining into it, and yet lived in all good conscience before God through being unconscious of being swayed by this prejudice—they honestly thought that it was right and God-hon-

oring for them to be prejudiced against a work which was denounced by men reputed so eminent for piety.

Now, it is a safe inference from all this that there are many to-day who are living in all good conscience towards God who are thus environed by prejudice so dense as to make them as far removed from the kingdom as if born and living in Tartary, and with most of them probably this wall will never be broken down. We may sadden over the contemplated fact, and even imitate our Master as He beheld the many in Jerusalem thus removed at an infinite distance from His ministry; but when the tears of the Son of man could not destroy this fact, well may we look on in mute despair over the *many*, and expect but the few to enter into the kingdom of heaven.

But there is real practical advantage gained by looking these facts squarely in the face, for unhealthy, impracticable expectations always lay the foundation of future discouragements. We suspect that for a few decades yet the description of the strait gate will be true to life, "few there be that find it." But our great Captain was not discouraged, although knowing these things; why should we be?

However, it is no small comfort to realize that other fact brought out, viz., that whilst men and women had in reputation for piety are responsible for hindering many who would otherwise enter in, these hindered ones simply, and only, are deprived of the increased blessings of the spiritual kingdom, they are still eligible, and we may presume possess all possible spiritual blessings of the inferior dispensations in which they are confined by the actions of others. The fact that they would enter the kingdom of the Holy Ghost, if not hindered by others, constitutes them lovers of truth, and as such they must secure the best possible advantages of their surroundings. We may and do grieve over their loss, but our indignation is confined to them alone who are responsible for their isolation and loss.

FEAR is incompatible with perfect love.

## THE GREAT UNKNOWN.

BY REV. G. HUGHES.

In these modern days of "advanced thought," so called, we hear much of "the unknown and the unknowable." Men of philosophic turn descend profoundly and eloquently upon this theme. Whether they speak or write to the profit of themselves or those to whom they make their communications, is a question that I care not now to attempt to answer.

There is, however, "a great unknown" in the Christian world of whom I propose to write. When Paul addressed the wise men of Athens on Mars Hill, finding there an altar with this inscription, "To the Unknown God," he sought to declare unto them the One whom they "ignorantly worshipped." Subsequently, in prosecuting his apostolic ministry, he had occasion to visit the city of Ephesus, and, finding there a company professing to be the disciples of Jesus, he proposed to them this question, "Have ye received the Holy Ghost since ye believed?" A most appropriate question, truly, proceeding from the apostle of the great spiritual dispensation to those who professed to be its subjects. And their answer to the question fully confirmed the propriety of the question. They said unto him, "We have not so much as heard whether there be any Holy Ghost." They had been baptized unto John's baptism, and, at best, were only outer-court worshippers in the kingdom of heaven. They needed further instruction and help, such as was graciously afforded by the visit of Paul. It was terrible for the Athenian philosophers to be enshrouded in the darkness which rested upon them on Mars Hill, but far more terrible for the avowed disciples of Jesus at Ephesus to be enveloped in such gloom as there encompassed them.

The roll of centuries has not yet folded up the clouds of spiritual darkness, even as respects the Christian Church. After this lapse of nearly nineteen hundred years, the whole body of Christ ought to be full of "heaven's own light," and to be pursuing her triumphal way among the nations in the fulness of Gospel glory. Such, however, is not the case. To thousands in the Church the Holy Ghost is to them, experimentally and practically, the great Unknown. Under these circumstances it becomes the imperative duty of all who have become acquainted with "the Comforter," and who know the power and the joy of His indwelling presence to make Him known.

Despite antagonism, criticism, and ridicule, the pentecostals must be entering the benighted circles of Zion, declaring unto them the blessed and adorable Comforter whom they know not. He must not be to the masses of Christendom the great Unknown. No! We would have Him introduced to each follower of Jesus, to be a personal and abiding guest. Oh, the bliss of such an introduction? Ye beloved ones, who know the unspeakable joy of this divine presence, speed ye, over the mountains and through the vales, to tell of the Comforter, the great Witness of Jesus, of whom the blessed Redeemer promised, "He shall testify to Me." The Jerusalem model of a New Testament Church is before us. Observe the order: First, a Church entirely purified and filled with the Holy Ghost. Second, a Church, under this divine anointing and empowerment, witnessing of Christ and His great salvation to the ends of the earth.

Let us rejoice that He who is now to so many "the great Unknown" need not be the great unknowable. This is the dispensation of the Holy Ghost. He holds the sceptre of the period. He is "the executive of the Godhead." He is in the Church and in the world to make prophecy into history, to fulfil the great purposes of the Messiah, to make His Church "all glorious within, and her clothing of wrought gold." Cry aloud, lift up your voice like a trumpet everywhere, and let the people understand that there is a Holy Ghost, a glorious divine Person to abide with them forever.—*Christian Standard*.

#### REMARKS.

Well done! say we. This really and truly looks like a return to apostolic nomenclature, and a desire to break away from the swaddling bands of modern substitutes. In only one sentence is the lingering look at the present retained. "First, a church entirely purified and filled with the Holy Ghost." No harm in a church being purified. But what about being purified and *then* filled. Apostolic language is directly the reverse; that is, in the only instance where the two thoughts are mentioned together.

But letting this pass, as possibly not proving that the cable which binds so many is not parted, we draw attention to another sentence which is either an inadvertence or tells its story of simply only writing *about* an experience, not

telling one. 'Under these circumstances it becomes the imperative duty of all who have become acquainted with *'the Comforter,'* and who know the power and joy of His indwelling presence, to make Him known." Jesus said, "Ye shall be my witnesses after that the Holy Ghost is come." Paul says, "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh." Fancy one traveller exhorting another in the same lightning express train to journey faster!

Hypercriticism, says one. Yes, just as Paul's inference was hypercriticism when he concluded that the Galatian Christians were fallen from grace because they had introduced into their Christian life the punctilious observance of times and seasons.

But do such little things indicate or determine such weighty questions? Listen. Ye are severed from Christ. "Ye who would be justified by the law; ye are fallen from grace." (Gal. v. 4.) Don't apply, says one. Well, that remains to be seen. Can we walk in the Spirit and not please Him in everything, including testimony? If so, then two can walk together and not be agreed. If then he who walks with God testifies to the glorious facts of the Spirit's presence, and the results of that presence, so as to measure up in all respects to the desires of God concerning testimony, is not an exhortation to such an one to testify still more tantamount to a call upon him to displease the Comforter? And further, is it not an implied accusation that testifying had not been attended to properly, which is, in reality, blaming the Spirit for being pleased with his testimony when He ought not to be?

Hence it is evident that if these words are intended to be a serious exhortation to those who are indwelt of the Spirit, and so walk in Him continually, they show clearly that the writer himself knows not as a personal experience what continuous walk in the Spirit is. If, however, the exhortation has not this serious import, but is simply an allusion to the fact that Spirit-baptized Christians are continually witnesses of this grace to all with whom they come in contact, and that thus the truth is propagated—of course, then it is only a sentence unwittingly obscure,

and, for aught we know, has its chief significance in being used as a text suitable for the purpose to which we have devoted it.

But outside of this experience the exhortation is in order, and we unite with this writer in exhorting all who study up this subject, even before they enter upon its experience, to write and preach *about* it, and so help to arouse a slumbering Church and world to its prime importance.

### WOODSTOCK CONVENTION.

Upwards of a score of delegates met the Woodstock friends at their recent convention, and united to do the work appointed unto us. The services were held in the Temperance Hall, a neat, parlor-like upper room, well suited to our purpose. One evening service was held in the elegant Y. M. C. A. rooms, owing to a prior engagement of the hall for that evening.

On Sabbath, Rev. T. S. Linscott, at the invitation of Rev. G. Kerby, preached in the new and beautiful Methodist Church, of which the latter is the pastor. As the delegates gathered at this service, it was virtually a part of the convention. In the afternoon at three o'clock, and in the evening of the same day, commencing at 8.30, services were also held, the last being the final gathering of the convention.

The congregations, although fully up to our expectations, were not large. None of the local pastors attended.

Such are the dry statistics of the convention; but who shall give the spiritual statistics, or describe their far-reaching results? One, who is not a member of the Association, but who attended nearly all the services, gave his opinion of the convention in the presence of some ministers of the town, to the effect that he had never before been present at a series of gatherings where it was evident that the Holy Ghost directly controlled all things from beginning to end, and that therefore, to him the convention illustrated Pentecostal times to a very marked degree.

This testimony was true, and as might

be expected, there was both liberty and power in all the meetings. Not only were seeds of eternal truth sown, but as many as were ordained to eternal life believed. Yes, we were permitted to see the definite seal of the Master stamped on our work in believers entering into full Pentecostal blessing.

Rev. Mr. Kennedy, who was with us and took part at the Brantford convention, was present at as many services as his shattered health would permit, and cheered us with his testimony and helpful ministry. Our brother is enduring a lengthened period of mysterious affliction, but we doubt not all will be made plain in due time; and we should not be surprised if it means preparation for still better work for the Master.

On the whole, we can congratulate Bro. Dickenson, upon whom fell the burden of caring for the convention in all respects, on the issue. Work done for the Master alone always brings true satisfaction and complete success.

### INCIDENTS BY THE WAY.

OTTERVILLE.—The day following the convention found us *en route* for this village, to attend the meeting which is held in the home of H. A. Titus. Here we found a goodly company assembled, and enjoyed a profitable service, listening to some testimonies for the first time. Next morning we had a pleasant visit with the pastor, Rev. Mr. Clark. Brother Clark took an active part in the early conference work of the Association, and was both helped and helpful. But not attending our conventions and camp-meetings, his knowledge of our work is necessarily faulty. He had fallen into the wide-spread error that we had a large personal following in the Canada Holiness Association, and wielded a decided personal influence, after the world's thought connected with personal influence, hence imagining that we might help him to harmonize matters on his circuit after the ordinary pattern.

We were glad of the opportunity of disabusing his mind of such notions by showing to him the utter independence, the one of the other, of those who walk



in the Spirit. Loyalty to the members of the Association is not necessarily greater than loyalty to church members. Nor is there any greater reason, to the truly spiritual, for loyalty to the president of an association than to one's pastor.

Hence we maintained that he, as a minister of the Methodist Church, was expected to work in harmony with the doctrines and discipline of said Church in conducting all church services. If he carried out the honest convictions of his soul when in audience with God, his Master would take care of him and his work, no matter what might be the opinion of individual members of our Association. Indeed, as there was or could be no clanism in the Association without transgressing, in the very fact, the true spirit and teachings of the Association, he was free to deal with individual members without any fear of stirring up that clanism.

**INDIVIDUALISM.**—We thus again and again recur to this subject to do our best to impress upon the churches that they can never have cause to deal with our Association, but only with their individual members. If a member of the Association walks in the Spirit, nothing can harm him; but if not so walking, the Association could not save him from his enemies, even if it did try. We know nothing of loyalty, but in our relation to God. And yet, he who is united to Christ by a continued walk in the Spirit is necessarily united to all who thus walk by a tie which is stronger than any earthly bond, and can command, when it is in harmony with the will of God, the services of the whole body of Christ, that is, all who walk in the Spirit.

**A MYSTERY.**—But here, as usual, we end in the mysteries of godliness, which can only be known to the spiritual. Had Peter been a spiritual man, when his Master was apprehended, he not only would not have drawn his sword to prevent the intended outrage, but would have, like Christ, acquiesced in the will of the Father, without even a protest.

In the case in hand, Rev. Mr. Clark, for aught we know to the contrary, may be called on, as a sincere servant of the

Most High, to help in this holiness movement by eliminating any tendency to excess or irregularities on the part of some; or he may be permitted to commit some huge outrage in the name of holiness, which might in the end startle him into a knowledge of truths which he may-hap does not now apprehend. But, we ask, what Christian who walks in the Spirit would not be willing to suffer the utmost of wrong to secure such a result?

**TILSONBURG.**—The evening of that day found us in the holiness meeting at Tilsonburg. This is literally an upper-room meeting, and has been held in this upstairs church class-room for a number of years, mainly preserved in its existence through the perseverance of its leader, Bro. Garnett. Here upwards of a dozen of us enjoyed a pleasant and profitable service. We listened to a number of good, rich testimonies, and rejoiced greatly in what we heard. And yet we could not but feel that the sword of the Spirit, which is the Word of God, was not in the hands of some as an effective weapon against the King's enemies.

**THE SWORD OF THE SPIRIT.**—This, we unhesitatingly say, is *speaking and acting as consciously the oracles of God*. It is acting out our faith in the statement of Christ, "It is not ye that speak, but the Spirit of your Father, who is in you." He who shrinks from such a position cannot truthfully be said to have the sword of the Spirit.

**SUMMERVILLE.**—We returned the next day to this now somewhat famous spot, and had the privilege of attending one of the brightest, most enjoyable evening meetings of our life. It was the usual Wednesday evening meeting, held at the residence of Bro. Harris. His accommodations were strained to the utmost by the numbers who came, and had not the night been exceptionally wet and stormy, doubtless they would have proved wholly inadequate.

What a grand array of witnesses was there that night, all of us able to declare with confidence that we lived in *the kingdom*, which is righteousness, peace and joy in the Holy Ghost! Bros. Cooper and Bates were there from Little

Lake and Town Line churches, and others with them, having driven some nine miles through the storm, whilst Hawtry village, distant two or three miles, was represented by a regular, old style, camp-meeting load.

ANOTHER CONVENTION.—The question of a convention, or camp-meeting, for Otterville, was discussed, and it was found that a convention for the month of March was the most suitable, and it was hoped that the arrangements could be completed in time for announcement in this issue of the EXPOSITOR.

SOUTH CAYUGA.—We hastened back to Woodstock on Thursday, and on the road received a card from Bro. Truax to meet him at Dunnville Station the following day. And so we write these notes from this, one of the appointments of Rainham Centre Circuit. At this place a perfect gem of a church has just been dedicated, and in it special services are being held.

Ere leaving Woodstock we had the pleasure of taking tea, in the home of one of his parishioners, with Rev. Mr. Wade, pastor of the Episcopal church of that place. Most of our readers are acquainted with the fact that this person has occasioned quite a ripple of excitement in his Church by asking the Rev. Dr. McMullen, Presbyterian minister, of the same town, to give an address in his (Mr. Wade's) church. We were greatly impressed by the conversation and Christian deportment of this evangelical churchman. As far as we could judge, he belongs to the Haslam type of experience and belief. May he multiply himself indefinitely in the pulpits of his denomination.

We held service with Bro. Truax in his beautiful church on Friday evening, expecting to continue the work on the following Sabbath and succeeding days, little thinking then that the next few days would be spent in the parsonage in extreme bodily suffering. The next day we were stricken with a severe attack of sciatica, and so could not return to the work till the following Wednesday.

PAUL says, "Christ liveth in me." Will Christ live in unclean heart?

## THE SALVATION ARMY.

A little book, "The Doctrines and Development of the Salvation Army," by the General, has recently fallen into my hands. The book and the organization which it represents has been the subject of criticism by persons of different religious denominations, including the Roman Catholic, and also by men of no religious denomination whatever. It may be of use if we examine these matters from a standpoint not denominational, but simply Christian. His treatment of the question of God's attitude to sin in the human body is admirably direct, incisive and true. The same may be said concerning the section on the two-nature doctrine of certain Antinomian evangelists.

But being in full sympathy with the disciples who listened to Christ's discourse, as recorded in the fourteenth, fifteenth and sixteenth chapters of John's Gospel, and who with others realized what then was promised at the day of Pentecost and subsequently, it pains us to observe how the General treats the great personage, to whom Jesus, the Son of God, applied such blessed and glorious titles, and who, being truly God, is possessed of such wondrous attributes. The first section in the book, very properly, is on God, His name being the only word in its title. In the latter part he briefly introduces the doctrine of the Trinity, and asserts the true Godhead of each of the three Persons. The words are, "Each person is divine and to be worshipped as God." "The same words are used (in Scripture) to declare that Jesus Christ is God, and that the Holy Spirit is God, that are used to declare that the Father is God." 2 Cor. xiii. 14 is quoted to sustain the doctrine. All this must, of course, be approved and endorsed. The second section is headed, "Jesus Christ is God," and to the establishment of that proposition considerable space is devoted, and, as far as this book is concerned, the proof is completed in that section. It is but natural and reasonable to expect from a believer in the true Godhead of the Holy Ghost, that when he finishes what he wishes to say about the second of the Trinity, his next subject

would be the third person. But no, five sections intervene before the author has time to discuss the Comforter. Not until we arrive at number eight do we find the title "The Holy Ghost." Those five sections are all about God's plans in relation to man, and the Holy Spirit must wait until these matters are defined and proved, before He is exhibited to the reader. And although there are sixteen questions with their answers in this section, yet in not one of them is the true Deity of the Holy Spirit mentioned. But in the answer to question four it is said, "The day of Pentecost was to the apostles and early disciples what many all-nights, or special meetings are to the Salvation Army people nowadays, a day of special endowment for the work before them." This is bringing Pentecost very low, indeed. But the General simply expressed the thought of a large proportion of the orthodox Church on this matter. For they do not see that the day of Pentecost is a great, unique, unparalleled epochal event. It was the inauguration of Christ's Church. As an epochal event, its relations to Christianity are as decisive, immense and representative as the giving to the law on Mount Sinai was to Judaism. And unless we combine together the birth, baptism, crucifixion, resurrection and ascension of Christ into one whole—calling that whole the manifestation of the Son of God to man—we have nothing comparable to the day of Pentecost in epochal significance and importance. For Pentecost was the manifestation of God the Spirit, just as the career of Jesus Christ was the manifestation of God the Son.

The postponement of any serious treatment of the Holy Ghost until questions concerning human experience are discussed; the entire absence of any allusion to his Deity in the section devoted to Him, and the bringing down that manifestation of Him that was predicted by at least three Old Testament prophets, and by John the Baptist, and promised so emphatically by the Son of God Himself—to the level of humanly arranged religious services, is certainly calculated to minify Him in the thoughts of those Salvation Army Cadets, for

whose instruction the book is avowedly written. To them this book is what Wesley's fifty-two sermons are to the Methodists, the Thirty-nine Articles are to Episcopalians, and the Larger Catechism and Confession of Faith used to be to the Presbyterians—a standard of belief in all or most things religious. That in the first section the Deity of the Spirit is acknowledged, is but a very slight make-weight, indeed, against the facts just now commented upon, which press in the opposite direction. A similar attitude toward Him may be easily detected in the books of most theological system-makers, who satisfy their creed-conscience by asserting, and perhaps demonstrating, the proper Godhead of the Holy Spirit; but when that much has been done, further remarks concerning Him agree much better with the idea that He is something less than God, than with the truth of His real Godhead.

There appears to be in this book about as much glorification of the human institution called the Salvation Army as any of the denominations are guilty of concerning their own organizations. How is it that earnest Christian people do not see that all this denominational bragging is really glorying in *men*, and is contrary to the precepts of Christ, and derogatory to the glory of the blessed Trinity! No one who indulges in this sin can consistently throw controversial stones at the Romanist for his multiplication of sub-mediators between Christ and the sinner.

One way in which the undue exaltation of "our church," exhibits itself in this book is in the mixing up of the laws the General has made with the laws of God. Divine and human laws on the same page, in the same type, and under the same heading tend to produce the impression that they all are of about the same value and force. But Bro. Booth is in this, as in many other respects, in line with the majority of men who have been placed in similar positions to the one that he occupies. But he is not in line with God in his legislation for Israel after leaving the house of bondage, for He spoke with His own proper voice, and wrote with His

own finger the all-important, the eternally important moral law, not on parchment, but on stone, leaving the by-laws concerning ceremony and civil organization, local requirement, geographical extension and limitation to be written by Moses on parchment, thus giving a perpetual lesson on the difference between the great and the little in the service of God.

If the author of this manual had surrendered definitely to the Holy Spirit, taking Him as the sole and absolute ruler of his thoughts, as consistency demands of every one who professes to believe Christ's words, the defects we have noticed would not exist in this book. But perhaps the book, or one filling its place, would never have been written. For the making of stiff rules to guide Christian believers seems to take the guiding out of His hands. And the modelling of a Church after the shape of an organization, the meaning of whose existence is the destruction of human life is—is what? Jesus said, "I came not to destroy men's lives." Paul said, "Be not conformed to this world." Put these two together.

We rejoice in the great amount of good that has been done, is now doing, and will, no doubt for years to come, be done by the Army; and the great amount that has been done by the Churches under the stimulus received from it, and hope for the time when all Christian people shall go back, or go up, to the true Pentecostal and Pauline platform, enthroning and submitting to, the Holy Spirit. Then shall the Church of Christ be holy indeed, and healed of the paralysis of Antinomianism, and freed from the fetters of legality, she shall be "mighty through (indwelling) God to the pulling down" of every stronghold of sin, and soon win the world from its folly, by giving it the "light of the knowledge of the glory of God in the face of Jesus Christ." B. S.

"We complain of burdens when there is One ever near asking the privilege of helping us to bear them, and assuring us that thus our burdens shall be turned into delights."

## DARKNESS VS. DAYBREAK.

BY ALICE M. BALL

Alone, dear Master, in the shade; apart  
From much that's pleasing to the natural  
heart,

I wait and watch. Sweet memories of the  
past,

Of youthful days—too beautiful to last—  
Steal in like zephyrs from some fairy clime,  
And soothe, somewhat, this restlessness of  
mine:

But memories rich—of earthy joys a part—  
Fail, blessed Lord, to satisfy the heart.

I wait and watch, and watching oft doth  
bring

Refreshing drafts from some deep hidden  
spring

The world sees not; or, seeing, passes by  
For things that lure but do not satisfy.

I mark their course, this eager surging  
throng,

Which I had wished and prayed to be among;  
And wait to prove which brings the greater

gain,  
The path of pleasure or the path of pain.

Full well I know the pathway up to God;  
A narrow road that oft winds 'neath the rod,  
And fraught with much distasteful to that  
soul

That maketh not the will of God its goal.

But soil is here wherein to scatter seeds,  
Each day reveals some weary pilgrim's  
needs;

And so I plant and scatter—oft in tears,  
The harvest comes with God's eternal years.

If choice is mine, my God o'errules the  
whole,

As He beholds the yearning of my soul  
To reach, at length, though perilous the  
way—

Eternal heights and grand eternal day.

The blessed freedom that, while seeking here,  
Soon passed from view as I was drawing  
near,

Have, blessed Master, with Thine own, Thy  
way,

Thus day begins and darkness flees away.

A RAINBOW is nothing but a mist without  
the sun. In like manner, a Christian is  
dependent upon Jesus for every charming  
grace.

## SPURIOUS OR GENUINE REVIVALS —WHICH?

Most of the churches are now trying to promote a revival. Some must have something or die. Others are under no necessity of a revival to keep up their outward organization; but having a name to live, they are dead. Every church not now zealous and active, whatever its moral virtues may be, needs a revival, that it may grow in grace and save souls. There are cordials which nourish, and poisons which begin by stimulating but end by killing. So there are revivals which renew the strength of the church, and there are revivals which depress and deaden. Which do you prefer? All would say, "Give us a genuine revival or none." For all that, many have spurious revivals, and get just what they seek. Some churches can't tell what is the matter. They say, "How is it we have a revival every year, and yet we are weaker than we were ten years ago?"

Spurious revivals are not altogether alike, but they resemble each other in most respects. There is first a dead church. The leading members are absorbed in business. If a few are devout and spiritual men, the majority are not so. They may be liberal or parsimonious, but they have but little time for religious work. What meetings they attend are "official." The young people are fully occupied with fairs, sociables, unions, and reading circles, or given up to dancing and party-going. In cities, they often add opera and theatres.

A general spirit of good humor prevails. The prayer-meetings are usually slimly attended and very dull. Sometimes they are well attended, but the singing, prayers by the aged members, and long talks by the pastor, are the main elements. Class-meetings are defunct or dying. The Sunday-school may or may not be flourishing. In such a church there may be large or small contributions, the members may be close, or they may have so much means that mere surplus-giving may make, in the aggregate, a large sum. Various inconsistencies are common. Discipline has been neglected for years. So long as a member is either popular personally or wholly unknown, anything which will not make a public scandal is winked at. If the minister suggests the necessity of discipline, the answer is: "We don't want any trouble; we have not had any for years."

This is the situation; this is a good preparation for a spurious revival. It depends

largely on the minister now whether they will have no revival, a spurious revival, or a genuine revival. If he is a well-meaning, consistent man, but not much stirred up, there will be no revival; if he is spiritually roused they will have none, or it will be genuine as far as it goes, whether it be great or small. But if the minister simply feels that there must be a stir, and additions must be had—if his moral nature be not moved to its depths, or if he be superficial in his make-up or experience, a spurious revival will be kindled. Perhaps they may get an evangelist, perhaps not. A good evangelist working in such a soil as this might produce a spurious revival. It is not always just to blame the evangelist. "Some good seed fell by the wayside, some in stony places." But all evangelists are not good or wise. Perhaps there will be no evangelist, but the minister will go on. The young people have not been trained in true religion; having thought that at any time they wish they can "join the church," and having seen many others do it without any great change, and being susceptible and emotional, they are easily operated on. No hymns on human depravity or guilt are in order now, but smooth, sweet hymns to lively tunes—"Show pity, Lord," "Alas, and did my Saviour bleed!" "Vain man, thy fond pursuits forbear." Even "Depth of mercy, can there be," will hardly do. Pathetic stories must be told, and told well; just after the story the song must come in very sweetly, indeed. Rising for prayers or coming forward must be made easy, nothing said about "counting the cost." They must all be assured that it is not "hard to rise," "others have done it," "we are all your friends." The cross being put entirely out of sight, then they are to be told to take it up. Soon the ice is broken and a wave of excitement, quite pleasurable and akin to good humor, is rippling through the community. The seekers may be asked if they do not feel better. If the question be put with the upward inflection, many will say, "Yes." If any one says "No," or "I can't see that I do," he is sure to be asked if he does not feel "a little better." If the answer be "Yes," the Doxology, perhaps, may be sung. No reference to past history, no examination into the moral state, no careful questioning about habits, no instruction as to things to be renounced, nor no confession and restitution to be made. The name is taken, with the notice "Be present next Sunday; I will take you on probation." "What class would you like to

attend?" "I don't know as I want to attend any." "Well, brother, I will put your name down; do as well as you can." "All right."

Of such a work what shall be said? The ungodly understand it as well, if not better, than we. Here follows an extract from actual conversion: "Why won't Mary come to the dance to-night?" "Oh, she has been converted, and is going to join the church next Sunday! She won't come while the meetings last, but she says she will come next month."

We do not presume to say how many such revivals there are. But the above is not a fancy sketch, nor an isolated case.

A genuine revival—the greatest blessing God can confer upon any people—begins in the church. It shows itself in increased earnestness in the godly. They prayed much before; they pray more now. They felt the burden of sins before; it is almost crushing now. From them emanates a spirit which at first unconsciously rouses the slumbering consciences of those who had lost their first love. Soon they begin to see themselves as they are. They repent, humble themselves, confess their sins, and take their former places in prayer and exhortation. Now a real agony of spirit possesses the godly for the unconverted. Business men begin to think at their stores of the peril of their sons; mothers find they cannot sleep for thinking that those daughters, so affectionate to them, are not in love with Christ, and that if separated by death there is no ground to hope for a union in heaven. So the husband begins to yearn over the wife of his bosom, and the wife, long travelling in the narrow path alone, now feels this loneliness as never before. The pastor knows what prayer and fasting means. He cannot now enjoy the social dinners as he could months ago. He is absorbed. A feeling akin to awe fills the church. The more susceptible among the irreligious begin to feel it. An appeal is made to sinners. Nothing seems to come of it but a solemn stillness. Those who have seen only a spurious revival are surprised; they wonder that more do not respond. But the scribe, well instructed unto the kingdom of heaven, may be depressed, but is not surprised. The work begins slowly; it is not shavings, but coal, that is kindling. The unconverted are drawn toward, and drawn from Christ, they see that it is no light thing to be a Christian; that it means giving up the world, giving up many things that many professed Christians and some ministers love to do. They

are not ready for the sacrifice; they hold back. But the spirit of exhortation comes upon the church; prayer seems to bring together heaven and earth. Sinners tremble; they yield. Men—strong men—women of fashion, little children, fiery youth, all know that the Lord is in His temple. Now they need no one to tell them that they are converted—to cajole them by asking them if they feel better. They receive instruction, consecrate themselves to God, and soon they testify, by word or look, or inarticulate utterance, that they have passed from death unto life. Every such conversion has more moral force to bring men to repentance than a sermon. Some cannot believe for days; they struggle and pray, and see more to give up, and give up all, and their "chains fall off," "their dungeon flames with light," "their soul is free." When a genuine revival is in the pause before the mighty movements of the power of God, there is danger that some of God's people will be impatient, and transform the genuine into the spurious revival. But the minister that walketh wisely shall be delivered. If there be but forty converts in this revival, most of them will be found after many days. If there be a hundred in the other, but few of them will remain, and of the few who do, some will be tares.

Every church that has a revival has either the spurious or genuine. Some have had the spurious year after year, and actually have not "heard whether there be" any other kind.

God grant them a true revival this year.

Invitations, appeals, songs of different kinds, are common to both; the fundamental difference is, that in the spurious the fallow ground is not broken up; in the genuine it is. The one is on the surface; the other goes to the depths of the nature. The one changes the profession only, the other the profession and the life.—*New York Christian Advocate.*

#### MUDDYFY.

A fearful brother who was trembling at the tumult and threats of the ungodly, wanted us to "muddyfy" our preaching to suit the ungodly. He meant modify, but being a foreigner, he got it just right, "muddyfy." That is just the kind to suit the devil, hypocrites and unrepentant sinners everywhere for all time. The clear water of life from beneath the throne of God and the Lamb, mixed up with the dirt of earthly compromise, colored to suit the sore eyes of

reprobates. Now one grain of aniline would color a whole barrel of water, and to preach His truth, who is "without shadow of turning," with a shadow of compromise, is to misrepresent Him entirely. "I am against the prophets that smooth their tongues, that cause my people to err by their lies." Wesley said of such compromisers: "They are the eldest born sons of hell."—*Fire and Hammer*.

### TRINITY AND TRINALITY.

BY REV. J. P. JACOBS, MISSIONARY TO INDIA.

The characterizing feature of Christian faith is that it is threefold. Trinity of Persons in the Deity implies trinality of faith on the part of the believer. This correspondence is essential. Without this trinal faith the doctrinal system of Christianity cannot be understood, nor its deeper experience realized. The spiritual Meyer has rightly said: "The Trinity is the point in which all Christian ideas and interests unite; at once the beginning and the end of all insight into Christianity."—*Lehre von der Trinitat*, I. 42.

Some would relegate the doctrine of the Trinity to the realm of mystic philosophy. But its right reception is the only safeguard against mysticism. Our Lord places it at the very threshold of Christianity. The full and final title by which God reveals Himself is the Father, Son, and Holy Ghost. (Matt. xxviii. 19). In this threefold name He is to be received, known, worshipped and proclaimed by all men. Through this trinal title spiritual life is sprung and gauged.

Failing to comprehend the Trinity is no objection. Human life is not understood by us, nevertheless we are sure of the fact. How man's spirit, through the brain, holds intercourse with the outer world is not comprehended, but the fact is known to every one. Mr. Tyndal justly says: "The passage from the physics of the brain to the facts of consciousness is unthinkable." Now, if impenetrable mystery bar from mental conception the methods and mysteries of human spirit in this way, how can one expect to comprehend the methods and mysteries of the Divine Spirit?

That God exists in three hypostases, the Father, Son, and Holy Spirit, is not to be apprehended by the logical faculty. And the notion that God can be thus apprehended under the one distinction of Father, disassociated from the other two, is without foundation. From the intellectual standpoint,

"the reality existing behind all appearances is, and ever must be, unknown." What Herbert Spencer here declares was announced four thousand years before by the righteous savant of Uz, "Canst thou by searching find out God." (Job xi. 7.) And later on, after the philosophies of the ages had been formulated, the same thing was again stated, only more explicitly, and the method of removing the disability (which philosophy confesses it cannot do) was clearly set forth: "The things of God knoweth no man, but the Spirit of God. We have received the Spirit which is of God, that we may know the things that are freely given to us of God." (Cor. ii. 12.)

Man's inability to know God, Paul published eighteen centuries before Mr. Spencer's day; but he at the same time testified that he beheld "the things which are not seen" (2 Cor. iv. 18), and knew the unknown God. (2 Tim. i. 12; Acts xvii. 23.) What was impossible to Paul as a philosopher was to him as a Christian self-evident. What mere reasoning pronounced impenetrable mystery, became through believing clear as consciousness itself.

The threefold distinction of the Father, Son, and Holy Ghost, instead of being an obstacle to personal fellowship with God, removes all obstacles thereto. It is religion made easy, practical and experimental. The religious history of man proves this. Under the dispensation of the Father, spiritual progress was astonishingly slow. For more than two thousand years men worshipped God as *Elohim*, the Creator. (Gen. i. 1.) Such was the moral obtuseness and overwhelming corruption of the race that God, at the end of fifteen centuries, destroyed it, and carried forward His plans with only Noah and his family. From that time better progress was made. Only five centuries more passed away, when God could come into closer relations with mankind. On condition of faith, He received Abraham and the race he represented into holy covenant, with Himself as Saviour, and indicative of this new relation, God assumed the new title, Jehovah. (Gen. xv. 1-18.)

Abraham may have apprehended the significance of this new name (John viii. 56), but his associates and immediate successors did not. The term Jehovah implies divine relations and activities beyond the spiritual horizon of their times.

In the early part of this new Jehovistic period the omnipotence of God as Ruler of the universe, subordinating all terrene forces to the heavenly and spiritual, became the

prominent feature of the divine character. And, indicative of this, Shaddai was affixed to God's original name, Elohim. El-Shaddai is the Creating Deity, all-powerful, pouring forth blessings, physical and spiritual, through laws natural and supernatural. In that spiritually imperceptive age faith must have for its support immediate manifestations of Almightyness. (Gen. xvii. 1-16.) During the next four hundred and thirty years God is worshipped as El-Shaddai. Thus we see that God, as entering into the person and fellowship of men, saving and sustaining them from within, was not apprehended by mankind during the first twenty-five centuries.

It is only in the climax of suffering under Egyptian bondage that spiritual aptitude to grasp this inward revelation of God is begotten. God's proclamation to Moses inaugurates a new era in the religious history of the world, "I am Jehovah, and I appeared unto Abraham, unto Isaac, and unto Jacob as God Almighty (El-Shaddai); but by My name Jehovah I was not made known unto them. (Exodus vi. 2, 3.)

In the progress of this Jehovah era the moral law is codified; the ceremonial law, with its exhausting category of injunctions and prohibitions is proclaimed; the holiness of God and the consequent need of holiness in man clearly appear; and the future incarnation of Jehovah redeeming, quickening and sanctifying humanity, is constantly set forth. Nothing approaching in glory this revelation of God on Sinai can be found in all the theophanies of the Patriarchal age. Yet it was possible, in that early dawn of grace, for men to be freed and kept from sin. The record clearly shows this; instance Abel, Enoch and Abraham.

JEHOVAH-ELOHIM is God eternal, and unchangeable, fulfilling His covenant in developing the salvation of mankind. This development was carried forward under the ceremonial law for fifteen centuries. Then came the "fulness of times" (Eph. i. 10), when the foretold incarnation of Jehovah was manifest as the Virgin-born Emanuel. (Isa. vii. 14; ix. 6; Matt. i. 2, 3.)

The design of the Levitico-ceremonial law was to produce a state of mind ready to apprehend, appreciate and receive the incarnate Redeemer, so constantly foreshadowed by it. It made plain the manifold development and moral turpitude of sin. It caused men to see their utter inability, either to avoid sinning or its punishment. It daily symbolized the future Sacrifice for sin, who should take away both sin and its punishment. (Rom. viii. 1, 2.) It was actually our child-guide

(Gal. iii. 24) to present us in a receiving attitude to Christ.

The dispensation of the Father naturally divides itself into two periods, the Elohisto-patriarchal and the Jehovistic-Mosaic. The former continued twenty-five centuries; the latter fifteen. While the Jehovistic period prepared men for God's incarnation, it was God approaching incarnation. Throughout the Bible, the fuller revelation of God to man, has for its counterpart the fuller development of the image of God in man. Contemporaneous with the slowly progressing revelation of God the Father, the indications of the coming second and third persons in the Godhead become more frequent and forceful.

The dispensation of the Son of God is characterized, like that of the Father, by a progressive revealing. First comes the generic title: "Thou shalt call His name Jesus; for He shall save the people from their sins." (Matt. i. 21.) Then is added the title "Son of God," indicating His divine character. (Luke i. 35.) Later on He is called "Christ the Lord," the Anointed Jehovah of the Old Testament. (Luke ii. 2.) And the fourth Gospel announces Him as the personal expression, the "Word of God" by whom "all things were made," identifying Him with the Elohim of the Pentateuch. (John i. 1-3; Col. i. 16.)

This dispensation of the Son is remarkable for its brevity, lasting but three years; yet it is the very substance of the past and the very foundation of the future.

The committing of the divine administration into the hands of the Son of God is distinctly marked: 1. At His public induction into office the "Spirit of God descended upon Him," and a "voice from heaven" proclaimed, "This is My beloved Son, in whom I am well pleased." (Matt. iii. 16, 17.) 2. In the Mount of Transfiguration, while indwelling Deity beams from His person, the Father, out of the infolding cloud of glory, declares, "This is My beloved Son, hear Him." (Luke ix. 35.) 3. Christ claims this divine honor as the basis of His commission to His disciples: "All power is given unto Me in heaven and on earth." (Matt. xxviii. 18.)

This does not mean that the Father ceases to act, but that the Son acts with and for the Father. "My Father worked even until now, and I work." (John v. 17, R.V.) The Father and the Son are one in the creative, executive, and judicial action, "that all men should honor the Son even as they honor the Father." (John v. 23.)

During the brief personal administration



of the Son, He taught the disciples concerning the mysteries of His nature and mission. He restored the law, moral and Mosaic, to normal spirituality and authority, and proclaimed God the model of moral character for the future. (Matt. v. 48.) He formed a religious community on a new basis, that of divine love from a pure heart. (John xiii. 34, 35; 1 Tim. i. 5.) This community He called the "kingdom of God." (Mark i. 15.) To make this holy kingdom possible to all men, the Son gave Himself a sacrifice for sin (John i. 29; Heb. ii. 9; Gal. xiv. 26; 1 John. ii. 2), and arose from the dead and ascended into Heaven. "to appear in the presence of God for us. (Heb. ix. 24.)

But to receive fully His teaching and enter into His kingdom the disciples of Christ lacked the spiritual aptitude. (John vi. 15, 60, 67.) He was God revealed to them; they must have God revealed *in* them. This is accomplished by the personal advent of the Holy Spirit into the world. Christ declared His own dispensation to be but temporary, and pledged His followers to the Holy Spirit whose dispensation should continue forever. (John xiv. 16; xvi. 7, 12, 13.)—*Divine Life.*

### UNBROKEN ALLEGIANCE.

BY MRS. M. N. VAN BENSCHOTEN.

Two friends sat earnestly conversing. As the hours sped by a hushed and confidential air fell over them. Their hearts drew near each other as they talked of the Personality of Christ, and of the realness of communion with Him.

"But," said one, "I have prayed for twenty years, and never have I got beyond the walls of my room."

"Do you mean to say that you have never been conscious of a present, living Saviour?"

"I never have known or realized a personal Christ."

He was a Christian gentleman of good standing in the Church of God, and known for his uprightness, sincerity and candor.

"Have you never been in straits when you felt you must have help, when you must feel the grip of a mighty hand?" persisted his friend.

"I have been so situated and have gotten through—I am incredulous to anything more."

"Then what would you say to this: A lady, whom I know, was to address a large meeting. Sabbath morning came; the bells

were ringing and, as she came from her room into the parlor, where the pastor was waiting, "All ready?" he inquired. She was buttoning her glove, and, as she glanced up into his masterful face, and thought of the task before her, an overwhelming sense of weakness came over her, and, with an absent air, she replied, "In just a moment."

"She stepped back into her room and shut the door. She fell upon her knees and her great heart went out in one intense cry: "O Master, come quickly, come quickly!" No sobbing frightened child ever more really rushed to a mother's arms.

"Quicker than light she was enfolded, overshadowed, while penetrating, thrillingly came the quick response, "Lo, I—I am with thee!" Instantly He filled all her world. Assuring depths of peace and exquisite sweetness swept in—agitation, fear, weakness were gone. "O my Master!" she whispered, and arising quickly, with smiles and exceeding joy, she went out. "*All ready now,*" she said. She had lost sight of herself, of the great audience, of the distinguished persons on the platform—she was conscious only of that wondrous Presence."

"What was that, my friend?"

The gentleman was silent for a moment, and then he said: "With all due respect, yet if I speak my thought, I should say it might be all fancy."

"It could not be. She is a practical woman, not given to fancy. She has felt the stern realities of life, but lives within speaking distance of the throne, and when she asks for bread, the King would not give her a stone."

"Well then," said the gentleman, "I think a person could live on one such manifestation as that for a lifetime." And his eyes grew misty, and his face melted and became soft and tender.

"The promise is to all, I will manifest myself unto Him."

"It must have a wondrous power over the life. How could one ever be untrue in his allegiance to such a Lord? I will own I have often been untrue."

"You have touched the secret," said his friend. "It is only with those who are true and loyal, ever and always, that the Master thus walks and talks, and to whom He grants the rare and choice 'indulgencies.' And it is a wonderful power—we would sooner die than grieve such a friend. It does not make fanciful, but holds us to a truer devotion. You remember in the Legend Beautiful when the vision of the Christ filled the cell of the holy monk, as the hour came and the

bell rang for the feeding of the hungry poor, the question came :

'Should he go, or should he stay?  
Should he leave the poor to wait,  
Hungry at the convent gate,  
Till the vision passed away?'

But true to duty, he left the vision and the splendor, and fed the homeless poor, and on his return he paused awestruck—

'For the vision still was standing  
As he left it there before;  
Through the long hour intervening,  
It had waited his return.'

And we, like the holy monk fully comprehend the meaning what the blessed vision said, '*Hadst thou stayed, I must have fled.*'

"Give Him, my friend, an *unbroken* allegiance, strong, brave and loyal, whole-hearted and true, and He will reveal Himself to you in all the blessedness of His Divine Personality, and as one nigh at hand and not afar off."—*Guide to Holiness.*

#### "SOMETHING'S GOT HOLD OF ME."

C. R. Parsons gives in the *Word and the Way* an account of the conversion of a burglar. We clip the following extract. It was told by the converted man in a public meeting. His employer had warned him, plainly saying, "Fred, the sort of life you are leading won't do; you are not only going down to hell yourself, but you are taking others with you."

"That afternoon," said Fred, "I was very wretched and when I went home my wife began to wonder what the matter could be. All I could say in answer to her inquiries was,

'SOMETHING'S GOT HOLD OF ME.'

I went to bed but could not sleep. My whole life stood up before me like an apparition from the unseen world. I was a man only in middle life, but, as the evil deeds of past years rose up before me, I saw myself as one mass of vileness and iniquity. Mercy! No, surely there could be no mercy for me. I could not think of such a thing. Why should I obtain mercy—I who had done nothing but fight against God all my days? I had brought down my father's gray hairs in sorrow to the grave, and my mother likely enough had gone there too with a broken heart. Their prayers would sting

me like fangs of serpents forever. Mercy, indeed!

It was a dreadful night. My wife kept on saying, "Why, Fred, whatever is the matter?" All I could answer was "I don't know, something's got hold of me!" By-and-by I got out of bed. "'Tis no use, Lizzie," I said, "I can stand it no longer. I'll walk about the room. O God, what a vile wretch I have been! I am lost, lost forever." This was all I could say. Lizzie was not a Christian, but she acted very sensibly. She kept quiet, and did not attempt to argue me out of my guilt. She had more reasons than one for wishing me a better man.

I told her the dream and gave her an account of the meeting the day before, and she said:—

"FRED, WHY DON'T YOU PRAY?"

Sure you must have learned the way from your good old father. Why don't you see if it will do you any good?"

I dropped on my knees, but I cannot remember any word I said. All I know I was groaning and crying all night.

There was a fine "how d'ye do" the next day in the shop. Every eye saw the change. Indeed, they would soon have found it out if they had no eyes at all. They gathered around me, and from every man came the question, "Fred, what's up with you? What's the matter?" My heart was so full that I could but say, "I don't know what's the matter. Something's got hold of me!"

Some of the men began to swear, but I astonished the whole lot by shouting "Shut up your swearing. I'll have no more of it; if you don't listen I'll turn you out at a week's notice!"

"Oh!" said they, this is grand. Fred is turned a saint all at once, and no mistake."

"Saint or no saint," I said, "I'll shut up every swearing tongue in the shop; no, mates, not another oath here will I allow as long as my name is Fred Barker."

In the afternoon several of my chums came to me and said, "Fred, don't entertain such notions, something is wrong with thee. We'll go to the *Ship and Anchor* to-night, and we'll have a merry dance or two." "Dance!" said I, "no, never will I dance again; 'tis a wonder I haven't danced right into hell long ago." All I could do was simply to give the one answer to every inquiry as to my extraordinary behaviour, "I don't know what is the matter; something's got hold of me!"

In this state I remained for nearly a fort-

night, during which time I thought I should lose my senses. One night, after supper, I was wretched beyond the power of words to describe. My wife said, "Fred, let us go out together; maybe the fresh air will do us both good." We walked up the street, and at the corner a little man, with a pleasant, winsome face, was singing a hymn. He said that as it was too dark to read, he would repeat a few messages of God's love and mercy, which his hearers would find in their Bibles, if they wished, when they went home. Then he said:—

"I tell you what, dear people, Jesus Christ is able to save every one here. He can save to the very uttermost. That is His own word, and I can vouch for the truth of it from my own experience. I was a poor outcast; my soul was blacker than the blackest night. I use to curse my good old mother's God to her face, and I did it until it broke her heart. Everything else that is bad I have been guilty of. But Jesus Christ has saved me, and I know that what He says is true. Try Him, every one of you. Believe His word, and He will save you this very moment. I tell you He can save to the uttermost, and that means He can save the last one, the one farthest off, the wickedest of all. If you are tired of your sins, bring them to Jesus: He will throw them into the sea of His blood, and you will sing as I can, 'The depths have covered them; there is not one of them left.'"

These words were followed by the hymn:—

"Come, every soul by sin oppress,  
There's mercy with the Lord;  
And He will surely give you rest  
By trusting in His word.

"Only trust Him! only trust Him!  
Only trust Him now!  
He will save you! He will save you!  
He will save you now!"

That night, dear friends, will be remembered by me throughout eternity. When the meeting was over I pushed through the crowd and took hold of the little man, throwing my arms around him. I shouted at the top of my voice, "Glory! glory!

"JESUS DOES SAVE A POOR WRETCH LIKE ME!"

"What's the matter?" asked the preacher, for I do not think even his faith was expecting this. "Something's got hold of me!" I replied. But I scarcely knew what I was saying. The people got staring, and I said to my wife, "Come along! Lizzie, I'll tell

you what 'tis all about." All I could say, however, was that my burden was gone, and I was a saved and happy man.

The next morning the men saw a still more wonderful change than that they had seen previously. They came forward with a host of questions. I said to them, "Mates, I believe I am saved; that's the long and short of it."

"What's that," they asked. "How did it come about? We want to know all about it."

"I have told you twenty times that 'something's got hold of me.'"

"Yes, and twenty times we have asked you *what 'tis is holding you?* We know something is holding your swearing tongue, but what is it? Do tell us, Fred."

I tried to explain to them, but they only seemed confused and puzzled, and kept on plying me with the one question. All at once clearer light flashed into my mind, and I said:—

"MY LADS, 'TIS JESUS HAS GOT HOLD OF ME!"

'Tis He has stopped my swearing tongue;  
'tis He has turned me to the right-about;  
'tis He, glory forever be to His blessed name,  
has answered my father's and mother's prayers!  
I am as happy as can be! I know my sins are all forgiven; yes, Jesus saves me now!"

They came to me a few days afterward and said, "Fred, we want to ask you to write down the story you have only partly told us, and we will have a little meeting together, and you shall read it to us, so that we can all get to understand how THAT SOMETHING took hold of you."

I thought at first, "How would it answer to write out a printed sermon and read it to them?" But how could *that* be anything about myself? Besides, I should get found out! But my wife came to the rescue. "Fred, write it down, just as you would tell it to anybody." So I wrote it down just as I have been telling it this evening. I read it at the little meeting the men had got together, and as I was reading it "something" took hold of several of their hearts. One of them bowed his head and wept aloud. We got upon our knees, and oh, it was a happy time, for three of them that night made a start for heaven, and others have since followed.—*The Revivalist*.

THE only way to flee away from God is to flee unto Him.—*Phillips Brooks*.

## TREASURE IN HEAVEN.

JOHN G. SAGE.

Every coin of earthly treasure  
 We have lavished upon earth  
 For our simple worldly pleasure,  
 May be reckoned something worth ;  
 For the spending was not losing,  
 Though the purchase was but small ;  
 It has perished with the using,  
 We have had it—that is all !

All the gold we leave behind us  
 When we turn to dust again—  
 Though our avarice may bind us—  
 We have gathered quite in vain.  
 Since we neither can direct it,  
 By the winds of fortune tossed,  
 Nor in other worlds expect it,  
 What we hoarded we have lost.

But each merciful oblation—  
 Seed of pity wisely sown—  
 What we gave in self-negation,  
 We may safely call our own ;  
 For the treasure freely given  
 Is the treasure that we hoard,  
 Since the angels keep in heaven  
 What we lent unto the Lord !

## CAPTAIN BALL'S EXPERIENCE.

AS RELATED BY HIMSELF.

"I have had a strange experience," said Captain Ball, speaking with much emotion. "It began about three weeks ago. I had lately been making some very good trades ; and one night I was riding home reckoning up my gains, and feeling a pride and triumph in the start I had got in the world by my own shrewdness and exertions. It was starlight, and very still ; I could hardly hear a noise but the field crickets and the tramp of my horse on the dark road, when suddenly a voice said, 'What shall it profit a man if he shall gain the whole world and lose his own soul?'

"Was it actually a voice?' I questioned.

"No, I knew it wasn't at the time. It was, I have no doubt, my own mind ; or rather, the voice of the Holy Spirit in the conscience. But the expression was just as distinct and unexpected as if it had been spoken by some person in my ear. I went to talk with my minister. I wanted to get into the Church where I thought I should

be safe. I had no conception of repentance and a change of heart. I supposed our pastor would commence questioning me about doctrines, and so forth, to let me know what I would have to understand and believe before I could become a church member. But he didn't take any such course. He made me go into the house and sit down in his study, where he talked with me a long time about the blessedness of religion, and its value above all other things of this world, independently of its rewards hereafter. Then he said :

" 'Captain Ball, do you know the first thing to be done, if you would be a Christian?'

" 'I do not know.'

" 'The Christian life—the life of a faithful follower of Jesus Christ,' said he, 'can be founded only upon repentance. Now, it is easy to say we repent, but the only repentance that is worth anything is an active repentance—by which I mean not only sorrow for sin, and an earnest desire to avoid it in the future, but one that goes to work, and seeks, as far as possible, to make amends for every wrong we have done. Is there a person in the world, Captain Ball, who can look you in the face, and say you have wronged him?'

"He knew my weak point," added the captain. "Every man has his weak point and I suppose the lancet must be applied there first. That question was like sharp-scratching steel driven to the soul. I writhed and groaned inwardly, and struggled and perspired a long time before I could answer. I saw it was going to be dreadful hard for me to be a Christian. I meant, however, to get off as easily as I could. So I determined to confess something which I suppose was known to everybody who knows me—my horse trade with Peter Simmons last spring.

" 'Did you wrong Peter?' asked the minister.

" 'I shaved him a little,' said I.

" 'How much do you think,' said he.

" 'I let him have a ring-boned and wind-broken nag that I had physicked up to look pretty gay—worth for actual service, not over ten dollars, and got in return a steady beast worth sixty dollars, and twenty-five dollars to boot. So I honestly think, said I, 'that I shaved him out of about seventy-five dollars.

" 'And with seventy-five dollars in your possession belonging to poor Peter Simmons, do you think you can commence a life of Christian purity? Do you think that Christ will hear your prayers for pardon, with

stolen money in your pocket?' said the minister.

"I said something about a trade is a trade, and men must look out for themselves when they swap horses—but he cut me short.

"Your own soul,' said he, 'will not admit the excuses which your selfishness invents.'

"But the rule you apply,' said I, 'will cut off the heads of church members as well as mine. There's Deacon Rich; he trades in horses, and shaves when he can.'

"No matter,' said he, whose head is cut off; no matter what Deacon Rich does. You have to deal with your own soul, and with the Lord. And I will tell you, whether you are out of the Church or in it, a single dollar which you have unjustly and knowingly taken from any man without rendering him its full value to the best of your ability—a single dollar, I say, will be like a mill-stone hung upon your neck to sink your soul into the sea of spiritual death?'

"I couldn't stand that. The Spirit of God used those words with terrible effect upon my heart. I was greatly agitated. The truth spoken by the pastor appealed to my understanding with irresistible power. I went away, but I couldn't rest. So I took seventy-five dollars and went to Peter and paid him, making him promise not to tell anybody, for I was ashamed to have it known that I was conscience-stricken and had paid back the money.

"Then I went to the minister again, and told him what I had done. He didn't praise me as I thought he would. He took it as a matter of course, and no more merit in it than it is to wash my hands before I sit down to supper. On the contrary, he seemed to suspect that my hands were not quite clean yet. He wanted to know if I had wronged anybody else besides Peter. I tried to say no, but my conscience wouldn't let me. I could have told a plumper lie than that once without flinching—yes, and flattered my own heart to believe the lie. I was discouraged. I felt bitterly disheartened. It was, indeed so much harder being a Christian than I supposed, that I regretted going to talk with the minister at all. Like the young man who had great possessions, I was on the point of going away sorrowful. But my heart burned within me, and I was forced to speak.

"In the way of business,' said I, 'no doubt I have taken advantage here and there—as everybody does—as church members themselves do when they can.

"What everybody does is no rule for you and me, Captain Ball,' said the minister.

'It is to be Christians in the fullest sense—not simply church members—that we must strive with all our hearts. The fact of our being in the fold does not make the lamb; there are wolves in the fold, alas! but we are by no means justified in doing as the wolves do, even when they appear in sheep's clothing.'

"I felt the rebuke. 'Well,' said I, 'there is Deacon Rich—I think he paid me a note twice. The first time he paid it we were transacting other business, and by some mistake the note wasn't destroyed. I found it among my papers afterward. I was a good deal excited, and lay awake more than one night thinking what I ought to do about it. The Deacon was a hard man, I considered, and took advantage of people when he could. He had driven more than one hard bargain with me.'

The Deacon, who was present, heard the allusions to himself, whined and coughed uneasily. Captain Bell went on without appearing to mind him.

"So,' said I to the minister, 'I concluded I would serve the Deacon as he would probably have served me under the same circumstances.'

"I kept the note by me a good while, and when I thought the particulars of our settlement had slipped his mind, I said to him one day, may be he would like to take up that note, which had been due then a considerable time. He was surprised—looked excited and angry—said he had paid it, and held out stoutly for awhile; but there was the note. There was no proof that it had ever been paid, and finally he took out his pocket-book, and with some pretty hard words, paid it over again with interest.'

"And now,' said the minister, 'what are you going to do about it?'

"I suppose,' said I, 'the money must be paid back.'

"So I went to the Deacon the next day, told him that on reflection, I was convinced that he was right and I was wrong about the first payment of the note, and returned the money—one hundred and thirteen dollars—a good deal to his astonishment.

"I hoped, then, all was right," continued Captain Ball. I tried to satisfy my conscience that it was. But I was afraid to go back to the minister, he has such a way of stirring up the conscience and finding mud at the bottom when we flatter ourselves that because it is out of sight, there is no impurity there. And I knew that, as long as I dreaded to see the minister, something must

be wrong; and on looking carefully into my heart, I had a little matter of a mortgage which I had foreclosed on a poor man, and got away his farm, when he had no suspicion but I would give him time to redeem it. By that means I had got into my possession property worth two thousand dollars, for which I did not actually pay, and for which Isaac Dorr never actually realized more than half that amount. But the proceeding was legal, and so I tried to excuse myself. But my awakened conscience kept saying, 'You have taken a poor man's land without giving him a just return; the law of God condemns you, although the law of man sanctions the wrong. You shall have no peace of soul; your heart will burn you, until, with justice, you wipe out your own injustice to him, and to all others whom you have wronged.'

Against the decree of my conscience I rebelled a long time. It was hard for me to raise a thousand dollars together, with the interest due from the time the mortgage was foreclosed; and it was like taking a portion of my life to be obliged to abstract so much money from my gains, and give it to a man who had no legal claim on me. I groaned and mourned over it in secret, and tried to pray; but that mortgage came right between my prayer and God, and heaven looked dark and frowning through it. At last I could not resist the appeals of conscience any longer, and I went again to the minister. I told him my trouble, and asked him what I would do.

"'There is a simple test,' said he. 'Do you love your neighbor as yourself? If you do, you will be just to him, if it takes the last dollar you have in the world.'

"That was a terrible sentence. I went out staggering from it, as if I had received a blow. 'O God,' I said, 'how can I be a Christian?' But I had help beyond myself, otherwise I could never have ended the struggle. I knelt before God and solemnly vowed for His sake, for the sake of His pardon and love, I would not only do justly to the poor man I had wronged, but would give up, if need be, all that I had in the world, so that I might find peace in Him. A strange, soothing influence came over my soul, and a voice seemed to say, 'Though you lose all you have, God and Christ and the blessing of a heart pure and at peace, shall be left you—the best and only true source of happiness and life.' And in the solemn night-time, after I gave up the struggle, that comfort seemed to me so great and precious that I felt willing, if it would only

stay with me, to accept poverty, and to go into the world poor and despised, hugging that priceless blessing to my heart. The next day I was as light as if I had wings. Nothing could keep me from going to Isaac Dorr, with a couple of hundred dollars in my pocket and a note for the remainder of what I owed him.

"Well," said the narrator, with tears running down his cheeks, "I only wish that every person here could have seen the Dorr family when I visited them and made known my errand. Poor Isaac had grown discouraged, and had just made up his mind to quit his wife and children and go to California. His children were crying, and his wife in an extremity of distress and despair. She received me a great deal better than I anticipated; I had acted according to law, she said, and Isaac, careless and improvident, was greatly to blame.

"'Yes, said Isaac, with the firmness of a desperate man, 'it was a savage game you played me, but I was a fool ever to get in debt as I did, and then fancy that any man would not take an advantage when the law permits it. I am ruined in consequence, and here you see this woman and babes—'

"The poor fellow broke down as he looked at them, and then cried like a child.

"Isaac,' said I, as soon as I could speak, 'I have come to show you that a man can be honest even when the law does not compel him to be. I want to do right because God commands it, and I have come to tell you that you needn't leave your wife and babes yet, unless you prefer to.

"'Prefer to—go off into a strange country, and leave them here to suffer?' he cried, and caught the children in his arms, and wrung his wife's hand, and sobbed as if his heart would break.

"Then I counted out the money I had brought, and explained what I intended to do and gave him the note; and such surprise and happiness I never saw. They would have kissed my feet if I would have let them. It seemed to me as if heaven were opened then and there—and it was opened in my heart, with such a flood of light and joy as I had never experienced, or thought possible, before.

"My friends," added the captain, his once hard voice now almost as mellow as a woman's, his cheeks still moist with tears, "I have been constrained to make this confession; I thank you for listening to it. The minister tells me a man may be a church member and not a Christian, I mean to be a Christian first, and if I fail—"

He could proceed no further, but sat down with an emotion more effective than any words.

I have nothing to add to this narrative, except that he became a church member, and that his example of thorough repentance, of childlike faith in Christ, and of vigorous, practical, every-day righteousness elevated the standard of Christianity among my people.—*Selected.*

#### “FAITH-HEALING” AND AFRICAN FEVER

Some peculiarly painful cases of loss of life through “faith-healing” have been recently brought to light. One of these cases has been the occasion of ministerial correspondence between Great Britain and Mr. Secretary Blaine, dealing with a report from the colonial surgeon, Dr. Palmer Ross, of Free-Town, West Africa. This report shows that three deaths have taken place in a band of nine young missionaries from our own Western States. These deaths took place by fever soon after the arrival of the party at their African station. Under the guidance of their leader, an ardent believer in divine healing, the sick, whether their cases were grave or mild, were allowed to go untreated by medical means; and, in the opinion of Surgeon Ross, the febrile cases began to assume an unnecessarily virulent type which endangered the whole community, and which impelled him to order officially the adoption of sanitary measures, such as isolation, disinfection, and a speedy burial of the dead. Others of the missionaries also took the fever, but they submitted to treatment, some willingly, but others under protest. Surgeon Ross then declared his intention to report the matter to the Governor, and to advise that all the survivors be sent back to America, on the ground that a tropical climate was not suited to those who trusted alone to faith-healing, and ignored the means placed by Providence at their disposal for the relief of suffering humanity, and that such a line of conduct was a danger to the community at large.

A late issue of a missionary journal, called the *Regions Beyond*, although very friendly to this unfortunate party in Africa, takes special care to point out the error made by them in rejecting medical treatment, and says: “These deaths took place in July, and to us is an additional pain to know that, humanly speaking, these lives need not have been lost, but might have been usefully spent

in Gospel service in Africa. Unfortunately, in passing through New York, on their way out, they came under the influence of one who teaches what is called faith-healing. From him they received the sadly erroneous doctrine that, though God has given us medicines and the skill to use them, it is contrary to His will we should do so. It is inexpressibly sad that these devoted young lives should thus needlessly have been thrown away at the bidding of a false theory. Very solemn and terrible is the responsibility of the teachers of this theory when they urge African missionaries to dispense with quinine and other antidotes to deadly fever.” Among the other members of the party who also suffered from fever, but who received the usual medical treatment, there were no deaths reported.—*New York Medical Journal.*

#### EMBASSAGE OF THE HOLY SPIRIT.

If matter acts on matter without visible contact, and mind mysteriously affects mind independently of bodily senses, why should the dominance of the Supreme Mind over its own creature be deemed incredible? Denying the possibility of such dominance clearly denies the prerogative of a Creator, and makes the Supreme Being the dependent servant, rather than the master of His own works.

Man focusses light, and paints images, and sends messages across continents. By use of telegraphs he calls together merchants of every land, and constitutes them the world's board of trade. With lightning dispatch he sends forth news concerning some local tragedy that touches the sympathies of the civilized world, heralds some political revolution that kindled the hopes of the oppressed to the farthest boundaries of the earth, or some social event that becomes the theme of idle gossip on opposite sides of the globe.

President Cleveland, surrounded by his cabinet at Washington, by touching a battery of human contrivance, started the imposing pageant of the World's Fair in New Orleans, 1,400 miles away. May not, then, the Supreme Being utilize the mechanism of nature as a higher system of telegraphy in imparting to those created in His own likeness and craving communion with Him, fuller knowledge of Himself and of His will? May not He mysteriously touch springs of thought, feeling, and purpose, which affect the life, character, and destiny of individuals, nations, and races?—*Sel.*

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