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ONE DOLLAR A YEAR. POSTAGE PAID BY PUBLISHER.

VOL. X.

JUNE, 1892.

NO. 12.



Expositor



HOENESS



Toronto:

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CALENDAR OF ASSOCIATION MEETINGS.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

THE SO-CALLED “GALT HERESY CASE.”

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

THE
Expositor of Holiness

Vol. X.

JUNE, 1892.

No. 12.

THE REFORMER.

All grim and soiled and brown with tan,
I saw a Strong One in his wrath,
Smiting the godless shrine of man
Along his path.

The Church, beneath her trembling dome,
Essayed in vain her ghostly charm ;
Wealth shook within his gilded home
With strange alarm.

Fraud from his secret chambers fled
Before the sunlight bursting in ;
Sloth drew her pillow o'er her head
To drown the din.

"Spare," Art implored, "yon holy pile ;
That grand old time-worn turret spare,"
Meek Reverence, kneeling in the aisle,
Cried out, "Forbear !"

Gray-bearded Use, who, deaf and blind,
Groped for his old accustomed stone,
Leaned on his staff, and wept to find
His seat o'erthrown.

Young Romance raised his dreamy eyes,
O'erhung with palely locks of gold—
"Why smite," he asked in sad surprise,
"The fair, the old ?"

Yet louder rang the Strong One's stroke,
Yet nearer flashed his ax' gleam.
Shuddering and sick of heart I woke,
As from a dream.

I looked : aside the dust cloud rolled—
The Waster seemed the Builder, too ;
Up-springing from the ruined Old
I saw the New.

'Twas but the ruin of the bad—
The wasting of the wrong and ill ;
Whate'er of good the old time had
Was living still.

Calm grew the brows of him I feared ;
The frown which awed me passed away,
And left behind a smile which cheered
Like breaking day.

Grown wiser for the lesson given,
I fear no longer, for I know
That where the share is deepest driven
The best fruits grow.

The outworn rite, the old abuse,
The pious fraud transparent grown,
The good held captive in the use
Of wrong alone—

These wait their doom, from that great law
Which makes the past time serve to-day ;
And fresher life the world shall draw
From their decay.

God works in all things ; all obey
His first propulsion from the night.
Wake thou and watch ! the world is gray
With morning light.

—J. G. Whittier.

THE ANNUAL CAMP-MEETING.

The Ninth Annual Camp-Meeting of the Canada Holiness Association will be held on the grounds connected with Brant House, Burlington, and will commence on Wednesday, the 27th of July next, at 10 o'clock a.m., closing on the following Monday evening.

This Park is situated about half a mile from the town of Burlington, on the bay, about a mile and a half from Burlington Beach Canal, and the same distance from the Grand Trunk Burlington station, whilst the Burlington Beach trains stop at the gate of the Park.

The Beach trains start from Hamilton station; so there will be no difficulty in reaching the spot by train. And as the boats stop at the Beach Canal, there will be but little trouble in reaching the place by taking the Beach trains at the station, near the boat landing.

There will be no reduced railroad fares, unless ten persons at any point make arrangements for themselves and secure the reduction which can be obtained under such circumstances. Tents can be pitched in the Park without any charge for ground rent. Floors will be provided for \$1 per tent. Tents of the size of 8 x 12 can be rented for \$2 per tent, but it will be necessary to give the order at least one week before the date of the Camp-Meeting.

As to board and lodging, or other particulars, full information will be sent by post card to all parties making inquiry.

Address,

REV. N. BURNS,
207 Bleeker Street,
Toronto, Ont.

WATCH.

"What I say unto you I say unto all, Watch."
—JESUS.

It is so evident to even the most superficial reader of the words of Christ that a continuous, watchful effort is called for in some direction, that no one thinks of disputing this fact. But as to the subject matter of this necessary watchfulness, there are many opinions and a great variety of practices.

Some, judging by the context, think that watchfulness here has reference to the actual coming again of Christ, and they, therefore, only fill the bill, when they are on the look-out for His coming, after the manner of straining the eyes over the horizon for a coming steamer.

This thought is the parent of the thousand and one pre-millenarian creeds, which creeds, if adopted, are supposed to insure the believer a cordial reception at the hands of the Son of Man, for being on the watch-tower of straining expectation.

Others, from the same context, take the view that watchfulness here has re-

ference to everyday conduct, and that therefore we are in harmony with the command when watching our actions and striving to have them square with Bible laws. This view is responsible, in part at least, for all the legalistic efforts to secure recognition at the second coming by punctilious observance of all forms of religious duties and self-denying acts.

Now, whilst the whole truth is in neither of these extremes, still it remains as a truth that careful watch must be kept in some direction.

And first, we remark it is evident that if at the coming of Christ we are found carefully and exactly carrying out all His wishes, we shall have fulfilled the spirit of this, His direction. And second, as a necessary consequence, if not thus carrying out His wishes, we cannot be commended of Him. Nay, however slight the neglect or failure to do His will, we are transgressors, and His coming would be an unwelcome fact to us.

The whole subject then crystallizes down to learning what His will is and so doing it every moment, when His coming any instant would be a welcome fact in our individual history.

But the creed theory confessedly does not meet this condition, for it will be found on close examination to be only an attempted substitute for such minute obedience of His will as is above indicated.

So, also, every one of the multitudinous efforts at legalistic practices is a failure to do the whole will of Christ, themselves, the practisers, being the judges. Defect, saddening defect, is acknowledged in every direction. This acknowledgment is made in many ways. It is made when the practiser habitually confesses his failure. For if this daily confession is a truthful statement of the case, then any time that the invisible Christ, to whom these confessions are made, should become the visible Christ, they still would be true, and so the condemnation of Christ therefor must be a certainty.

The admittance of this defect is seen where the mercy of Christ is appealed to for commendation at His coming, for what is this but acknowledgment of failure to comply with His wishes.

Failure is also admitted where doctrines about the atonement are brought to the fore to nullify the defects in doing the will, that is, in carrying out the wishes of the now absent Master. Indeed, through all these various legalistic devices one not only looks in vain for successfully carrying out the good and perfect will of the Lord, but also finds in every direction the full acknowledgment of this failure.

Is it then a fruitless, hopeless watch Jesus has appointed for us? That is, along with this command to be always ready for His coming by carrying out perpetually His will in every direction, has He also taught us that, no matter how great our watchfulness, He would manage to take us unawares; that strive as we might, when He came He would find us not carrying out His wishes; that His wishes were either so obscurely told or were so utterly beyond our power to comply with that, strive as we might, we would come short in every direction, and so at His coming He must necessarily find us unprepared for His reception?

Such we maintain is the verdict of both parties above considered, and hence the verdict is inevitable that all these efforts must have something radically wrong in them or Jesus Christ should be held up to the execration of the ages.

From this horrible result of our investigations we take refuge in an independent, unhampered examination of the life and teachings of Jesus Himself, and there we find that the teachings of Christ which stand identified with possible preparation for His coming have been left out of both creed and practice where this failure is witnessed.

The emphatic teaching of Jesus concerning the coming and abiding presence of the Holy Ghost has been so ignored, perverted or encumbered with human rubbish as to preclude all practical benefit being obtained therefrom. Men do not try to learn the wishes of Jesus from the Holy Ghost, His only accredited mouth-piece on earth, but instead, search the Bible, and Bible commentaries, listen to human oracles and Bible expounders to gain such knowledge, and so in this formal, radical departure from the teach-

ings of Jesus make absolutely necessary their after failure.

Now it is evident that the only way to carry out the wishes of Jesus is to first learn these wishes, and further, that these, His wishes, can only be learned by the method which Jesus sanctions. But nothing is made more evident by Jesus Himself than that He appointed but one way, and that the way of the Holy Ghost as teacher of His wishes to the individual members of His kingdom.

Hence it follows as the grand conclusion of all these investigations that the watching Jesus commands has its chief interpretation in being careful to learn of the wishes of Jesus through the Holy Ghost given to us and then carrying them out with punctilious exactness. If Jesus should come any moment and find us so doing, what else but commendation could be our portion?

Now the testimony of all who thus act is that the wishes of Jesus are most readily learned and easily performed.

WATCHFULNESS, A PRIME NECESSITY.

The attitude of recognizing the presence of the Comforter and always learning the wishes of Jesus directly from Him cannot be unduly emphasized in its importance on our lives for time and eternity.

Faith in Christ makes, or should make, this important fact of the continual presence of the Holy Spirit as real to us as Christ was to His twelve disciples.

Hence, the moment our faith fails to take in this important fact in its practical everyday form we cease to watch, and then begin to show unpreparedness for the coming of Christ.

Various are the insidious attacks on us whilst in this attitude of watchfulness, their chief aim being to induce us to disregard the presence of the Spirit and then act our faith in some substitute for Him.

Perhaps the most subtle of all these forms of temptation is the effort to make us substitute a reasoning process for simple, child-like faith.

We may reason concerning the teachings of Jesus after the following specious manner: I believe in Jesus. I have consecrated myself to Him. He accepts me and has sent the Holy Ghost to abide with me. I accept Him as my Guide, Teacher and Empowerer; therefore, what I do will be right and well pleasing to God. Now all this is correct as far as creed goes, but here it is quite possible, in place of henceforth acting faith in the presence of the Holy One, to simply and only act our faith in this creed and assume on the strength of its scripturalness that we are led of the Spirit.

But this creed, although more nearly scriptural than any other, can only lead to a creed life if henceforth all transactions are not consciously made with the present Holy Ghost as a living reality. For example: Here is a call on our liberality; now the creed life takes into account the state of our finances, of other claims upon them, the recommendations of others, and traditional teachings, and comes to a conclusion; then assumes that the Holy Spirit sanctions our conclusion because of our confident belief in our orthodox creed. But he who acts out his faith in the Holy Spirit, first of all appeals to Him for knowledge as to what is to be done with this claim upon our finances. If we take an inventory of our estate or call up the teaching and practice of others, or examine into the distinctive characteristics of this claim, we do so as consciously led of the Spirit in so doing, who, in His supreme character as Guide, takes this method to make known to us the wishes of Jesus Christ concerning the matter. Hence when we under these circumstances give or refrain from giving it is as in the presence of God and with His known sanction, which includes, we here remark, the knowledge that should Christ come, during or at the close of the act it would meet with His unqualified approval.

This one simple example will accomplish its purpose as well as several, which is to show how closely allied a spiritual and a creed life may seem to be in some of their aspects, even whilst in spirit they are the very opposites of each other, and also how simple a matter it may be

to mistake the one for the other at these fine points of closest resemblance, the whole tending to emphasize the commands of Christ concerning watching.

Need we add that this danger of mistaking the one for the other, at the very beginning, or attempted beginning of a spiritual life, always besets the life of the spiritual. At any time he may be beguiled into one of the many forms of creed life and so cease to be spiritual. As liberty is the outcome of eternal vigilance in the political world, so in the spiritual realm ceaseless watchfulness is the price we are called on to pay for liberty in the Spirit.

FAITH AND WORKS.

There is no doubt but that this generation "believes on the Lord Jesus Christ." There may be some doubt as to whether this generation is "Saved." We mean saved from sin. And yet salvation is coupled with belief in the Lord Jesus Christ. Believe on the Lord Jesus Christ and thou SHALT be saved—not may be, or can be, but shall be. Either belief produces salvation or it does not. If not, there must be something wrong about the belief. People either believe too little or too much, believe one fact to the exclusion of others, or their belief is not a fact at all. It may be that their belief is purely theoretic, and does not touch hum-drum life, or it may be so loaded down with orthodoxy as to be useless and harmless.

Or it may be that the "salvation" which is coupled with belief is not from sin. Or it may be salvation from actual or wilful sin, but not from unconscious sin—salvation from outbred but not from inbred sin. Or possibly the Lord wished to teach something prosaic and not affecting eternal realities. It seems to me the longer we live, the more have we got to believe, the more there is for us to believe. We are enjoined to grow in grace and in knowledge.

Must belief not ante-date all the knowledge that we grow in? Must we not believe in the teacher? And as the knowledge is presented, must there not

be admission of the truthfulness of the teaching? If the teacher wishes us to be apt scholars and makes us such, and presents knowledge to us rapidly, must there be hesitancy in our acceptance of this knowledge? Must we not believe everything that the Lord teaches—not the one isolated fact that the Lord Jesus Christ died. That Jesus died is one fact to be believed. That He rose again is another. That He ascended is another. And here is where the belief of great hosts of professed followers of the Lord stops. They don't believe that the Lord's promise, that if He went away He would send another, was ever fulfilled. And even if they get the length of belief in the fulfilment of this prophecy they "offend in one point," and don't believe that this "other" who was sent will do what the Lord declared He would, viz., "Guide us into all truth," and "teach us all things.

And even if they go the length of believing that the Holy Ghost is their great Teacher and Guide, they stop short at the theory—they are not guided—they are not taught after the Pentecostal sense. They have faith but no works. They believe on the Lord Jesus Christ, and are saved, but not from sin. When we say they have faith but not works, we don't intend to be understood that they don't manifest activity. Far from it. Each sect may be likened to a perfect bee hive or ant hill for activity. And within the sects are a number of smaller bee hives or ant hills in the shape of missionary societies, Christian Endeavors, Epworth Leagues, Ladies' Aid Societies, Temperance Societies, Bands of Hope, etc., etc., *ad infinitum*. The elderly ladies have organized for work, the younger ladies have organized for work, the children have organized for work, and even outside the sects, combination bee hives and ant hills are at work in the shape of Y.M.C.A.'s, Y.W.C.A.'s, Y.W.C.G.'s, W.C.T.U.'s, Bible Societies, Evangelical Associations, Tract Societies, Ministerial Associations. There are jail workers, hospital workers, in fact all kinds of workers—all working professedly at least the works of Him that sent them.

But let any or all of them be asked to stop and consider whether it is His work or their own that they are engaged in, and the enquirer will be given to understand in short order that the "night is coming," and they have no time to answer impertinent inquiries. The Jews in the Lord's time were great workers for "Mother Church." One of their works that they found time for was the "Crucifixion." Saul, before he was called Paul, was a great "worker," being, as he himself declares, "zealous for God as ye all are this day—persecuting this way unto the death," and yet he had time to hold the garments of those who stoned Stephen.

There are many "Sauls" of modern Jewish extraction, who live after the strictest sect of their religion, that can find abundance of time, even amongst the multiplicity of "dead works," in which they are engaged, to persecute this way, aye, even to the death if they dared.

The "crucifiers" were the workers.

The "persecutors were, are, and will be the servants of the Church, those famed for "many mighty works."

Faith and Works. The faith is not simple enough in its character. It does not believe all that the Lord Jesus Christ said. It stops short at "divine guidance." It stops to reason. It stops to exercise "common sense." It may believe every utterance of the Lord Jesus, but this one, "He will guide into all truth." And yet this may be the "one point" that renders "many guilty of all." This may be the cause why many "Sauls" are retained as persecutors. They reject the guide. Saul did no more. There is a unity in the Trinity. Saul rejected Jesus. The modern Saul rejects the Holy Ghost. It is only a choice of which personality of the godhead to persecute. Saul selected one. Modern Sauls select another.

In each case the effect is the same. Apparently the modern Sauls expect "about noon" a "great light" to shine about them, or some other miracle to be performed to open their eyes to the fact of their persecuting propensities.

H. DICKENSON.

EMPHATIC.

To arrest the attention of men it is necessary to use great emphasis. Especially is this true when desirous of arousing an interest in any subject which affects, or professes to affect, their spiritual welfare. Much more, if the subject in hand runs counter to their usual current of thought, is some extreme form of emphatic utterance necessary to gain full attention.

We once undertook to draw attention to the real meaning of Christ's words when He said, "It is *expedient* for you that I go away, for if I go not away the Comforter will not come unto you, but if I depart I will send Him unto you." In our talk we tried to draw attention to the great contrast here instituted between the benefits to man of His own bodily presence in the world and the advent of the Holy Spirit to remain a constant Companion, Teacher and Empowerer with every individual who would so accept Him.

We dwelt on the manifest advantages the disciples possessed in the familiar presence of Jesus in their midst, advantages far in excess of all previously given to man, and vastly superior to those enjoyed by modern Christians when the Comforter was not permitted to have His proper place with the individual, as described by the Saviour. Then we tried to show that all these advantages, so great and glorious in themselves, were inferior to those enjoyed by individual Christians who recognized the presence of the Holy Ghost in their lives after the pattern of Christ's description. Then we drew attention to the fact that sighing after the bodily presence of Christ in some millennial age, as attendant with superior advantages to what we may now possess in our personal walk in the Spirit, was in reality sighing after something necessarily inferior to what was now possible, and simply and only indicated the fact that said aspirants had neglected to use the advantages now within their reach.

Well, we had put those thoughts before the audience with what force we could, after an argumentative style, but we are sure there would have been a

very dull apprehension, if any, of the thoughts we wished to draw their attention to, had we not finally emphasized them by the, to them, startling statement that if Christ should now descend to Jerusalem, there to start a thousand year visible reign on the earth, we would not take the trouble to cross the ocean to pay Him a visit. This statement of the same truth but in the form of a parable at once aroused attention. Indeed there was quite a little commotion caused, and several were aroused to definite and public opposition, who, we are sure, would have otherwise treated the subject with comparative indifference.

This incident also confirmed the teaching of Christ in another direction. It so happened that this holiness meeting was one which we had very seldom attended, although there was generally present a congregation of between one and two hundred, for the reason that the minister who led it as a part of his other church services showed unmistakable signs of not wishing us to take a responsible part in the gathering.

However, this time we went by special revelation, and were not surprised when we heard the pastor relate how he had been utterly unable to arrange his thoughts for addressing the meeting on this occasion, that whenever he essayed so to do our name and personality came up to his consciousness as if it were a call to him to send a request to us to come and lead the meeting. This inability to arrange his thoughts, he added, was still with him and as he now saw us present he would (we remark here for the first and last time) request us to lead the meeting.

Now this strange, apparently divine sanction upon our presence and teaching seemed to have not the slightest weight with those who were startled into the consideration of the subject in hand. Their antagonism we are certain was as pronounced as if there had been no such manifestation of divine superintendence in the matter.

It is true that personally we do not attach the importance which formerly we did to such supernatural attestations of truth, but we were then speaking to a pastor and people who gave great

prominence to strange and startling manifestations whenever these might be made to indicate the presence and sanction of the Holy Spirit.

Now Christ taught that where a process of observation and reasoning would not lead to the acceptance of truth, any supernatural manifestations would not secure that result. "If they believe not Moses and the prophets neither would they be persuaded though one should rise from the dead," is an unmistakable deliverance concerning this truism.

The whole incident then goes to show that whilst emphasis and even signs and wonders may and often do arouse attention to truth they can do no more than this. They weaken not antagonism in non-truth lovers, but rather tend to intensify it, and yet emphatic utterances and even the presence of unmistakable divine supervision have their proper place in propagating the Gospel.

CORRESPONDENCE.

HALLECK, W. VA.,
May 9th, 1892.

DEAR BRO.—It is three months to-day since I became subject to the Holy Ghost as an indwelling guide. Though I begun well in Canada in 1887, I was only there two weeks after entering into the pentecostal experience before I left for Dakota. Still I enjoyed the experience till the following year, March, 1888. I never understood it as I do now. If I had I don't think I would ever have lost it. I lived almost four years without the experience, though I made several futile efforts to regain it. I have discovered the secret of my failure. I thought a man could be a regenerated person, a child of God, and yet not have the Holy Spirit in him. I believed that believers were not baptized with the Holy Ghost at conversion, that it was an afterwork by the will of God. Therefore until I should feel a sudden change come over me in answer to prayer for the baptism of the Holy Ghost, I would not believe I enjoyed His presence. I believed the Holy Ghost was a person, and I knew it was absurd for a man to hunt and seek after what he had already

found. But since I have been in the school of the Holy Ghost once more, I have laid aside the erroneous views I imbibed while in the school of President McDonald, of our Holiness Association.

I now believe that when a man gives his heart to God, God gives His Spirit to him, and every regenerated heart is inhabited by the Spirit Divine. I believe it every Christian's duty to recognize the Spirit's presence and in the pentecostal sense, as Guide, Teacher, Empowerer, Joy Giver, etc. If a Christian has an unsatisfactory experience it is because his ignorance about the Holy Ghost, his erroneous views and false instruction, have caused his will to exert a repressive force upon the power of the Holy Ghost in him. I like Pope's definition of entire sanctification, as the full, unlimited, unhindered, almighty energy of the power of His presence in the soul. Paul could not write unto the Corinthians as spiritual in the pentecostal sense, but carnal. They followed human leaders like I followed McDonald. Yet they were babes in Christ, so was I. They were the temples of the Holy Ghost. The Spirit of God dwelt in them. They were enriched by Him in all knowledge, yet were babes because they unwittingly relied on human guides for help. I do not believe in inbred sin. I can't believe that God and sin can dwell together in the heart of the believer. Yet the Corinthians were carnal, and at the same time God dwelt in them.

Then Paul must have meant that some crude notions of divine truth that they embraced which prevented the free course of the Spirit's power, entitled them to the appellation of carnal. I learn that babes in Christ are temples of God. That babes in Christ are holy. That they have the Holy Ghost. That the Holy Ghost is a person. That we are to rely solely on Him. That if we do this He in part to us all our soul needs regardless of Peter, Apollos and Paul. I learn that if any man have not the spirit of Christ he is none of His. That if His, though only babes, we are sanctified. That we can be babes in Christ yet enriched in everything, so that we come behind in no gift. That a person can be enriched in everything and yet

have crude ideas of divine truth. I believe God has made provision and expects believers to walk in the Spirit from the moment of conversion. That if a person *will* walk uprightly from the moment of conversion, *no* good thing will God withhold from him, so that people needn't teach us that we can only get the gift of the Holy Ghost by agonizing prayer and gigantic efforts of faith.

Bro. Burns, I no longer have any fear of losing the gift of the Holy Ghost. When I lose Him I lose my religion. I know it is possible for me to lapse into legalism thoughtlessly at times, but I know that absolute reliance on the Holy Ghost will save me from falling. I am preaching a full pentecostal gospel. I do not expect to preach anything else. God gives me all the liberty I need. I leave all results with Him. I am without carefulness. My reliance on the Holy Spirit becomes more confirmed.

I like the EXPOSITOR—would like to see a fresh one every week.

Yours,

W. E. DEAN.

CONSECRATION.

The general ideas surrounding this subject are not of the clearest, most definite character. There is no want of clearness when the subject matter of consecration is secular in its character. Consecration to business, to learning, to the securing of some one object such as revenge, emolument or friendship, conveys a distinct, well-understood idea to all, and no hair-splitting definition is needed by any author to make his meaning apparent. But when consecration is used in a theological sense, then definition after definition is piled up as if all were necessary to elucidate a most intricate subject.

Whence this confessed intricacy in so simple a matter? We reply, because of the indefinite nature of the object or subject matter of the act of consecration. When a man consecrates himself to Christ he ought to know to what he consecrates himself. If He is recognized only as a person who lives a dim mystical life without clearly manifesting Himself

continually in His wishes to the party so consecrating, the idea of consecration must partake of like haziness. If it is understood that the consecration is to Christ as represented by what utterances of His have been preserved in the New Testament, then, of course, consecration in this case means an intention to be absolutely governed by these teachings. But as these words of Christ have given birth to numberless varying and even contrary doctrines, then the consecration must, perforce, be narrowed down to some one of these many creeds. Hence it follows that consecration, after this sort, is to a creed, as presumably representing Jesus Christ.

But even this explanation does not account for the continued uneasiness connected with the subject. It is true that when one, like the late Cardinal Manning, quarries out of multitudinous claimants one solid creed, simple in its make up, and easily understood, consecration to this creed may be definite and without need of definition. Just as an extreme party man consecrates himself in politics to his chosen party, with dogged determination to place party before all else, so may a religionist consecrate himself to some one creed with like devotion, and be no longer hampered, by definitions many, as to what consecration in his case really means. But to very many who have consecrated themselves to Christ, in the form of some creed about Christ, come very perplexing thoughts as to what their consecration really means.

The chief source of this dissatisfaction is caused by the inability on the part of the consecrated one to carry out fully the demands of the creed embraced. The creed demands holy living, but the provision made in the creed is inadequate, and hence conscious failure is responsible for the suspicion that consecration is either faulty in act or the subject itself is not understood.

Let a person consecrate himself to the accomplishment of an object which he believes he can secure in the use of certain methods. Now, if he fails, he will lay the blame on himself and not on his adopted methods, so long as he has perfect faith in these methods. Similarly, as

long as a creedist believes he can secure satisfactory holy living by the methods prescribed by his creed, he will, upon failure, criticize himself rather than his creed. Hence arises the suspicion that amongst other things his consecration to Christ is faulty, and the desire to discover a more satisfactory definition of what consecration really is. If he secured the desired result there would be no difficulties supposed to be connected with such a simple matter as consecration.

But when consecration to Christ takes in the walk in the Spirit as taught by Him and illustrated in the acts of the apostles, then all the modern fancied difficulties connected with the subject cease to have an existence; "a wayfaring man though a fool shall not enter therein."

Consecration to Christ then, to be real and in harmony with Christ's utterances, means consecration to divine guidance as the only ultimate guide in life.

This idea of consecration did not come to us till some ten years ago, after we had gone through as many forms of consecration as there had been fancied improvements in our creed and, we were going to say, as there had been private or public acts of worship in our life. For the sense of failure to secure, by the methods (creeds) adopted, what we sought after ever left us at sea about the correctness of our consecration.

But now that our consecration to Christ, by taking in the Holy Ghost as the one and only method by whom one can attain a satisfactory religious experience, has secured this desired result, consecration to Christ is as simple an act as consecration to any secular object and has needed no repetition.

THE NOBLE NATURE.

It is not growing like a tree
 In bulk doth make man better be;
 Or standing long an oak, three hundred year,
 To fall a log at last, dry, bald and sere:
 A lily of a day
 Is fairer far in May,
 Although it fall and die that night—
 It was the plant and flower of light,
 In small proportions 'ere just beauties see;
 And in short measures life may perfect be.

—Ben Jonson.

DOING THE WILL.

It is possible to do God's will on earth as it is done in heaven. Many, to-day, seldom approach the throne of grace in prayer without putting up this request.

Jesus Himself taught His disciples thus to pray. They believed He was a capable teacher and that He would not ask the impossible from any human being. If He did would He not cease to be a just God? He also taught them that only those that "do the will" shall see the kingdom.

A great many people these days reject testimony as to "doing the will." That petition of the Lord's prayer being now realized and answered in my life from moment to moment, by the advent of the indwelling Holy Ghost, I find the rejection of this testimony the rule. Jesus lived on this earth and did His Father's will, and though He declared that as He was so would we be in this world—though He declared it was His meat and drink to do His Father's will, and said, I do always those things that please My Father, almost invariably this testimony is rejected. Having no sins in my life, of omission or commission, to confess from day to day, by living even as He lived, abiding in the vine every moment, a grand and glorious life to live is ours.

But, says one, we must hunger and thirst after righteousness all the days of our life. You poor wandering Israelite, come over into Canaan and live with us, and you will hunger and thirst no more.

Drink of the living water that Jesus spoke of, or in other words receive the Holy Ghost and walk in Him, moment by moment, and you will know what it means for you to do God's will on earth as it is done in Heaven. Your hungering and thirsting will cease and Christ's words will become true, He that drinks shall thirst no more.

"Doing the will" means to me being always in the place God wants me to be in, and never where I ought not to be, speaking to just those I ought to speak to, saying just the words I ought to say to them—none too many and none too few—in fact living as perfect a life as even Jesus Himself did while on earth and

knowing every moment that my life pleases my heavenly Father. It is not desiring to live such a life but really living it in this present evil world, walking even as He walked, enabled by the indwelling Holy Ghost to walk in the footsteps of Jesus, united with Him "the purest" One, finding our heaven on earth begun, enjoying the rest that remains for the people of God.

But, says some one, this standard of "doing the will" is too high. No higher than Christ taught, no higher than the Scriptures enjoin. We have not to be hearers only but doers, not endeavoring nor trying, having shortcomings continually, but coming up to the standard, having the witness that all we do is right, "according to His will and word, well pleasing in His sight"—meeting the devil and the devil's servants as Jesus met them while in the world, not of the world, having to do with the things of the world as He had, but realizing that He that is for us is greater than all that can be against us, triumphing over every circumstance we are placed in, coming off more than conquerors.

Every one is not called to do the same work, but every one is called to "do the will." Obedience is what God requires from all His children, for His servants ye are whom ye obey. God wants men and women these days to be strong men and women who will dare to tell out and live out the life that Jesus lived, doing the will of God on earth as it is done in heaven; and any one who lives the life will not be afraid to tell out to ten thousand at once, if required, that they live as perfect a life as even Jesus Christ lived while on earth. Strong language this appears to be, but one who lives it speaks what he knows, and they are words of truth and soberness. Reader friend, are you doing the will, walking in the Spirit? Having received the Holy Ghost are you led of the Spirit in all you do, for it is only they who are led thus are the Sons of God, and should Christ come this moment would He find you doing the will. Be wise and like the wise virgins be ready, awaiting His coming.

ALEX. B. CRANSTON.

IS IT ANTI-METHODISTIC?

Is the doctrine of Divine Guidance in harmony with the teachings and doctrines of Methodism, or does it take an antagonistic position? This is a question I have had my mind directed to by the reading and exposition of the General Rules of the Methodist Church by one of its pastors, and I have been investigating the position he takes and looking into the arguments he uses in reference thereto. I am glad to know that the doctrine of the Holy Ghost as guide absolute into all truth, is not a doctrine confined to Methodism; and I am equally frank to admit that it has not been preached in that Church with the nomenclature now used by the Canada Holiness Association. I also must believe that this precious Bible doctrine has not been apprehended by the rank and file of Methodist divines, and perhaps not even by John Wesley himself, as clearly as it is now apprehended and taught by hundreds of John Wesley's followers. And even if it could be proved that John Wesley did not believe in the doctrine as it is held among us, or even if he had definitely preached against it, that would not prove after all that the doctrine is anti-Methodistic; for if so, there is no Methodist Church left, for it is hard to find a single individual who believes *each and all* points exactly as John Wesley did. A slavish or a mechanical following, or being a stickler for the letter of a great man's teaching, does not generally make the truest disciples of such a man, nor does it most effectually carry out the spirit of the great man's work.

It would be a sad thing if, having all the advantages John Wesley possessed, with the great man himself also as a subject for devout contemplations, and in addition all the accumulated light of the brightest century of the Christian dispensation, devout men now could not see some spiritual truths that he did not see and apprehend others with a clearer vision than he did.

To suppose or teach that the doctrines of Methodism are not progressive, or that the sum and substance of all spiritual truth was represented in its founder,

and that in him Christianity reached its highest development, is to suppose an absurdity that one would think even an hide-bound Methodist could scarcely be guilty of, much less the usually liberal and progressive members of that communion. But it is often the unexpected that happens in this as well as in some other things. As a matter of fact, however, was John Wesley a disbeliever in the doctrine in question, and did he pronounce against it as the pastor referred to in the beginning of this article said he did? It must be frankly admitted that he did pronounce against a doctrine that resembles ours in one of its phases, while at the same time he was a sturdy advocate of the majority of the experiences involved in our doctrine.

The particular idea he combatted so nearly resembles ours that men who are not careful to examine, or who have not the ability to distinguish between things that differ and yet resemble, are to a certain extent excusable. Here is what John Wesley says in the General Rules: "Trampling under foot that enthusiastic doctrine that 'we are not to do good unless our hearts are free to it.'" And in the famous deliverance of his before the Moravian congregations in London, at the time of his separation from those saintly men, he calls this same idea "a doctrine of devils." Now the pastor, to whom I am indebted for the inspirations of this article, evidently thinks that the doctrine of the guidance of the Holy Spirit as taught by our Association and this pernicious heresy are one and the same thing. I have to say in reply that such is not the fact. The Moravians did not teach our Pentecostal doctrine, but a doctrine of emotional or impressional guidance, which they apparently got from the people called Quietists. We pay no heed to "our hearts being free" to do good or the contrary, we are not led by feelings which must necessarily be as variable as the mind, we take no stock in moods or inclinations, nor do we *depend* upon our own wisdom, but we do carry out the Bible injunctions, "trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge *Him* and *He* shall direct thy paths."

We take the words of Jesus as literally true, that the Holy Ghost would guide his disciples into all truth, and believe in Paul's doctrine that the Christian's body is the temple of the Holy Ghost: and so we depend upon Him for guidance in all matters great and small. A man who is guided by the promptings of his heart or governed by his feelings, is indeed an enthusiast in the full sense of the way meant by Wesley, but he who is led of the Spirit of God is a true follower of Jesus Christ, and therefore a level-headed man. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap," "but as many as are led by the Spirit of God, they are the sons of God," "that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit." John Wesley might have been right if he characterized the doctrine complained of as "a doctrine of devils," but the doctrine we preach we get from the Master Himself, and it is a doctrine of common sense, and fully in harmony with the spirit of Methodism.

If there are any that think otherwise let them give a reason for the hope that is in them, and we will look further into the matter. T. S. LINSFORT.

A PARALLEL.

Similes often become the vehicles of error by being made to go, as it is termed, on all fours, but are none the less helpful in the elucidation of a difficult subject. They are not to be rejected in their usefulness because of their deadly effects when used in the interests of evil any more than gunpowder or dynamite are.

The difficulties connected with understanding the walk in the Spirit must be very great if we consider how many apparently honest souls, in spite of genuine effort, fail either to understand this walk or successfully exemplify it.

It is with a view of meeting these difficulties that we call attention to a close and extended consideration of the following simile or parallelism ready to our hand in the New Testament Scripture.

This parallelism is that established between Christ and the Holy Ghost. The words of Jesus imply this similarity, "He will send you *another* Comforter." Jesus was one Comforter sent from the Father. The Holy Ghost was to be and, of course, now is another *similar* Comforter sent by the Father. "I will not leave you comfortless, I will come unto you." Here the similarity almost dissolves itself into absolute identity, so close is the parallelism. "I have many more things to say unto you but you cannot hear them now, howbeit when He, the Comforter, is come, He shall *teach* you all things." Here the parallelism is concerning teaching. As Christ taught His disciples, so the Holy Ghost is ready now to teach them. "It is expedient for you that I go away, for if I go not away the Comforter will not come." Here the similarity is maintained, but the preference given to the latter as far as practical purposes to us are concerned—similar but better.

Need we go into the subject of the divinity of the Holy Ghost? This is granted by all, and so here also, in every infinite direction, similarity is discovered.

What then is the practical difference between the presence of Christ with His disciples and the presence of the Holy Ghost? We reply the difference is a pure matter of faith. Christ appealed to their bodily sense, the Holy Ghost appeals to our faith in Jesus Christ. Consecration to Jesus, in the days of His flesh, meant accepting Him as sole Law-giver and Teacher with implied willingness to carry out His wishes against the clamors of every other teacher, whether represented by their own reason or common sense or the divine church of which they were members.

Peter got into difficulty in trying to decide a case of civil law, and, as was right, laid the matter before Jesus. Christ's deliverance was that by the law of strict justice the tribute money should not be paid, but that as a matter of expediency it had better be given. Then to accomplish this end He directs Peter to catch the fish which would bring him the amount needed.

Now imagine a philosopher, or an

opponent of Christ, to have met Peter when on this fishing expedition and put forth efforts to dissuade him from accomplishing his undertaken task, would it not have been a sufficient answer to any and all arguments and sophisms used for this purpose to simply state that he, Peter, was carrying out the instructions of his Master; that he had examined carefully and exhaustively His credentials and had consecrated himself to His service, and he now was simply carrying out that contract. For Peter to yield to the most powerful arguments at this point and stop from his intended action, or even to discuss its reasonableness or harmony with reason, the Church or the Bible would have been disloyalty to Christ. He could, in the nature of things, only discuss the claims of Christ to his continued discipleship, or his, Peter's, understanding the wishes of his Master, and still be a real follower of Jesus Christ.

Manifestly the nature of the command itself, its reasonableness or unreasonableness, its secular or its spiritual character, whether compromising in its nature to existing creeds, or notions entertained about religion, morality or seemliness—none of these matters could be seriously entered upon without in that act admitting doubt as to the claims of Jesus, and so be a virtual rupture of the contract between them.

And so of all commands given to the disciples, whether to go on an itinerating expedition, to accept a thief for their treasurer, or to take, unasked, the ass which was to bear their Master in triumph into Jerusalem.

Ye call me Master and Lord, and ye say well for so I am, said Jesus to His disciples, thus formulating the contract between them, and loyalty to Jesus Christ accepted this absolutism without reserve. The only redress the disciples had was to refuse to follow Him. The way to this refusal on their part was open at all times and they could exhibit it openly, as did many when some of the public sayings stumbled them, or secretly, that is, in the spirit of hypocrisy, as did Judas. But we repeat it for a purpose, whilst loyal to Jesus, they were bound by that loyalty to carry out all

His instructions unquestioningly, that is, without the slightest trace of criticism.

Who would think of following Chautauqua rules for the study of the Old Testament Scriptures, if like Peter and John they had Christ constantly present to supervise and direct that study? Who, again we ask, would search human biographies to learn the best practice for private or public devotions or any other religious duties if Christ was at one's elbow to guide and direct concerning these and all other presumed duties?

The disciples, carrying out the wishes of Jesus, gave up entirely the practice of fasting during the three years of His ministry. In this they showed their loyalty to their Master as much as when going on lengthened preaching expeditions at His command. They, we presume, argued and correctly argued, that He became responsible for this, their conduct, in the sight of God and man, and left it to Jesus Himself to vindicate them in every direction. Jesus accepted this responsibility and championed successfully their action before the Scribes and Pharisees. If Jesus had failed to meet this obligation before man or God, then they, the disciples, would have been wrong, not so much in refraining from fasting as in accepting the claims of Jesus as genuine when they were not.

And thus in every direction we pursue this thought it must be seen that the disciples in accepting discipleship to Jesus Christ were debarred from even criticizing the directions of their Master, that is, they were not permitted to compare them with reason, common sense, the Bible, or the consensus of the pious of their own or past generations.

Now the parallelism alluded to in this article calls for exactly the same kind of loyalty to the Holy Ghost. This we maintain is the clear teaching of Jesus Christ Himself, and therefore scriptural in the highest sense of that word.

As Jesus Christ did not call for blind, superstitious acceptance of Himself as Lord and Master, but invited the most thorough and open investigation of His claims to the Messiahship, and yet after those claims were accepted as sufficient, did require absolute, unquestioned fol-

lowing of His expressed wishes, so in the case with the Holy Ghost, the most exhaustive investigation is recommended, nay, even insisted on. But when once His claims are accepted, and His demanded position, as our Lord and Master, admitted, then it is an act of disloyalty to Him to criticize any of His commands. The only point where criticism can be admitted as legitimate, is concerning Himself or the fact of His giving the command. His place as Guide Supreme being admitted, and the command being accepted as emanating from Him is the end of all controversy to one of His honest, loyal followers. He who falters in his obedience or cavils at the nature of the divine direction is at once convicted of disloyalty to the Holy Ghost, and during such faltering or cavilling cannot truthfully be said to be spiritual; that is, led of the Spirit.

Nor can the *fact* of this disloyalty be altered by accounting for it as the result of ignorance, unconscious prejudice or the counter influence of one's environments.

The nature of the act may be discoursed about, as to the intention of the heart, and may be shown to be connected with wilfulness, hypocrisy or zeal without knowledge, and classed accordingly, but none of these things can affect the fact itself. Still it is true that such an one is not loyal to the Holy Ghost and has ceased to be spiritual.

Proofs concerning the correctness of one's timepiece, the genuineness of one's time table, his intention to catch the train, or ignorance in any direction cannot alter the hard fact that the party so reasoning is not on the cars if he has, after all his efforts failed to catch the train. Just so, none of the aforementioned circumstances can alter the fact that one has failed to be led of the Spirit when he has not been unquestioningly obedient to Him.

Nay, the very act of testing a command of the Holy Ghost by any or all of the tribunals which men have set up is of the essence of disloyalty. As well might the disciples have gone to the Pharisees or to the Scriptures to find out if Christ's direction concerning their taking the tied-up ass was right, as for

one at the present day to take any command of the Spirit to any or all of the above mentioned standards for confirmation or examination. One would be as much an act of disloyalty as the other.

ARE FRESH BAPTISMS OF THE HOLY GHOST ACCORDING TO SCRIPTURE?

I would like to ask those who believe the disciples received the Holy Ghost into their hearts when Jesus breathed on them (John xx. 22), whether they received a person or an influence? And how they reconcile their belief with the fact that Jesus had not yet received the promise of the Father. (Acts i. 4, 5; ii. 33.) And that Jesus spoke of their receiving the Holy Ghost as a still later event. (Acts i. 8.)

In the Old Testament the Holy Spirit dwelt in every regenerated heart, witnessing to their acceptance with God and imparting such grace as they were entitled to under the promises. Priests, prophets and other chosen ones were allowed special privileges. The disciples, in Christ's dispensation, enjoyed still greater privileges. He acted in the capacity of the Holy Spirit, as their Witnesser, Comforter, Joy-giver, Empowerer, Teacher and Guide absolute into all truth (Luke x. 19, 20; John xiv. 16, 28; xvii. 13; xv. 15, etc.). After Jesus, the Second Person in the Trinity, was exalted at the right hand of God; the Holy Spirit, the Third Person in the Trinity, was sent forward as the representative of Jesus Christ on earth.

The Holy Spirit can multiply Himself into as many manifestations as there are individual believers on earth.

Thus Jesus comes in the person of the Holy Spirit to dwell in the heart of every true believer, as their Comforter, Joy-giver, Empowerer, Teacher and Guide absolute into all truth. "Know ye not your own selves how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. xiii. 5.)

When Peter and John came down to Samaria and prayed with these converts,

they believed with the heart and were baptized with the Holy Ghost.

As for Cornelius, it is by no means plain that he was any better than the character portrayed in the latter part of the Seventh of Romans. What we do know is that Peter testified in the council at Jerusalem that it was by his preaching that Cornelius first heard the Gospel and believed.

After Peter's first defense (Acts xi. 18), we are told that the apostles and brethren rejoiced that God had granted unto the Gentiles repentance unto life. Is that "the second blessing?"

The twelve Ephesian disciples were not as far along as the Samaritans when Paul asked, "Did ye receive the Holy Ghost when ye believed?" And who can prove their belief was not that of the head but of the heart?

To sum up, I wish to ask a few questions of those who believe the Holy Ghost comes into the heart to dwell only at the moment of entire sanctification. Is the experience of the apostles before and after Pentecost a type of yours?

When you were first converted, did Jesus, the Second Person in the Trinity, become your Teacher and Guide into all truth, Empowerer and Joy-giver, Comforter and Revealer, etc.? If so, why was it expedient that He should go away from you, and that you should receive another?

The First Epistle of John was written for all true believers, both old and young, and according to him all had this anointing abiding in them, the Spirit Divine, who does for us what Jesus did for His disciples while with them on earth. While He abode with them they needed not that any man teach them, save as He taught them. "But if any man have not the Spirit of Christ, he is none of his." (Rom. viii. 9.)

A man is full of the Holy Ghost, or wholly sanctified if you wish, when he lets the Holy Ghost occupy his whole being as He wants to; when he enjoys the full, unhindered, unlimited, almighty energy of the power of His presence in the soul.

As for a fresh baptism of the Holy Ghost, spoken of in Acts iv. 31, Peter was already filled with the Holy Ghost

at that time (Acts iv. 8). Moreover, nothing is said of their praying for a fresh baptism, or of their being refilled. Neither does it say "they were all filled again."

Furthermore, why should the apostles demand that deacons should be men *full* of the Holy Ghost (Acts vi. 5) if the apostles could only be full occasionally?

Nor are the Samaritans a case in point to prove that believers receive fresh baptisms of the Spirit. It is not stated whether their belief was of the head or heart. It is written that Simon believed also and was baptized. Philip evidently thought him as good a candidate for baptism as any of the others.

Comforter? Isn't the Comforter we receive at conversion equal to the soul's needs?

What constitutes the difference between flesh anointings and the anointing that abideth in you?

Where in Scripture are we told to expect fresh out-pourings of the Spirit, fresh anointings, fillings, etc.? What constitutes the difference between men who were full of the Holy Ghost, Stephen, Barnabas, etc., and those who are always seeking fresh fillings?

Did Paul command the Ephesians to be filled occasionally or constantly? (2 Eph. v. 18). Is not the Greek verb an imperative, present, passive, and would it not literally read, "continue to be filled with the Spirit?"

Jesus says: "Lo, I am with you *always*." And will he not do for us at *all times all* that our soul needs? He is able to do exceedingly, abundantly above all that ye ask or think, and my God *shall* supply *all* your need according to His riches in glory, by Christ Jesus.

W. E. DEAN.

Halleck, W. Va.

WHO has given you more trouble in life than all the rest of mankind put together? Yourself.

THOSE who witness to full salvation should be sure that their life is consistent with such a profession. Otherwise they will bring reproach upon the cause of holiness.—*Sel.*

ONCE ADMIT THE ALMIGHTINESS OF THE HOLY GHOST AND THERE CAN BE NO OTHER ULTIMATE GUIDE.

This proposition is so self-evident that it scarcely needs expansion. But since many will not consider it long enough or regard it with unprejudiced mind, it is necessary to view it from different standpoints, if happily men may at last take in its far-reaching meaning.

But this strange anomaly is witnessed in the Christian world, viz., that, almost without dissent, this Omnipotence is conceded in thought, and creed, but denied in practice.

The Roman Catholic Church accepts it as part of its creed, and then, without the sanction or specific instructions of the Holy One, limits Him to a certain kind of guidance, which is found upon careful examination to be no spiritual guidance whatever. For upon their own showing their claims for such limitation are far too small for the mighty superstructure they vain would rear upon them. A scrap or two of Scripture, whose connections are somewhat obscure, even if we allow them the benefit of every doubt concerning these connections, are manifestly utterly insufficient for such a purpose.

Even if Jesus Christ had defined minutely and clearly the province of the Holy Ghost according to their limitations, if, along with such restrictions, He also taught the Almightyness of the Holy Ghost, then would His teaching be pronounced on as absurd by every thoughtful student who could approach the subject with unprejudiced mind. For as in the multiplication table, when the quantity infinity is brought in as one of the factors, all the other quantities are swallowed up in the operation and nothing but infinity is left as the final result, so in this case all finite restrictions and multipliers are lost in the one factor, Almightyness.

If the Holy Spirit comes in His Omnipotence to guide men, then it is evident that He can define the extent of such guidance or else He is not Almighty. He who would impose limitations upon

Him in any direction must necessarily be greater than the Holy Ghost. But admit this superiority and you rob Him, the Holy One, of His infinite attributes. Hence it follows that if Jesus Christ testified to the Almightyness of the Holy Ghost, He could not at the same time set any limitations to His guidance of His, Christ's, disciples. Hence it follows of necessity that Jesus Christ would not have sanctioned the restricted guidance taught by the Roman Catholic Church.

But the same hard inexorable logic discovers the utter fallacy of the several restrictions which many Protestants attempt to put upon the guidance of the Holy Ghost. Reason, common sense, the Bible or the consensus of pious people, even if that consensus embraced all of that class the world ever held, yea, as we have shown, if it included Christ Himself, still neither of them separately or all combined could put any limitations upon the Holy Spirit in His guidance if the infinite character of His attributes be admitted. Enumerate all these guides and place them beside the Holy Ghost as of equal authority, and the moment they are acknowledged to be finite and the Holy Ghost infinite, then all disappear off the slate and the infinite quantity alone remains.

But, it is asked, is not Christ also infinite in His attributes? Then it is impossible that He should do more than call attention to the fact that the guidance of the Holy Ghost to individual man must be in harmony with His mind. The bare fact that the Holy Ghost should lead in any one direction would be proof positive that that guidance must be in accordance with the good pleasure of the Godhead.

With this argument in his hand the infidel might go to the life of Christ to try to justify his infidelity, and we in anticipation must admit that his would be a legitimate search, allowing even beforehand that if he discovered such an absurdity in the teachings of Christ as the admission of the Almightyness of the Holy Ghost, and at the same time clearly defined limitations in His guidance of His followers, then he could in reason pronounce upon those teachings as utterly illogical in their character

and unworthy of the acceptance of a reasonable being such as man.

But with triumph we can point to all the deliverances of the founder of Christianity as in perfect harmony with reason and common sense in this matter, for in vain will one look for such absurd restrictions when He, Jesus Christ, discourses concerning the Comforter, which is the Holy Ghost.

PERFECTIONISM.

The perfectionism that the Lord requires of this generation is a positive thing.

If the Holy Ghost be the Guide unto all truth, and if on my submitting myself to be guided, will the Holy Ghost, the Omnipotent Guide, guide me in any other than a perfect way? Is not this what Jesus meant when He commanded His disciples to be "perfect?" "Be ye perfect" and "He shall guide you," were both uttered by the Lord Jesus. When the Holy Ghost guides, can He guide in any other way than "perfectly?" Can there be "imperfection" in His guidance? There can undoubtedly be "imperfect" submission to His guidance. "Imperfect submission is the rule."

But if the guidance be placed upon His shoulders it is absolutely impossible that the guidance can be other than perfect. He doeth all things well. As He was so are we in this world. He was led of the Spirit. Not till after the Holy Ghost descended upon Jesus did the Father say, "This is my beloved Son, in whom I am well pleased." Suppose Jesus had refused to be led of the Spirit into the wilderness to be tempted of the devil, would He have been able to say, "I came not to do my own will, but the will of Him who sent me?"

Jesus' obedience was perfect. His guidance was perfect. Our guide and His are the same. He sent us His own guide. If He could guide Jesus perfectly, has He not the same power now? Can He not guide us perfectly? Yes, if our obedience is perfect. As He was so are we in this world, we repeat. He could be perfectly obedient. If we cannot, who places the limit upon our obedience?

"Choose ye this day whom ye will serve," — "Him that cometh unto me I will in no wise cast out," indicate that we have power to choose—liberty to come. Cannot we in this the Spirit's dispensation choose Him as guide—come to Him for guidance. By the Holy Ghost are ye saved, and that not of yourselves. He is the gift of God. And this salvation is continuous.

His servants ye are whom ye obey. Obedience can be continuous. Ho, everyone that thirsteth, come ye to the waters. Man can not only come, but stay. Blessed are they that hunger and thirst after righteousness, for they shall be filled. Not filled one instant, and necessarily emptied the next. If our bodies are temples of the Holy Ghost, and He shall dwell in them, while He dwells there must of necessity be obedience on our part. It is because of disobedience that it has become an almost universal belief that we must sin—must confess sin—must pray for forgiveness of sin. Just as the ancient Israelite entered not into Canaan because of unbelief, so it is that many do not enter into the spiritual Canaan because of unbelief. Just as the disciples were slow to believe and had to be rebuked time and again on account of unbelief, so it is that many in this generation are just where Jesus' disciples were because of unbelief—following afar off.

Men in this generation will not believe God. He said He would send a Guide who would guide—this is not believed. He promised a Teacher who would teach in all things. This is not believed. There is one thing He cannot teach us—that is how to live without sin.

Those who stickle at the strict observance of Scripture almost universally avert this Scripture and make it say, He shall teach us all things but one. He will not and cannot teach us how to live without sin. While with God all things are possible, is written, this is changed, to suit the popular belief, to "all things, but how to live without sin, is possible." It is certain that "perfect" interpretation of Scripture is greatly needed. However, it is He that doeth the will, that shall know of the doctrine. And the will must be done perfectly.

"Thy will be done on earth as it is done in heaven." There is no imperfection in heaven. Angels and Jesus do the will perfectly there. Jesus did the will here. We are expected to do the will perfectly here, as it is not they that say, Lord, Lord, but they that do the will that shall see the kingdom. The Lord Jesus did not say they that do the will imperfectly, or they that try to do the will, or desire to do it, or aim at doing it, or "endeavor" to do it. The will must be done, and that "perfectly."

H. DICKENSON.

"THE WEAKNESS OF MODERN CHRISTIANITY" AND THE STRENGTH OF CHRISTIANITY.

In the *Canadian Methodist Quarterly*, of April, is a very suggestive article, from the pen of Rev. C. M. Morse, of New Wilmington, Pa., under part of the above heading, viz., "The weakness of modern Christianity."

In this paper he argues that all Church organizations are on the side of the rich in their oppression of the lower classes. This position is a startling one to assume, but as one scans, without prejudice, his arguments, they are at once seen to be very striking and, on maturer examination, are found to be too strong and plausible, if not convincing, to be passed lightly by.

He points to the history of the churches in what was formerly the slave States of the United States, and shows that they all were on the side of the masters and against the slaves, as far as slavery is concerned. He also draws attention to the fact that the tendency of all branches of the Church is to play into the hands of the rich, regardless as to how this policy may militate against the true interests of the poor.

The extreme inequality of riches in their distribution always has been looked upon as one of the evils of society. But it has been quietly assumed by the Church, he thinks, that this deplorable state of things would be much worse but for the ameliorating influence of the Church.

We think this writer, who has awakened to the fact that the Christianity immediately around him, or, mayhap, represented by his particular branch of the Church, has thrown itself on the side of the rich as against the poor, has too hastily made out his indictment against all the rest, and so has carelessly, illogically argued from particulars to universality.

Side by side with the fact which he emphasizes can be placed the other fact that in all other countries, not Christian, the oppressions of the poor are much greater. If the modern Church, to a great extent, indirectly increases the hardships of the laboring classes, it is or has been responsible for what of improvement they show above their confreres in heathen countries.

The explanation of these two facts is that every branch of the Church started out, more or less, on the democratic principle, but as time went on leaned more and more to the oligarchal.

Now as this trend is without exception there must be some general principle at work to account for it.

That this trend is not in harmony with the teachings of Christianity, all familiar with the teachings of Christ must and do admit.

But what is the remedy? This writer satisfies himself, at present, with raising the alarm and calling on the principal actors, who he seems to believe are the ministers, to right-about face.

Now such call, in the nature of the case, cannot be successful; for the ministers themselves are plainly in the midst of this resistless current, and so for them to heed the call is to attempt to stem the whole trend of their organization, that is, to become revolutionary, not only in speech but in act, a position which only a Luther or a Wesley can be expected to take, however desirous they may be. Hence, the only hope from the Church in this direction is in fresh organizations, like the Methodist Church or the Salvation Army, ever and anon arising, which during the period of their democratic tendencies help a section of the poor to their feet and react favorably on the whole, soon, however, in their increasing wealth to add themselves as a strength-

ening force to their older and therefore oligarchal brethren.

This is not a very optimistic view of the Church in its relation to the masses, it is true; nevertheless, it is the very best general picture that can be drawn, provided we are true to facts. John Wesley took in this picture very evidently when he uttered the words, "woe unto you (Methodist Church) when rich men become a necessity." He saw this universal trend but was unable to provide a remedy.

That remedy we maintain is so radical, so revolutionary, as contrasted with the views which obtain in all Churches to-day, that it will have to survive the anathemas and persecuting antagonism of all Church organizations before it obtains public recognition.

This true remedy which Jesus preached and died to make possible, when adopted, brings down all Church organizations to the level of human governments, as simply human means to an end, and defines the Church as spiritual and only spiritual, a perfect absolutism, having the Holy Ghost a living presence only recognizable by faith, as the only Supreme Guide, Ruler and Instructor for every individual of this empire.

But would the recognized reign of the Holy Ghost secure the day dreams of secularism as they refer to the toiling, impoverished masses? We reply that it would certainly secure for humanity God's ideal, and that certainly is the best possible, both for the individual and for the masses.

The mistake of the early Church, soon after its establishment, if not in the very fact of its establishment, was in assuming divine authority for organization and dogmas, and then pressing these errors on the conscience of the world, denying the right of all to be taught independently by the Holy Ghost. This, of course, tended to destroy the spiritual Church and substituted therefor a human organization and directed men to obey this tangible something to the ignoring of the intangible Spirit.

Modern churchism is only a reformation of the first organized Church along the lines of these early fundamental errors. Hence it is that all modern

Churches have the same trend towards deterioration exhibited by the earliest church organization, their only salvation, and that necessarily in part only, being the frequent rise of additional church organizations.

Therefore it is that we affirm that the regeneration of the world from its sin taint cannot be the outcome of any one or all of these organizations combined, but must be the preaching of the kingdom of Heaven according to the simple teaching of its great Founder. Let this be done, and all organizations and dogmas be put in their real, that is, secondary place, and you have the beginning of the end of the regeneration of the soul and body of the individual and of the masses.

(OPEN LETTER.)

WOODSTOCK, June 1st, 1892.

D. M. REES,

S. A. Commissioner.

DEAR SIR,—In your valedictory letter to officers, soldiers and friends (I come under this latter head), you say that you “feel quite confident” that the general is “guided by God” in withdrawing you from Canada; that you are “under the direction of the general,” and that, “as a result,” you will always be placed where you will be of the most use to the war, or, in other words, to the “kingdom of God.”

You will admit, with me, that the Salvation Army has lost, in many directions, its old-time power. While the Editor of the *War Cry* may assert, as he does in this number containing your farewell letter, that the Salvation Army is guilty of “change,” but, “of the decay part of the business,” it is “certainly not guilty;” and while he may go on and assert that “for life, power, vivacity and strength,” you rank “first” amongst the sects, still this is a mere matter of opinion. Assertions count for nothing when not backed up with hard dry facts. The Salvation Army, like all other organizations, started right, but as time rolled on, just like the Lord’s followers, both before and after Pentecost,

wherever there was work done that was not according to the “will of God,” backsliding and decay inevitably followed.

Why should not all your work be according to the mind of God? Why should there be any “dead works” to decay or be burnt up? Is there any era of the past that stands out pre-eminently above the rest of time, in this particular, that the followers of God “DID the whole will of God?”

Mark! you don’t say you “do the will.” You don’t say that the general “does the will.” You only say you “FEEL” that the general does it. Feelings are deceptive. And then, anyway, one cannot get guidance for another, or know what another’s relation to God is. I state as I have stated before, that the relation that exists in the Salvation Army between the soldier and his captain, between a captain and his divisional officer, the divisional officer and yourself, as commissioner, and between commissioner and the general is the same as exists between the followers of Rome and the Pope. Instead of God directing the individual, the individual gets his direction from another, as in this case you have done, “feeling” that the general is directed of God. What if the general in your case should not be directed of God? Would any of the consequences of his acting without God’s explicit direction fall upon you?

Have you ever heard the general state that he was “recklessly abandoned to God” in this matter of guidance, which you have seen fit to introduce into your valedictory letter? Are you recklessly abandoned yourself? Is it one of the cardinal principles of the Salvation Army teaching, to teach the devotees at its shrine “divine guidance?” If so, give the page or pages in your “Doctrines and Discipline.”

Suppose God asked you to take your place as an humble soldier in some village in Canada, to lay aside your commissioner’s trappings, to drop your emoluments, if you have any, would you gladly obey? Or would you be found, as hosts of the Army devotees have been found, at just such a stage in their experience as this, introducing a

law for the Spirit's dictation? Oh! the Spirit could not guide this way! Could not? forsooth, who knoweth the mind of the Spirit? The wind bloweth where it listeth, none can tell whence it cometh or whither it goeth, and yet there is not a "loyal Salvationist" but who would stick to the Army direction, in preference to assuming any risk in this very cardinal Christian matter of "divine guidance," would be loyal to "law, creed and sect," and in this matter of absolute divine guidance would cry, "Away with Him" as a guide. Is not this so? Have you not had this matter up time and again in your councils of war? And it will not down.

The principles of Christianity, as they have in the past, are bound to prevail, and this principle of "divine guidance" is a Christian principle. "When He is come He shall guide you." And woe be to those who accept blind guides.

You speak of the "kingdom of God." The "war" you say is that kingdom. Suppose your relation to that "war," as far as the Salvation Army is concerned, was that of an outsider, that you had not foresworn body and soul to this organization, that you had not chosen to follow possible blind guides, do you think it possible that God could make any use of you? What relation would the "war" then have to the "kingdom?"

Sects produce bigotry. Creeds dwarf the soul. Loyalty to creeds and sects is not loyalty to God. The Lord Jesus was loyal to God. He taught loyalty to God. The Romish Church (and I use this term without disrespect) teaches that loyalty to Peter must antedate loyalty to God. Is there any danger of Booth being to the Salvationists what Peter is to the Roman Catholics—the vicegerent of God? Is Booth's scheme of universal empire likely to take the place of the invisible "kingdom of God?" Will you risk your soul's eternal interests on Booth's loyalty to God being stronger than his desire for "universal empire?" Dare you consider whether there is anything "Mohammedan" in Booth's designs? Dare you declare that with Booth it is God first, God last, and God everything?

All this must be necessary before you

can "feel" quite confident that the general is guided by God.

Power creates deceit. Ambition is a dangerous thing. "I charge thee, Cromwell fling away ambition; by that sin fell the angels." If ambition is a sin, and if Booth is ambitious for universal empire, are you safe when you follow this ambitious general's direction? Does the general do all the directing, and you do all the following, or did you ever "feel" that it would be profitable for the general to follow your directions occasionally? If so, have you been loyal enough to him to point this out, and to risk chances of promotion downwards, rather than sacrifice truth that comes by revelation or divine guidance? For instance, the general says they are £10,000 behind this year. Dare you point out to him that the "multiplication of palaces and defenced cities" may be just that much ahead of the "mind of God."

He says a complaint made against the organization is, that Salvationism is money, money, always money. This complaint, he says, has a cause. "Things are so constituted," he says, "that the work cannot be done, the King cannot be honored, the people cannot be saved without money." He further says he is obliged to run after men and cry into their unwilling ears, "Oh, do help Jesus Christ to save the bodies and souls of these wretched multitudes."

Dare you draw the general's attention to the fact that the Father is rich—that the gold and the silver, and the cattle on a thousand hills are His, that the "One" who directed His followers to carry neither purse nor script, declared also that "it is finished"—the plain inference being that man cannot "help" to finish what God has declared finished—that all this "money grabbing" is carnality—is no part of God's new creation—has nothing to do with the kingdom of God. The fact is, there is as much looking for a temporal kingdom among modern Salvationists, as there was amongst the ancient followers of the Lord Jesus. There is as much ignoring that the kingdom of Heaven cometh not with observation now as then—that the "kingdom" is not of

this world, but is set up "within you"—is not eating and drinking, but righteousness, peace and joy in the Holy Ghost.

And then is it true that the people cannot be saved without money? I heard a Methodist preacher assert the other day that if he had the money of this world he would soon have the world saved. I would not give much for this kind of salvation. The same preacher erected a church, where he had been stationed for three years, and left a mortgage of many thousands of dollars for the people to struggle on with. The relation of money to the kingdom of God is but little understood. The money problem cannot be solved outside of the kingdom. Money can stand in the way of the coming of the kingdom of God into a man's soul, but can never bring it in. There are many "Simons" in this generation who imagine the kingdom of God or gift of the Holy Ghost can be purchased with money—is dependent upon money. It is not so. With such the heart is not right towards God. "Dead works" with such are substituted for the "will of God."

In conclusion I would like to put up this note of warning, that with the advent of Booth's son to be your successor in Canada, there is risk of a fresh era of "man worship" being inaugurated in the Salvation Army. Instead of teaching man's reliance upon God, there is more or less reliance placed upon man's mediation in defiance of "there is no mediator but the man Christ Jesus." Beliefs must be Bootheistic, actions must be Bootheistic, or cold shouldering out will take place. We prophesy this.

H. DICKENSON.

NOTICE.

The African News will be sent free to any address, for three months. See address on page 331. Better send for it.

In matters of conscience, first thoughts are best. In matters of prudence, last thoughts are best.—*Robert Hall*.

"THINK not that thy trials are insurmountable barriers unto thy progress, they pave thy way unto God's presence."

INCIDENTS BY THE WAY.

OUR HEALTH.—We have to report very slow progress towards full recovery. The peculiar characteristic of *la grippe*, great physical weakness, has its full illustration in our case. Still there is improvement, although extremely gradual. But as we have at length arrived at that stage in the disease when we can attend to a limited amount of writing and speaking we seem to have returned to active life.

CITY MEETINGS.—The three city association meetings are regularly held and with unabating interest. We sometimes wonder why many of the thrilling testimonies and addresses given in them are not reported for the EXPOSITOR. We are sure they would be read with great interest and profit if reproduced in print.

CORRESPONDENCE IN THE "GUARDIAN."—We notice that Rev. T. L. Wilkinson, of Grimsby, in a letter to the *Christian Guardian*, assumes that because we published the article of H. Dickenson on "The Lord's Supper" without comment, that therefore our views on that subject were similar to those of the author of that article. We immediately sent a short letter to the *Guardian*, in which we said that the EXPOSITOR OF HOLINESS was an undenominational periodical, in the true sense of that word; that there were members of several different Churches connected with the Canada Holiness Association, not excepting the Quaker Church; that our notion of a non-sectarian magazine did not make it necessary that all contributors should write in harmony with Methodist theology, and hence opinions held concerning the Lord's Supper, as extreme as those of the Quaker Church, could be admitted to our pages in perfect agreement with our published platform, without committing anyone beyond the writer of the article, to them. When sending said article to the printer we regarded it in the light of a plea for individual liberty concerning this subject. It is true there were some general remarks which might seem to some readers to imply that Mr. Dickenson

was speaking as an exponent of others, but we understood those remarks to refer to his and other writings in the EXPOSITOR on *Divine Guidance* as generally accepted and taught in the Association, and this, our opinion, then formed, we have since verified as in accordance with the intention of the writer. To us the language was not obscure, however it might appear to others.

It is a well understood fact in the Association that no member thereof, or writer in the EXPOSITOR, can commit another to any creed, or section of a creed, as the necessary outcome of divine guidance. Such reasoning or teaching would compromise the foundational idea of divine guidance as accepted by all, and hence the two kinds of teaching could not exist in the same association, that is, whilst a trace of logic or common sense remained in the members of the Association.

This our letter, comprised in shorter space than the above remarks, was sent in time for the next issue of the *Guardian*. But we presume the great pressure on the columns of the *Guardian*, caused by Conference work, was the cause of its not being then published, as also the second letter of Mr. Wilkinson's series. We presume it will appear in a future issue.

A CONFERENCE ITEM.—We learn that Rev. W. Cooley, of Brantford, read a very lengthy paper on "Divine Guidance" before the Theological Union, at the Niagara Conference. In this essay he followed the course indicated by the editor of the *Christian Witness* and others, viz., gathering up all the extravagances of past centuries done in the name of divine guidance, and then without rhyme or reason classing the teaching of the C. H. Association as on a par with them. Having then manufactured this effigy, he very valorously fired fatal volleys thereat.

Rev. T. S. Linscott embraced the opportunity of replying, for a short time, to the heavy indictment. We learn that the essay is to be published, and will therefore expect, at the proper time, to hear from Bro. Linscott in connection with its reading and publication.

BISHOP TAYLOR AND HIS WORK.

It seems that the conflict between the regular organized Methodist missionary work and the independent missionary operations of Bishop Taylor still goes on and threatens to result in absolute severance of the one from the other. This difference is now brought to a head by the refusal of the Church to pay the episcopal salary of Mr. Taylor from the regular Episcopal Fund. The probabilities are that the two movements will become still more widely sundered, if that be possible, as time goes on.

However, we do not think it needful to enter into the merits of the difficulty in order to pronounce upon the rightness or wrongness of either party. The divergence we think is in any case inevitable, and therefore the only thing to be regretted is any tendency on either side to deprecate the good work done by both grand movements.

We gladly insert the following articles sent us from the office of the *African News*, which are explanatory of the situation, simply adding our appreciation of the periodical, the recognized organ of Bishop Taylor's organization, and recommending it highly to our readers. We commend a careful and appreciative perusal of the articles.

SELF-SUPPORTING METHODIST MISSIONS IN AFRICA IMPERILLED.

The action of the General Conference in ordering the salary of the missionary bishops to be paid out of the Missionary Fund, instead of the Episcopal Fund, will, if carried into effect, hamstring our self-supporting work in Africa. Already forty stations have been opened and manned under the untrammelled leading of the Holy Spirit of God, without having to consult a committee ten thousand miles away, and wait a year or two to shoot at a bird already on the wing.

In opening missions to be supported by the Missionary Society, the society must of necessity be consulted; but not one of these forty missions ever received a dollar from the Missionary Board. The funds required to open and start these up the hill of self-support came by the free-will offerings of my many friends in England and her colonies, as well as the United States, who believe in me and in my self-supporting methods of

missionary work—the very work the General Conference of 1884 meant that I should do when they said, “Turn him loose in Africa, and let him go.” You may say, How can your support from the missionary treasury injure your work? I reply, First, that the money thus appropriated means jurisdiction, and that means dictation, limitation and delay. Second, it will make trouble with the old work of the Missionary Society in Liberia. Her preachers claim the right to a support from her treasury. They neither ask or expect money from my Free-will Africa Fund, for they know it was not designed for them, but to found missions among the wild heathen. They don’t envy my support from the Episcopal Fund, knowing that unless they become bishops they have no ground on which to base a claim. But to pay their bishop from the Missionary Fund, and not pay them, will kindle an unquenchable fire in their midst. Third, it will tend to demoralize my outside work. Of my eighty-five white and twenty-five black missionary workers, not one ever received a cent of salary, though not allowed to suffer need while developing self-support; but the moment they learn that my work and my workers have been put under the control of the Missionary Society, they will be tempted to claim their equal rights to salary with all other missionaries of the society in other countries, and in a few years forty mission stations would mean at least forty thousand dollars a year for salaries alone, and as much more for building and repairs.

I have always been consciously loyal to the Church of which I have been a member for the past sixty years, and will, at any cost, so remain to the end of the chapter. If you appoint me to Greenland’s icy mountains to found self-supporting missions I will go by the first boat; but don’t send me back to Africa hobbled. To do the marching I must do in Africa, swimming her rivers and climbing her mountains, I must be foot-loose, keeping strictly within the lines of the Bible and the Methodist Discipline.

WILLIAM TAYLOR.

Omaha, Neb., May 25th, 1892.

BISHOP TAYLOR’S SALARY.

For four years, from 1884 to 1888, Bishop Taylor received no salary, because he would not accept it from any other than the regular Episcopal Fund. In other words, he refused to be a charge against moneys collected for missionary purposes. When the General Conference of 1888 established his

status, and ordered his pay out of the Episcopal Fund, as any other bishop, he gave half of it to his African missions. The present General Conference endorsed his status as a bishop, but unfortunately ordered his salary to be paid from the Missionary Treasury—thus imperilling the principle, the principle of self-supporting missions, for which he has fought and labored for eighteen years. His episcopal salary supported his family; the family of his son, who is his assistant and treasurer; paid his heavy travelling expenses, which have never been paid like those of other bishops; and went to carry on the work in Africa. Not a dollar of the contribution to his work has been appropriated to personal expenses.

What is to be done? He has not time to sell his books, as he did for so many years, and always declines gifts for himself. Here is a happy solution of the difficulty, and one that will extend the glorious work in Africa: Bishop Taylor is the editor and sole proprietor of the best paper published on Africa, the beautifully illustrated *African News*. Let every one of the many thousands of friends of the bishop, and of Africa, send immediately the subscription price for one year (one dollar), to his publisher, Rev. Ross Taylor, 210 Eighth Avenue, New York. This will relieve the present embarrassment, you will thoroughly enjoy the illustrated journal, and will rejoice that you have had a hand in once more turning the old hero loose on the Dark Continent.

THE DAY IS LONG.

The day is long, and the day is hard,
We are tired of the march and of keeping
guard;
Tired of the sense of a fight to be won,
Of days to live through and of work to be
done;
Tired of ourselves and of being alone.

And all the while, did we only see,
We walk in the Lord’s own company;
We fight, but ’tis He who nerves our arm;
He turns the arrows which else might harm;
And out of the storm He brings a calm.

The work which we count so hard to do,
He makes it easy, for He works too;
The days that are long to live are His,
A bit of His bright eternities;
And close to our need His helping is.

—Susan Coolidge.

ANTI-JEWISH FEELING.

A DEFENCE OF THE JEWISH RACE BY A GENTILE—WHAT THE WORLD OWES TO THE JEWS—THEIR HONESTY.

There is not a drop of Jewish blood in my veins; I am not connected with the Jews by the marriage of any near or distant kinsman; I owe no Jew a dollar and no Jew owes me. I speak from the vantage ground of absolute independence. It is a splendid race, splendid in their patience, in their love for one another, in their endurance, in their sagacity and temperate habits, and splendid in their inflexible adherence to their Mosaic ideals. Do you want an aristocracy of blood and birth? The Jews are the purest blooded people and have the best established descent in the world. Not Mirabeau in the French Convention, nor Patrick Henry in the House of Burgesses, nor "Sam" Adams in old Colonial days ever said a more thrilling thing than Disraeli said in the English Commons in reply to the charge that he was a Jew: "Yes, I am a Jew! When the ancestors of the honorable gentleman were brutal savages in an unknown island, mine were priests in the Temple!"

Do you seek an aristocracy of talent? The great church historian Neander was a Jew; Napoleon's marshals, Soult and Massena, were Jews; the brilliant and cynical Heine was a Jew, and—but the world's roll of great soldiers, authors, musicians, painters, poets, philosophers and financiers contain

MORE HEBREW NAMES

than I could recite in many hours. Are you looking for an aristocracy of wealth? The combined financial power of the Jews in Europe can prevent the floating of almost any national loan which may be put upon the markets of the world! It is spurious, false Christianity that hates Jews. The mystery of the incarnation found expression in the flesh and blood of a Jew, and, therefore, in a sense we worship a Jew. We get our ten commandments—the very foundation of our civilization—through the Jews. We sing Jewish psalms, are uplifted by th-

passion and poetry of Jewish prophets, and rely on Jewish biographies for the only history we have of Christ. We get our Pauline theology from a Jew, and we catch our clearest glimpses of the next world through the sublime apocalyptic vision of a Jew. Then, forsooth, we Christians turn about and sneer at Jews! I have conversed with teachers of philosophy who spoke slightly of the Jews, and yet were teaching with enthusiasm ideas which they had absorbed from Maimonides and Spinoza, the two greatest philosophers, omitting Kent, since Plato's day—

BOTH OF THEM JEWS.

I have heard musicians denounce Jews and then spend days and nights trying to interpret the beauties of Rossini, Meyerbeer and Mendelssohn—all Jews. I talked the other day with a gifted actress, and heard both her and her husband sweepingly condemn, confidentially, of course, the whole race of Jews, and yet that woman would give half her remaining life if she could only reach the heights which the great queen of tragedy, Rachel, trod with such majesty and power—and Rachel was a Jewess. Here in Washington I have heard aspiring politicians, when beyond the reach of the reporter's pencil, sneer at Jews, and yet it was a Jew who made England's Queen Empress of India, and it was a Jew who was for years the adroit and sagacious chairman of the national committee of one of our great political parties. The brainiest man in the Southern Confederacy was Judah P. Benjamin, a Jew, and Chase, when managing our national finances in a perilous time, owed much of his success to the constant

ADVICE OF A NEW YORK JEW.

That you never see a Jew tramp or a Jew drunkard is a proverb, that you never meet a Jew beggar is a commonplace, and it is a statistical fact that there are relatively fewer inmates of our hospitals, gaols and workhouses furnished by the Jews than any other race contributes. Convert the Jews! Let us first convert our modern Christians to genuine Christianity. Suppress the

Jews! A score of Russian Czars cannot do it. Every people on earth has tried it and failed. They have outlived the Tudors and the Plantagenets, the Romanoffs, the tyranny of Spain, the dynasties of France, Charlemagne, Constantine, the Cæsars, the Babylonian kings and the Egyptian Pharaohs. It was God's own race for four thousand years, and the awful persecution it has survived for two thousand more stamps it as a race still bearing some mysterious relation to the plans of the Eternal. The beauty and fidelity of Jewish women command my homage, and among wealthy and educated Jews the exquisite refinement of Jewesses, their culture and high breeding, blended with a sort of Oriental grace and dignity, put them among the

MOST CHARMING WOMEN IN THE WORLD.

But the Jew is tricky! Is he? Were you ever taken in by a Methodist class leader on a real estate trade? Did you ever get into close quarters with a Presbyterian speculator? Did you ever buy mining stock on the representations of an Episcopalian broker? Did you ever take a man's word any quicker because he was a Baptist or a Roman Catholic? Did you never see a stone weighing twenty pounds concealed in a bale of cotton grown by a Southerner? Did you never find lard in the butter sold by a New England Puritan?

The belief that the Jew is more dishonest than the Gentile is one-half nonsense and the other half prejudice and falsehood. The anti-Jewish feeling which now seems to be rising again is un-Christian, inhuman and un-American. No man can share it who believes in the universal fatherhood of God and the universal brotherhood of man. It is born of the devil and is detestable.—*George R. Wendling in N. Y. Herald.*

"ETERNITY, O, HOW LONG!"

In Germany is a certain cemetery; at its entrance stands prominently two monuments; on one is emblazoned these words, "I know that my Redeemer liveth," and on the other, "Eternity, O, how long!"

A young man of vicious, wicked character, sought the company of a Christian young woman. She would not favor his suit, and to spite her, he stole the silver plate of the house, and hid it in her trunk. She was tried for the theft, and sentenced to death, according to the law of that age. When led to the scaffold and told to lay her neck upon the block, her hour had come; obeying the axe-man, with her countenance glowing with upper-world glory, she shouted, "I know that my Redeemer liveth." The axe gleamed in the sunlight, her head fell from the gory block, and angels bore her to join the blood-washed martyr through—"Washed in the blood of the Lamb." The beginning of sin is as the letting out of water, and this man's sin soon found him out, and he was brought to answer for his multiplied crimes, to the same place. He confessed his sin, and the innocence of the young woman, and when told his hour had come; "Lay your head upon the block"—with agony writhing, anguish torturing his guilty soul, he cried out, "Eternity, O, how long!"—*W. T. Ellis.*

A MOTHER'S PRAYER.

A weather-beaten sailor, on making his homeward passage, as he doubled a stormy cape, encountered a dreadful tempest. The mother had heard of his arrival outside the cape; she was awaiting, with the anxiety a mother alone can know, to see her son. But now the storm had arisen, and when the ship was in the most dangerous place. Fearing that each blast, as it swept the raging deep, might howl the dirge of her son, with faith strong in God she began praying for his safety. At this moment news came that the vessel was lost. The father, an unconverted man, had till this time preserved a sullen silence but now he wept aloud. The mother observed, "It is in the hands of Him who does all things well;" and again the subdued and softened spirit bowed, commending her son and her husband, in an audible voice, broken only by the bursting of a full heart, to God.

Darkness had now come on, and they retired, but not to rest, and anxiously

awaited for the morning, hoping, at least, that some relic of their lost one might be found. The morning came. The winds were hushed and the ocean lay comparatively calm, as though its fury had abated since its victim was no more. At this moment the little gate in front of the dwelling turned on its hinges, the door opened, and their son, their lost son, stood before them. The vessel had been driven into one of the many harbours on that coast and was safe. The father rushed to meet him. The mother, hanging on his neck, earnestly exclaimed: "My child, how came you here?" "Mother," said he, as the tears coursed down his sunburnt face, "I knew you would pray me home!"

What a spectacle! A wild, reckless youth, acknowledging the efficacy of prayer! It seems he was aware of his perilous situation, and he labored with the thoughts—"My mother prays—Christians' prayers are answered, and I may be saved." This reflection, when almost exhausted with fatigue, and ready to give up in despair, gave him fresh courage, and with renewed efforts he labored till the harbor was gained. Christian mother, go thou and do likewise! Pray for that son who is likely to be wrecked in the storm of life, and his prospect blasted forever. He may yet be saved.—*Wayside Tracts.*

NOISY DEMONSTRATIONS IN REVIVALS.

There has always been a good deal of diversity of opinion as to the propriety of noisy external manifestations in revival services. Some people have a strong aversion to all noise and excitement, as if there could not be a genuine work of grace where such things took place. Others think there can be no real revival of religion except there are noisy demonstrations and excitement. This difference of opinion arises partly from differences of mental character, and partly from education and usage. Many who were born into the kingdom amid great outward displays of feeling, which are a feature of revivals among a simple and frank people, think no good is accomplished unless there is noise. In

others mental constitution and reticent habits of life make them prefer the solemnity and quietude which give better opportunity for calm reflection and self-examination. In our judgment it is a mistake to magnify the importance of any particular external mode or outward manifestation of feeling. In regard to religion, as in other things, similar feelings are differently expressed by people of different mental constitution and religious training. We would not like to see any decline of the old Methodist fire and earnestness. Anything that is a natural and proper expression of a true religious emotion should not be condemned. If anyone is so overwhelmed with contrite anguish as to cry aloud, because of the disquietude of his soul, let him give audible expression to his feeling. If any are so filled with the joy of salvation that they cannot refrain, let them praise God with uplifted voice. But shouting to order, without emotion, is a rude ritualism, no better than the High Church ritualism.

We think it is a grave mistake for those who conduct evangelistic meetings to stimulate or encourage shouting, physical demonstrations, or promiscuous noise and confusion, as if these things had some moral and religious value, or were signs of a work of grace. Not only is there no spiritual value in noisy confusion, it is unfavorable to serious thought and solid religious experience. We must not forget that conversion is a mental and spiritual process, which in its very nature requires sober thought. It is necessary that the sinner should consider his ways, fully resolve to turn away from his sins, and exercise an intelligent trust in Christ for salvation. This process may take place under a variety of outward circumstances. But it will hardly be claimed that noise and confusion have any special adaptation to aid in promoting a clear apprehension of saving truth. On the contrary, such surroundings increase the danger of mistaking a transient excitement of feeling for an experience of converting or sanctifying grace. Subsequent reaction and declension are general in proportion to the preceding degree of physical demonstration and excitement.—*Guardian.*

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