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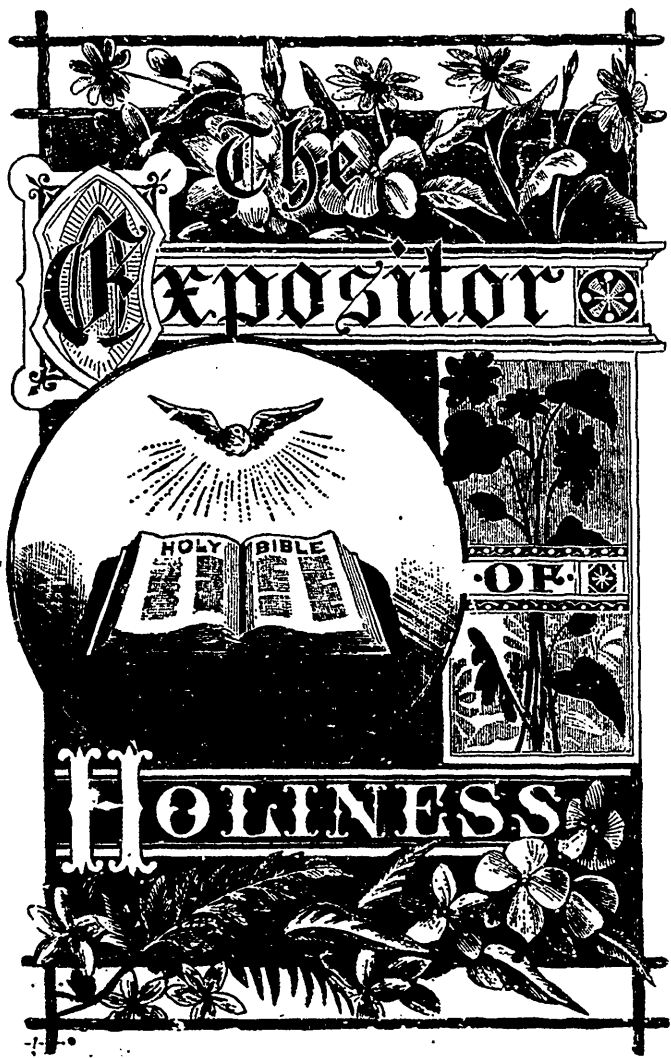
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CONTENTS.

	PAGE
POETRY: "FILLED WITH THE SPIRIT"	253
A PERTINENT QUESTION	253
EXPOSITION	255
THE HOLY SPIRIT A GUIDE FOR EACH ONE	257
THE ONLY GUIDE	258
FREQUENT BAPTISMS OF THE HOLY GHOST.—BY REV. HENRY BELDEN	259
EXPOSITION	262
POETRY: DAY BY DAY	263
INFALLIBILITY.—BY B. SHERLOCK	264
THE RITUAL FORM FOR BAPTISM.—BY B. SHERLOCK	265
JOHN BRIGHT.—BY B. SHERLOCK	266
GOD OUR POSSESSION.—BY F. WILLIAMS	267
QUITTING THE MINISTRY	272
COURTESY	273
THE HOLY SPIRIT TESTIFYING OF JESUS.—BY REV. CHAS. W. L. CHRISTIEN	274
POETRY: ABIDING WITH GOD	276
OBEDIENCE TO THE HOLY SPIRIT	276
BELIEVING GOD.—BY MR. GEORGE MULLER	277
NATIONAL SINS—THE REASON FOR THE OPPOSITION	278
A GUIDING VOICE—CRITICISM	279
THE BAPTISTS IN CUBA—SPIRITUAL JOY	280

CALENDAR OF HOLINESS MEETINGS.

Every Tuesday, at 3 p.m., at 203 Bleeker St. A hearty invitation is extended to all to attend this meeting. Friends are free to come late or leave early when they are not able to remain during the whole service, which usually continues for two hours. Strangers in the city will easily find the place by taking any Sherbourne Street car as far as Howard St., and a very little inquiry at that point will suffice to find the place, as it is quite near.

Brockton Methodist Church, Friday evening.

Every Friday, at 8 p.m., at Bloor Street Church. This meeting is easy of access by Yonge or Church St. cars. It is one of the best holiness meetings held in the city, and we would particularly invite strangers who wish to attend one of our meetings to come.

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

Every Sunday, at 3 p.m., at 45 Hazleton Ave.

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

Every Monday, at 8 p.m., at 288 Robert St.

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

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

Wilsonville, every other Monday evening, at 8 o'clock. July 3rd was the first of the present month.

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

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

At Simcoe, every Sabbath morning, immediately before service, in the basement.

THE
Expositor of Holiness

VOL. VII.

APRIL, 1889.

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"FILLED WITH THE SPIRIT."

"I will work," I said, "for Jesus,"
And the works were then begun;
Weary years of wasteful labor
Now declare there's little done.
"I will fight," I said, "for Jesus,"
And I took my sword and shield,
Forth to many a battle—only
To be beaten on many a field.
Sheep who looked to me for pasture,
I beheld with painful care,
Feeding them with words and wishes—
Little else had I to spare.
Dying souls around me perished,
And the living did not thrive;
All the grace within me barely
Kept my own poor soul alive.
Is the river full of water?
Am I standing on the brink,
Thirsting hard, yet only tasting—
May I never freely drink?
Thus I cried, so unbelieving,
Thus the voice in answer heard,
"Be ye filled with the Spirit;"
Hallelujah for that word!
For a portion of the Spirit,
Hiding somewhere in my heart,
I gave thanks to God, beseeching
That He never might depart.
"Be ye filled with the Spirit!"
Do I dream, or do I wake?
What I crave in humble measure,
Boundless am I charged to take!
"Be ye filled with the Spirit!"
Yes, dear Lord; so let it be!
Holy Spirit, breath of Jesus,
Come! oh, come! abundantly.
On my heart Thy name is shining,
Writ with an eternal pen;
At the fount of Living Water,
I shall never thirst again.

—*Divine Life.*

A PERTINENT QUESTION.

The following question, propounded by Rev. Dr. Buckley, the editor of the *Christian Advocate*, is awakening some attention in our exchanges.

The question, it seems, appeared in the number dated July 17, 1884, and is as follows:

Q. Is it proper or true to teach that Christian believers who are justified have anything in them which will shut them out of heaven, unless they receive in this life a distinct work of grace called a second blessing?

Now this is a fairly put question, and demands a frank reply. On the face of it, it does not necessarily imply anything incompatible with Christian courtesy and honest searching after truth.

Of course, like any other innocent-looking question, it might be used as a cloak for maliciousness. But where this is not necessarily implied in the question the thought of its being so used ought, in all fairness, to be excluded from the replies to it.

Now the replies which we have thus far seen are in the affirmative.

It is true that these affirmative answers are somewhat indefinite, and are hedged about with many explanations. But if they mean anything at all of a positive character, they teach a yes answer to the Doctor's question.

To us, the lack of definiteness in the replies is not a surprise, for we well know that in this question the learned divine shows that he has discovered the weak part of holiness creeds. And although we have not seen any of his comments on these replies, we should judge, not

only from the style of this question itself, but also from his other writings, that their indefinite character has not escaped his notice.

Why should there be any shyness in looking this question squarely in the face, and under the most favorable surrounding circumstances for those who ask it, even supposing they should be on the lookout for some argument to use against the holiness movement?

Jesus said, "They that love the truth hear My voice." How can there be a full orbed love of the truth if there is not evinced a desire to put objectors and their objections in the best possible position for learning the full force of their arguments?

Now, for the purpose of bringing out this question under the most favoring conditions, take a young convert who has just passed from spiritual death into spiritual life. Only a few moments ago he was born again, having the unmistakable witness of the Spirit to the fact of forgiveness and adoption into Christ's family.

Now, if yes answers the above question correctly, this happy child of God, dying in his present state, would be shut out of heaven, unless he should receive, in this life, a distinct work of grace called a second blessing.

If it is not true in this case, then it is not proper to teach it as a general doctrine.

Now, as a well authenticated fact, many do die in this state, as far as all human knowledge goes. Hence they are either shut out of heaven or else they get there without receiving, in this life, any second distinct work of grace, so far as we know.

This is all plain and positive knowledge. But now comes in the further thought: Might not God perform this second distinct work unknown to on-lookers, and without its being distinctly conscious to the believer whilst there remained to him the ability to testify to the fact?

This possibility must be admitted, however unlikely and unwarranted it may seem to any one.

But whatever may be said of it, it is absolutely necessary that this thought

should be incorporated with the holiness creed, which replies in the affirmative to Dr. Buckley's question; for without it the whole creed is like a chain with one link wanting, it is practically valueless, and no individual possessing a reasoning mind can possibly desire to defend it.

Here then is the pith of the Doctor's question, and here, too, is where the answer fits in. Neither the question nor the reply necessarily have to do with a second blessing as taught in the Bible, and possible for all believers, but has reference only to this part of the subject, as above stated, and he who answers it in the affirmative and he who answers it in the negative may both alike be firm believers in a second blessing, or second crisis in a believer's experience.

Nor does the fact that because a negative answer would destroy certain holiness creeds, that, therefore, it follows that the New Testament does not teach a second spiritual blessing as the common heritage of all true believers in Christ.

Now look at this necessary link in most modern holiness creeds at which the question is aimed closely, and see if it is really missing, or only weaker than the rest, or if it is really and truly as strong as every other link.

In the first place, every other link professes to be forged out of material given by divine revelation, that is, they are all professedly founded upon distinct passages in the Bible.

But such claim is not made for this part of the creed. We have yet to learn of the first direct Scripture which has been claimed by any one as sanctioning this teaching. Hence, however reluctantly, it should be frankly admitted that it is not Scriptural in the sense of having even one passage which either clearly or indefinitely teaches it. Therefore, at best, it can only be an inference or the outcome of a reasoning process.

But the inferential reasoning is accepted as conclusive by those who accept and defend these creeds. And manifestly it is correctly inferred if the premises are fully granted.

These premises are, that when a sinner

is converted to God, no matter how clear and positive that conversion, there is sin still remaining in him sufficient to make it impossible for him to enter heaven until it be cleansed by a second act of grace on the part of Christ.

Of course, if these premises be fully granted, then the previous inference must be correct, for it is really included in the premises.

But one will look in vain for any Scripture which distinctly sanctions the premises. And so it is found on further investigation to be a deliverance formulated from the supposed teaching of a number of passages.

However, it is not our design to enter more deeply into the intricacies of the subject at this point; our chief object being simply to bring out as clearly and distinctly as we are able the true issue between those who question after the manner of Dr. Buckley and those who reply in the affirmative, with more or less definite answers.

As for ourselves, lest the reader may not be familiar with our belief and teaching concerning the question raised, we would say, that although we reply to Dr. Buckley's question with a clear and decided negative, we also believe that there is taught in the Scripture a clear, unmistakable second blessing to which all believers are eligible, and that whilst some do accept this experience, others do not, and so the apostolic question is a proper one to put to any believer: "Have ye received the Holy Ghost since ye believed?"

EXPOSITION.

"Why callest thou me good? there is none good but one, that is, God."—*Matt. xix. 17.*

The seeming difficulties in this passage are that Christ repudiates the idea that He was good, and yet, elsewhere, He claims this very thing. Such expressions as "Which of you convinceth me of sin," "I am the light of the world," "I do always those things that please Him," "I know Him and keep His sayings," establish the fact conclusively. So at first sight there is a direct contradiction between Christ's words to the rich

young man who came to Him for instruction and His other utterances.

Again, there is an apparent conflict between this expression, as implying inferiority to God, and other sayings which claim equality with Him: As "I and My Father are one," "Before Abraham was I am," "Ye call Me Master and Lord, and ye say well, for so I am." And many such like familiar passages could be quoted.

Now we suggest that the proper way to dispose of these difficulties is to treat the answer of Christ to the young nobleman after the common everyday method used in conversation, that is, treat it as a reply to thoughts in the questioner's mind, rather than to the words He used in expressing the thoughts.

That this method of interpretation is a legitimate one, every day's experience must prove. How common a matter it is in business life, or even in social life, to pass by blunders in grammar, awkwardness of address, or even contrary utterances, and simply reply to the real or supposed meaning, which is intended by them, however contrary to the apparent meaning of the expressions used. And no one finds fault with this method of carrying on conversation when all the parties concerned are agreeable. It is only when opposing interests or clashing views come together that there is a tendency to narrowly criticise the language used, as, for example, in courts of law, or theological discussions.

Now bring this canon of criticism to the incident in the life of Jesus under consideration, and there will be no difficulty with the above words, whilst, at the same time, they are made to teach important lessons.

The question of the young man evidently implies the thought in his heart concerning goodness as something to be acquired by effort: "What good thing must I do?" and hence his first address to Jesus, "Good Master," implied that in his opinion Jesus had become good by a laborious process.

Now we maintain that it was to refute this thought that Christ gave His reply, "Why callest thou Me good? none is good." And this answer harmonizes with all His other teachings. Jesus did

not become good through a process of discipline and laborious effort, and to have accepted the flattering salutation, under the circumstances, would have left a false impression on the mind of the questioner.

And manifestly Christ is an example in this respect to all His followers. To accept any appellation from our fellow-men that implies the same thought is positively wrong, is not in harmony with the truth.

Goodness, righteousness, holy living, or any such expressions, when they imply growth, or are supposed to be the outcome of continued effort either through mortification of the body or the performance of works of charity, *i.e.*, good works, cannot be either professed as a part of one's Christian experience or attributed to another without departing seriously from the example of Christ. For this would be of the essence of boasting, and must inevitably breed spiritual pride with all its unsightly concomitants.

But the expressions of Christ which contrast with this are of another order altogether. "I do always those things that please Him (the Father)," has in it no thought of effort after righteousness, but speaks of self-abandonment to the will of another, and doing that will with ease and delight.

Then, taking His stand on this well-known fact, He could come before the Jews as an example, and challenge them in the words, "Which of you convinceth Me of sin?" For this profession of righteousness and goodness simply proclaimed the righteousness and power of another; even of Him who dwelt with Him, as Jesus was particular at all times to explain.

Whilst, then, Christ as our example calls upon us to repudiate all professions of piety which imply growth, or the outcome of labor on our part, and whilst He requires us ever to repudiate any such flattering expressions offered to us, He at the same time teaches us, both by precept and example, to be pronounced in our profession of that righteousness or goodness which is the necessary outcome of absolute self-abandonment to Him, and obedient walk in the Spirit. "Let your light so shine that men may see,"

"He that is ashamed of Me and of My words, of him will I be ashamed;" and the apostle catches up the thought and reproduces it in the advice, "Hold fast the profession of your faith without wavering."

Now it is a very common practice at the present time to dwell upon the first lesson taught by Christ in this incident, as though it forbade all profession of righteousness. Hence you hear many a sly hint given from the public desk about professions of goodness and high testimonies as if they were always, and under all circumstances, out of place.

But when one speaks thus indiscriminately concerning this thing, the conclusion is inevitable that he or she knows only of that righteousness which is a matter of growth, or the result of painstaking labor, and, without realizing the fact, he is really condemning his Master whom he professes to honor; for it must be admitted as logical, that if Jesus is to be imitated in the one set of expressions, He is also an example in the other.

The conscious righteousness which is the outcome of pure faith being, as it is, absolutely disconnected from growth or effort, yes, and even antagonistic thereto, calls for the admiring recognition of its possessor, and invites all within hearing to join in admiring adoration to Him who hath washed us in His own blood, and made us kings and priests to Him forever.

But, in so doing, it neither vaunts itself nor is puffed up, neither does it excite the fears of any in that direction, excepting those who are going about to establish their own righteousness, and have consequently not submitted themselves to the righteousness of God.

"But we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Judge this expression of Paul by the public criticisms above alluded to, and what a set of spiritually proud purists the apostle and his readers must have been! But, judged by the whole life of Christ, they are found to be in harmony with both His precepts and example.

However, these misunderstandings will

go on, and it is no small part of the price which every true follower of Christ must pay for "the pearl of great price" to continue to endure the criticism which will continually come from such quarters. And strange to say the greater the efforts on the part of any to *grow* in goodness, and the greater the success achieved by them in the opinion of the visible church, the greater the opposition will they show both against the life and profession of those in whom "the righteousness of the law is fulfilled (because they) walk not after the flesh, (their methods of growth) but after the Spirit."

THE HOLY SPIRIT A GUIDE FOR EACH ONE.

It can scarcely be too strongly emphasized that there are none of the teachings of Christ, concerning the Holy Spirit, that imply that He, the Holy One, will inspire one believer to be an oracle for another.

It is true that He divides severally to each as He will of the various gifts which are calculated to be the means of building each other up in all improvable qualities of our being. But this thought completely harmonizes with the fulfilled prophesy, "They shall all be taught of God."

For not only is it implied in the teachings of Christ, but the facts of experience also show that the Holy Spirit causes Himself to be known through all these helps, as the real Teacher and Guide, in a way which can only be realized in the fact of such guidance.

Hence it follows that no matter how great the gifts He may bestow on any one teacher for the edification of the Church, said teacher is a usurper when he undertakes to demand the acceptance on the part of the least one of the company of believers of any general or particular truth because he has received it from the Holy Spirit.

It matters not how trifling the deliverance or how momentous, there is a well-defined limit here, and the fact that divine guidance from the Holy Spirit Himself is provided for every

individual precludes the possibility of one representing the Holy Spirit to another.

But although this line of demarcation is so very distinct in the teachings of Christ, the tendency to make it indistinct in order to cover up transgressions is very pronounced. And yet this very tendency is the greatest safeguard against human usurpations. For the one who insists on the contrary of this teaching, by trying to act the part of a teacher sent from God to teach ultimate truth, can by this token be known as out of harmony with the very doctrine he tries to enforce. That is, the very act which is out of harmony with this Gospel law proves the one so acting to be out of harmony with the law of the Spirit himself.

The beauty, then, of God's regulation concerning transgression of the law of the Spirit is that it works automatically in every direction. Walking in the Spirit exhibits perfect harmony with the Spirit and all the laws of Christ, whilst the very first step out of this way of perfect obedience registers its own irregularity, so that the guilty one, as well as the onlooker, can easily discover the fact, provided always that uncompromising love of the truth is evinced.

But it must be admitted that the moment we exalt inferential reasoning to a place of equality with divine guidance, then nothing is easier than transgression at this point, with the belief that it is not pure disobedience but sound common sense.

For example, one who for a time has walked in the Spirit obtains clear views and instructions concerning his conduct with respect to some doubtful matter. It may be concerning the regulation of dress, the appetite or Christian work; now how seemingly reasonable it is to jump to the conclusion that this same regulation is binding on all Christians, and the next step, of course, is to set oneself up as an oracle in these subjects.

But here he has transgressed the law of Christ's kingdom, which constitutes the Holy Ghost guide paramount to every individual, and so serious

confusion is witnessed, denunciations, censorious fault-findings, and other un-Christlike dispositions are speedily evinced, which not only prevent him from exhibiting the beauties of holiness in body and soul himself, but the way of the Spirit is evil spoken of with apparent reason by others.

Whether it follows as a matter of course that the Holy Spirit will regulate another as to any thing the same as He does us does not help us at this point. He does not constitute us another's regulator, but retains that office for Himself; for still it is true that our brother standeth or lieth to his own Master, and not to us, however enlightened we may be concerning these things by direct teachings from the Holy Spirit.

THE ONLY GUIDE.

Christ's recorded teachings may be searched in vain to find the least intimation in them concerning any other guide for His followers than the Holy Spirit.

He did, indeed, in one place request the unbelieving Jews to search the Old Testament Scriptures to learn of their testimony concerning Him. But that advice can by no possible ingenuity be made to apply to believers who have accepted His promised Guide into all truth, as requiring them to place the Old Testament Scriptures, or any other teaching of evangelist or apostle, on a par with the teachings of the Holy Spirit to individual followers.

Therefore, to exalt the Bible thus considered, reason or tradition, to an equality with the Holy Spirit as guide for the disciples of Christ, is absolutely without the sanction of the Great Head of the Church.

But further, Christ's words imply that there can be no other teacher or source of teaching of equal authority with the Spirit. For His words declare that not only will the Holy Spirit guide us into *all* truth, but that also He will *teach* us *all* things.

And John in his epistle repeats and emphasizes these deliverances of his Master: "Ye have an unction from the

Holy One and know all things, and need not that any man teach you."

Now, if the apostle here did not plainly teach that the "unction from the Holy One" was superior in His teaching either to himself or his brother apostles, then his words are utterly beyond comprehension and are calculated to deceive.

No, this modern assumption had not then appeared, because the Holy One had not yet been driven from His supreme place as the Guide and Teacher of ultimate truth to each individual believer. It only became possible after He ceased to be recognized according to the doctrines of Christ. Then it was that men began to look around for some other guide amidst the ever-increasing perplexities of life.

But the fear is often expressed that in recognizing the Holy Spirit as the only guide of the Christian we would have to despise reason and the Bible. How absurd this thought is will appear with very little consideration.

Are the lower courts of law despised because we regard the decision of the Privy Council in England as superior to all and as the only place where ultimate truth, concerning the laws of the land, can be obtained? No more is any part of God's government made to be lightly esteemed because He has given to every one of His followers access to ultimate truth.

The Holy Spirit is one with the Father and with the Son, and is therefore in harmony with the whole universe of God, and hence all His teachings and guidance must inevitably be in harmony with God and all His works.

But if God has ordained that the only way we can secure this perfect harmony with our environments is by faith, that is, by absolute, irrevocable abandonment to the Holy Spirit as Guide, and only Supreme Guide, and Teacher concerning all truth, then it must be that this way is not only safe, but the only way. Such an one so guided into all truth by the Holy Spirit will give the exact measure of respect and reverence to reason and the Bible that is right in his case, God being the Judge. And who, we ask, can demand more? Or who,

we again ask, can give less and be guiltless?

Any other course than absolute acceptance of the guidance which Jesus arranged for His followers must secure a false attitude toward both reason and the Bible as the outcome. Either superstitious regard or under valuation must inevitably be the result of neglecting to walk in the Spirit.

From all of which it is evident that Jesus has taught us that the Holy Ghost as a personal and abiding Guest is to be looked upon as the only Guide and Teacher of truth ultimate to every one of His followers. And hence we infer that any other teaching which exalts reason, tradition or the Bible to an equality with Him is contrary to the instructions of Christ, and must of necessity not only be dishonoring to Him, but be fraught with serious consequences to all who permit such false views to influence their conduct.

FREQUENT BAPTISMS OF THE HOLY GHOST.

BY REV. HENRY BELDEN.

The Holy Ghost is our Enlightener, Sanctifier, and Comforter. If, therefore, we have light, holiness, and comfort, it must be by His agency, and our possession of these blessings is a matter of consciousness. I suppose the only way in which we are or can be conscious of the presence of the Holy Spirit, is by being conscious of the effects produced by Him. As "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth, so is every one that is born of the Spirit." We know of the presence of the Spirit just as we are conscious of the presence of the wind, by the effects produced. We know the Holy Spirit by trying His fruits or influences by His own written Word.

The more marked, frequent, and impressive the influences of the Spirit upon us, so is the likelihood of our walking in His ways.

I make the following distinctions:

1. All Christians *have the Spirit*.
2. All established and abiding Christians *are filled with the Spirit*.
3. Baptisms of the Spirit are refreshings,

quickenings, spiritual holy impulses given at any stage of the Christian life.

These baptisms are, and from the nature of the case must be, occasional. We find in the constitution of our being a tendency to reaction after any excitement. The impressions first produced decrease after a time, and though a permanent effect in some respects does remain, yet the impulsive and quickening effect dies away. This is true in fact; and the rule holds good in relation to baptisms of the Spirit, just the same as to any other excitements. If this was generally understood and properly considered, it would relieve many from perplexities. When Christians have had their sensibilities wrought up to a high degree of excitement, and they find the tide of emotion running out, they ought not to consider it an indication of backsliding, and thereby fall into fear and unbelief. Let them still trust Jesus while their perceptive and sensitive faculties rest for a while.

The Holy Ghost may, without leaving us, so withhold the manifestations of Himself that for a time we have no consciousness of His presence; yet He never really departs from us while we adhere to the Lord Jesus. His *apparent withdrawal* is a trial, and if rightly viewed, it may be a means of greatly strengthening our faith.

I have been blessed with many baptisms of the Spirit. Some of them have been of a remarkable character. In every instance, so far as I can remember, they have been immediately connected with a clear perception of some particular truths, revealed to me then for the first time, or more clearly revealed than before; and such baptisms were always followed by an increase of purity and spiritual joy.

In all cases, after a time longer or shorter, the impulse of these baptisms was gone. They left me with increased knowledge, and enlarged experience, and greater susceptibility to heavenly influences. Then, after a season of quiet, I would feel a conscious need of another quickening. I would seek for it, and I obtained it *whenever I sought for it perseveringly*.

After long-continued observation, I not only found that the experience of many esteemed Christians was similar to my own, but I could not find any who had been long in the way essentially differing from it. I attended a number of "holiness meetings" for years together, and I observed that dear saints who walked in the light were, at times, wonderfully quickened, so that their words and everything about them had a

peculiar spiritual power. Then, after a time, this special quickening would seem gradually to subside, and though they still walked in the light, and their earnest, consistent lives commended them to all, it was evident they were not impelled as before by the baptism, that is, their appearance did not continue to exhibit the same glow and deep fervor. The unusual elevation of feeling had subsided.

After I had been familiar with these considerations for some years, I was interested in the testimony of a very eminent servant of God, who, speaking upon this subject with the advantage of long experience and much thought, said, "Such baptisms (of the Spirit) need to be often repeated to keep the current of spiritual life flowing strongly."

This testimony, and similar ones from others whom I know to be greatly blessed of God, and some other and more marked experiences in my own spiritual life, and a comparison of all with the Scriptures, confirmed me in the belief, not only that frequent baptisms of the Spirit are necessary and obtainable, but that God does in fact carry on the spiritual life of His children in that way.

Looking over a number of past years, I can say that since I have learned these things, whenever I have felt a deep conviction that I needed a new baptism of the Spirit, and have steadily waited on God for it, pleading the promises which refer to it, I have *never* failed in a single instance to receive what I sought. I have sought in prayer, peacefully and persistently, making frequent, but usually brief and quiet supplications, often using but a few words, and not regarding it necessary or desirable to get into anxiety or impatience. Sometimes the answer has been given after a few days, and sometimes after a few weeks. In every instance it was my purpose to continue seeking till I should obtain, and, as I have said, I never failed to prove by sweet experience that my Heavenly Father is more willing to give His Spirit to them that ask Him than we are to give good gifts to our children. It is of importance to add, that in some cases the answer to my prayer has been given *gradually*, and I have realized that the blessed Holy Spirit was coming upon me by degrees, more and more, for several days. At first the spiritual refreshing and energizing would be comparatively gentle and in small degree, and then, from time to time, the waters of life would come welling up in greater and still greater fulness.

I am glad to say these things for the encouragement of any who feel their need of a

baptism of the Spirit, and I say *them* because I am assured of their truth.

Let me add a word concerning two mistakes which are made in reference to this matter:

1. The first is, the idea which seems to have settled down upon the minds of some who have been brought into an experience of purity, that after receiving that experience they steadily abide there without any further baptisms of the Spirit. The difficulty with such persons is that they have the idea of resting in a *state of holiness*, instead of resting in Christ; and thus failing to look to Christ alone, they inevitably sink into a state of deadness and formality. The baptisms of the Spirit bring us into the immediate recognition of Christ, and their frequent repetition is needful both for our own spiritual life and our fruitfulness in our Master's service.

2. The other error is one of distrust or anxiety, and is oftentimes in connection with an undue desire for self-gratification. Christians not satisfied with their own experience desire a baptism of the Spirit to set them at rest and make them happy. The baptisms of the Spirit are not given for that purpose. The written Word is given for that. If we *believe* the Word, we shall enter into rest; and every desire for the baptism of the Spirit, *to enable us to believe*, is an undervaluing and despising of the Word which God "has magnified above all His name."

When we seek for the Spirit it should never be merely for our own gratification, but that we may be made Christ-like and fruitful to the glory of God.

REMARKS.

This article, in tract form, was sent to us by some one who we presume has noticed that our present testimony is somewhat different. As to the motive which prompted the sending, we could only speculate, if disposed to inquire concerning it. It may, or may not have been friendly. We have a right to assume the first as the true one.

This, however, is a small matter so far as we are concerned, seeing we know not the party. But we are thankful for the opportunity thus presented of carefully examining the two experiences for our own personal benefit, and deem the statement of the results of this examination likely to be useful to some of our readers.

In the first place, we remark that this experience in the tract is evidently a sincere, truthful one, and is far beyond the Christian experience of the average Church member of to-day. And, therefore, as such it is to be recommended to all for perusal as calculated to be helpful in many ways.

For many years of our Christian life, our experience corresponded very closely to it. With the writer we knew what it was to have mighty upliftings whose force was not spent after many days. Nevertheless a time did always come, like as with the writer, when they were spent, when the inevitable reaction did set in, whose mighty current, struggle with it as we might, would most certainly strand us again on the shallows of unsatisfied longings, if, indeed, we were so fortunate as to escape being dashed against the rocks of unbelief.

As we look back now and compare our Christian experience during these upliftings, or, as the writer calls them, baptisms, with the testimony of others, we cannot find any fault with them in the comparison, even as we could not at the time. And often it has been our privilege to compare experiences with others similar to these in private conversation with eminent servants of God, and we were conscious of abiding well the test.

We realized that the same precious Saviour took us both into His loved embrace, making no distinction, and filled us unutterably full of glory and of God.

At such times in our religious life heaven seemed very near, and Christ in His final advent would have been gladly welcomed.

These seasons, we remark, were not confined to times of revival, although they seldom failed us then, but were also well known to us in the private closet of prayer, when the church was comparatively dead. Like Gideon's fleece, we had the dews of heavenly grace upon our own soul when all around was dry.

Like the writer, too, we at one time were disposed to call these seasons baptisms of the Holy Ghost, and were perfectly sincere in so doing, believing the nomenclature was not misleading or unscriptural.

However, unlike the writer, we did not confine ourselves to but one method in securing a repetition of these spiritual phenomena, but sometimes treated the interval between these experiences as an inevitable reaction, calling for rest from intense strain of our spiritual susceptibilities, and so at such times tried to tide over by enforced relaxation or by bodily or mental employment in some other direction, and so escaped from the spiritual conflicts that often supervene. Such, for instance, as those witnessed in the life of Luther when confined in the castle of Erfurt, after his grand and glorious labors for his Master at Worms.

We enter into this comparison of experiences for the purpose of showing that it is not after some shallow, flippant reasoning that we have now ruled out of our Christian experience baptisms of the Holy Ghost as unscriptural and unsuited to it.

We believe we have looked carefully into this subject, and have not shut our eyes to any arguments or experiences which teach the contrary. Moreover, it has been the constant habit with us to prove all things in actual life, and we applied this test not only in our own life, but also to helping others.

For example, more than a score of years ago, whilst many of our brother ministers were criticising the late sister Palmer's views on faith, we proved them to be eminently helpful, by using as nearly as possible her very words when at the altar assisting seeking souls, whether they were asking for pardon or cleansing. We trust that the sender of the tract, and all others whose attention is arrested by our written testimony on this subject, will be equally practical in their examination before coming to a final decision.

All this is but a preparation to the *apparent* criticism in which we now engage. We say *apparent* advisedly, for if what we say is read with sufficient care, it will be noticed that we simply make the tract a text to discourse about something which is really not in it. Even as Paul at Athens used the altar to the *unknown* God as his text.

It is this *acknowledged* need of other baptisms that constitutes the difference

between our experiences. We found out that, however disguised, this implied that the Holy Spirit was known more as an influence than as a person.

Certainly we did not, during all these years *realize* that this was our practical belief, for our creed was always orthodox on this point. But now it is so evident to us that this was the case, that we wonder others do not see that the very use of the expression "frequent baptisms of the Holy Ghost" must imply that to the one using the expression the Holy Spirit is regarded more as an influence than as an individual.

This would be very evident if in this tract, for the sake of illustration, we substitute for the Holy Ghost our best, most confidential, earthly friend, for then we would find ourselves ever and anon intreating our bosom friend to bestow upon us himself. But the very fact that he was our best or confidential friend means that we have easy access to him any time, and that spending time in beseeching him to grant us the favor of his presence would be the admission of strained relations between us.

We cannot see how any one who will apply this practical test to this matter will fail to realize that setting about to obtain another baptism is the certain admission, in spite of one's creed to the contrary, that the Holy Ghost is practically regarded as an influence and not a person.

In our experience, now, the Holy Spirit is our best, confidential friend, always abiding with us, from whom we obtain guidance according to His superior knowledge. As to what that guidance should be, we leave to Him alone who is our joy-giver and empowerer for life's work.

But concerning the outcome of this, our Christian experience, we can speak to the glory of Father, Son and Holy Ghost, that for years the sense of need for baptisms has been an impossibility, and so has no place in our Christian life.

This lack of the sense of need has not been because of insensibility or indifference on our part, but because of the abiding presence of what formerly our sense of need indicated. Moreover, our Christian experience during all these

years has exceeded any descriptions found in the tract, we mean any description of those times of refreshings or baptisms alluded to as only temporary, yea, beyond even the sublime descriptions of his own experience, given by the Apostle Paul, for, like him, our experience of spiritual joy and peace and satisfaction in Christian work is unutterable, unspeakable. "Eye hath not seen, ear hath not heard, neither hath it entered into the heart the things which God hath laid up for them that love Him. But He hath revealed them to us by His Spirit."

From all of which it may be understood that whilst we rejoice with the writer of this tract in his rich Christian experience, and rejoice in its being circulated for the spiritual profit of others, we yet make what is lacking therein a text to discourse concerning something far better, even the Holy One as a personal friend, *ever* near and *ever* dear.

We conclude with the remark that in thus comparing Christian experiences there is not necessarily the least trace of boasting. For not only the experiences mentioned in that tract, but also our own, are acknowledged by all to be a matter of pure grace. Hence, as Paul declares, boasting is excluded, because they are all the result not of works but of faith, that is a personal experience to every believer who will accept it by faith.

EXPOSITION.

"And the disciples were filled with joy, and with the Holy Ghost."—Acts xiii. 52.

It is a very common practice amongst Christians to make joy and the baptism of the Holy Ghost synonymous terms. Hence times of refreshing which are experienced by an assembly of believers are said to be baptisms of the Spirit, chiefly because of the pleasurable emotions experienced at such times. And the more pronounced they are the more confident is the inference that the two are identical.

Of course, this confusion of terms has been greatly encouraged by the tendency which has been exhibited everywhere to value the experience received by the

disciples on the day of Pentecost more on its outward manifestations than on its inward consciousness. And as one of these results spoken of by Christ was to be joy, it is readily presumed that joyous emotion, when the outcome of a religious service, must be the very joy spoken of by the Saviour; whence the inference is almost inevitable that the veritable experience received by the disciples must in some way have been theirs also.

But in this passage there is a marked distinction made for the benefit of all such loose thinkers. Here joy is spoken of in a way that all can understand it. These were stirring times. Paul and Barnabas in their heaven-ordained mission had touched at Antioch, and preached to the Jews of that city, but when their own countrymen refused to accept the truth, the apostles had publicly turned to the Gentiles, and found a great number of them prepared gladly to accept the Heavenly message. But because of this the Jews became jealous, and succeeded by the help of those held in the highest esteem for piety in the city in expelling the missionaries.

But in spite of the fact of the opposition of the Jews, backed as they were by such influential people, the Gentile converts remained steadfast in their newly-adopted faith. They had not only accepted gladly the Gospel, but had successfully withstood their first great testing time. These two facts, then, will account for and explain the description as to their being happy and joyful in spirit. To repeat the thought, not only were they the subjects of their first joy in the Lord, but also they had withstood the trying test of their faith without wavering. And so as they gathered together after the departure of the apostles, they might well be described as a happy company, rejoicing because of the new Gospel delivered unto them, and because it had, true to the promise of Jesus, brought them through the trying ordeal in safety.

Now, we maintain that it does not need the superadded gift of the Holy Ghost to explain all this. Modern Christians who make no pretensions to having received the Holy Ghost in the apostolic sense, often have seasons of

great spiritual exaltation comparable to this under consideration, and yet would not accept the description thereof as true if it was also added that they were filled with the Holy Ghost.

We, therefore, infer that it was of design that the two facts are mentioned in this passage as distinct and separate.

That these Gentile converts had received the gift of the Holy Ghost after the pattern of the day of Pentecost is very evident, and so this positive experience was definitely mentioned. Not only had they accepted the Gospel and believed on Christ, and not only was the outcome of this joyous and blessed, but they also had received the distinctive crowning blessing of the New Dispensation, and were by this experience linked to the six score souls who, on the day of Pentecost, had waited for the promise of the Father.

This passage also helps to explain the question of Paul to the twelve Ephesian converts, "Did ye receive the Holy Ghost when ye believed." For, like the question of St. Paul, it implies that they might be happy believers in Christ and yet not have received the Pentecostal gift. Moreover, we maintain that if this thought, here brought out, be retained whilst perusing the other writings of the apostles, it will be found to give character to them all.

It is, then, of importance that in reading the verse at the head of this article, the comma which separates the two parts of the verse should be fully recognized and duly emphasized.

DAY BY DAY.

Every day my hope grows brighter,
 Every day the burden's lighter,
 And my weak faith grows more strong,
 And more cheerful is my song,
 And God's mercy seems more tender
 As earth's pleasures I surrender;
 With the breath of heaven He feeds me,
 By the hand He gently leads me
 O'er the blessed, blessed way.

—*Ec.*

SOME one has well said that while we cannot control our circumstances, yet we can control what we shall do in the circumstances.

INFALLIBILITY.

The Church of Rome, in a somewhat indeterminate and undefined way, held and taught that she was infallible, for several centuries of her history previous to 1870. Some of her theologians taught that a general council which would fully represent the whole Church was certain to possess that attribute. It was supposed by some that such a council, whether presided over by the Pope or otherwise, could claim infallibility, while others contended that the presidency of the Pope was indispensable. Still others believed that this quality appertained to the Church as a whole, and that at all times. To the Jesuits belongs the credit or blame of laying down dogmatically the doctrine that to the Pope exclusively and emphatically belongs this attribute. The Vatican Council of 1870 was called and managed for the purpose of making their doctrine on this line the doctrine of the whole of the Roman Catholic Church. They succeeded in this their design. To Protestant ears the word has accordingly become offensive to a degree proportionate to the intensity of their hatred of Romanism. That fact, however, need not prevent us from bringing the subject under the influence of the apostolic precept, "Prove all things, hold fast that which is good." Is the thought of infallibility in connection with a human being, or a company of human beings an entirely absurd and preposterous idea, to be scouted as unworthy of anything but contempt? There was once a college professor who sometimes visited the debates of the students, and was wont to say to them, "Gentlemen, define your terms." We will seek a definition, therefore, of this formidable word or condition.

Webster's definition is, "the quality of being incapable of error or mistake; entire exemption from liability to error; inerrability. This is an attribute of God only. No human being can justly lay claim to infallibility." This, like most of Webster's definitions, is excellent in its wording, and correct in conception. Accepting it as he composed it, as true from his conception of man, we, nevertheless, see room for the question, Can

man ever become so connected with God as by that connection to partake of His infallibility? It is the doctrine of Peter that by the exceeding great and precious promises we may be "partakers of the Divine nature;" it is the statement of John that "Ye have an unction from the Holy One, and ye know 'all things,' and the same anointing teacheth you of all things, and is truth and is no lie" (1 John ii. 20-27). Christ's apostles frequently speak of believers as children of God. Paul informing us that "the Spirit Himself bears witness with our spirits that we are the *children* of God, and because ye are *sons*, God hath sent forth the Spirit of His Son unto your hearts crying, Abba, Father." Jesus Himself says, "If a man love Me he will keep My words; and My Father will love him, and *we*" that is, the Father and the Son, "will come unto him and make our abode with him" (John xiv. 23). It might be objected that all these statements are to be understood under the limitations which the effort to translate spiritual truth into ordinary language necessitates, and such limitations allow of a modification of the meaning which makes it to differ from what would appear at first reading to be the meaning. But such considerations must not prevent us from honestly accepting the reality presented to our faith and appropriation. A *son* partakes of the nature of his father *intrinsically*, and not in the form commonly described by the phrase, "as it were." The promise, "We will come *unto* and make our abode *with*," indicates a condition of union with the Father and the Son wondrously and distinctly higher, fuller and more intense than what was realized previous to that coming, and the language is as truly personal toward God as toward man. If the man is real and personal who receives, so is God real and personal who is received. Fitly is the promise just now commented on placed, as, no doubt, it was uttered, previous to the beautiful and wonderful metaphor which meets us in the beginning of the fifteenth chapter; that of the vine and its branches, as representing the union subsisting between Christ and His brethren. "I am the vine, ye are the

branches." The Church universally believes in the infallibility of the vine, what are we to believe as to the branches? If the branches are not to partake of His infallibility, is the union real?

There need be no fear of the logical consequences here, for the Master says, "Severed from Me ye can do nothing," and, "If a man abide not in Me he is cast forth as a branch and is withered," showing that whatever are the benefits derivable from that close union they are not indefectible, but conditioned on the "man" abiding in Him. And so, all the really wrong acts that professed disciples of Christ have committed, or do commit, are the consequences of a condition of severance from Him, the vital union broken and non-existent in every case. If, like Nicodemus, we ask, "How can these things be," we shall find an answer on the same line as that which he received: that "these things be?" because the Spirit causes them to be. For within the same discourse we learn that "He, the Spirit of Truth, shall guide into all truth," and "shall teach all things," shall so guide as that the person guided shall get under the influence of no lie; and shall not need to be in doubt even, for the Divine Teacher shall always be present within the man. Is that a condition of infallibility, or of its opposite? It certainly indicates a condition of safety and satisfaction much higher than the condition which is generally believed to be attainable by the Church of Christ at present. As the word infallibility has about it so terrible an air to many sensibilities, will not some one suggest a word that will fit the ideas of Jesus as to the privileges of His people on this line.

To me, the distinction between the moral and religious, and the acts that have no moral or religious significance is a lie, and, therefore, the guiding and teaching of the Spirit is no specialty at all, but simply Christ's way of telling us that our service of Him is not like the service which an agent renders to a distant employer; but rather like that of an instrument used by, and in the hand of, an intelligence; always provided that the force used, although perfectly com-

elling in its result, is the force of love, a love produced within us by the Holy Ghost. All the acts of such a Christian as Christ contemplates have a moral and spiritual quality, and that quality is holiness, and that quality results from being "filled" (no smaller measure will do) with the Holy Ghost.

B. SHERLOCK.

THE RITUAL FORM FOR BAPTISM.

The forms of prayer and other matter to be read at the time when baptism is performed, as found in the Methodist Discipline of 1886, show very plainly that whoever was the original author of these forms, there was in his mind a strong conviction of the supremacy of the Holy Spirit in that part of the plan of salvation which He is the author of. The first address in the form for the baptism of infants reads thus: "Dearly beloved; Forasmuch as all men are born in sin, and that our Saviour Christ saith, except a man be born of water and of the Spirit he cannot enter into the kingdom of God; I beseech you to call upon God the Father, through our Lord Jesus Christ, that having of His bounteous mercy redeemed this child by the blood of His Son, He will grant that he, being baptized with water, may also be baptized with the Holy Ghost."

Again, one of the prayers is this, "Grant that all carnal affections may die in him, and that all things belonging to the Spirit may live and grow in him." The underlying thought and settled faith is, that the infant does not need the conversion that is a synonym for the consciousness of sin forgiven; for he or she is not a sinner under condemnation; but that he or she *does need* the baptism of the Holy Ghost.

The prayer above cited is found *verbatim* in the forms for the baptism of adults also. But, immediately before that prayer, after proceeding on the conviction that the candidate has repented of his sins, and believed on Jesus Christ for forgiveness, we find the following petition: "Give Thy Holy Spirit to this person that he may be made an heir of

everlasting salvation through our Lord Jesus Christ." This means it will be seen that the reception of the Holy Spirit is necessary to adoption into that family, every one of whom is, while on earth, an "heir of salvation."

In the address to the person to be baptized it is said: "Thou art also reminded that all such as are baptized into Jesus Christ are joined unto Him in one spirit." The thought here is doubtless taken from 1 Cor. xii. 13, "For in one spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free." Now the baptism in the spirit here referred to must be that spoken of by Peter at the Jerusalem council, as recorded in the fifteenth chapter of Acts, when he said, in speaking of the Gentiles, "And God which knoweth the heart bare them witness giving them the Holy Ghost, even as He did unto us; and made no distinction between us and them, cleansing their hearts by faith." "Even as He did unto us," shows that Pentecost gave the measure, and that measure was "they were all *filled*." "Cleansing their hearts by faith," shows the immediate effect, personal, both to Jew and Gentile, bond and free.

And that the authors and compilers of these forms believed that perfect holiness would be the result is evident from the concluding address: "Dear Brother, thou hast now been baptized in the name of the Lord Jesus; I exhort thee to bear in mind that it is thy part and duty to walk answerably to thy high and holy calling, as becometh the child of light, *blameless* and *harmless*, without rebuke, in the midst of an ungodly world, remembering always that baptism representeth unto us our profession; which is to follow the example of our Saviour Christ, and to be made like unto Him."

The doctrine intended to be impressed on the witnesses of infant baptism, and on the recipients of adult baptism then is, this, that the outcome of the ordinance is the production of Christian life, that that life is real holiness, and that the baptism of the Spirit in His fulness as He came at Pentecost is the only efficient cause of that holiness. And so, the Canada Holiness Association exists for

the promotion of what is plainly taught in the Ritual Liturgy of the Methodist Church.

B. SHERLOCK.

JOHN BRIGHT.

The recent death of that grandest of British statesmen, John Bright, has a lesson for the world which few may see, but we will endeavor in a few words to exhibit. No public man in modern times presents so complete a life success as he.

For nearly fifty years he has been prominent to the public eye as platform and parliamentary orator, dealing with questions that concern humanity; that concern man as man, that bear on man's true welfare. And as far as our recollection serves, he never advocated anything to the popular ear or to the legislative senate that Jesus Christ might not have advocated were He, in the same place. It was his to bear the reviling of selfish conservatism when, with the eloquence of sincerity and philanthropy, he pleaded the cause of starving peasants and operatives at home, and the cause of enslaved millions abroad. How powerfully he protested against war, and every form of organized bullying and violence, is known to every reader of his life record. How promptly he resigned his place as cabinet minister in the Gladstone government, when that government resolved on war to enforce national clauses in Egypt, will be remembered by many. It was said of Montgomery, the Moravian poet, "He never wrote a line that when dying he need wish to blot;" it may now be said of Bright that he never made a speech, at least he never advocated a measure, of which he shall need to be ashamed at the day of judgment. God has vindicated him in the course of events, as to most of those positions which he assumed toward public measures; and we believe that similar vindication will come in the future with respect to the rest.

He has been, through life, a consistent member of the Society of Friends, commonly called Quakers. It is well known to those who have made themselves acquainted with that religious body, that the great truth of the indwelling of the

Holy Spirit, and consequently of His guidance and teaching, has been made more prominent by that society than by any existing denomination. That Bright was right in his judgment when men naturally greater than he were wrong, that his forecast of things has been vindicated by the event, when even that intellectual prodigy, W. E. Gladstone, indulged in vaticinations which ended in disappointment and chagrin, I, for one, attribute to the fact that he, as a Quaker, honored, recognized, and trusted the Holy Spirit of God. For it was said of Him not only that He will guide into all truth, and teach all things, but also "He will show you things to come." Some unnecessary peculiarities of that society are now in the way of being dropped and laid aside. If they still hold to the truth concerning the Holy Spirit, they will live, and probably form a part of the church of the future, which, being filled with the Spirit, shall be without spot or wrinkle, or any such thing, and shall go forth "Clear as the sun, fair as the moon, and terrible as an army with banners," to subjugate the race of man to Him whose right it is to reign.

B. SHERLOCK.

GOD OUR POSSESSION.

Ezekiel xlv. 28, "*I am their inheritance.*" By these words we are brought face to face with one, if not the boldest declaration of the Old Testament Scriptures; one which, plainly, is not the mere outcome of unaided genius. It outstrips the most daring flights of imagination.

That this is so must be patent to all who are in any degree acquainted with heathen mythology. In those wonderful productions of Homer we have the highest representation, or better, the clearest exposition of the ideas of the heathen world with regard to the relation of the divine to the human. The same may be said of the writings of Juvenal and other Latin poets. In them we find the floating thoughts of those sections of the human race most advanced in the arts, sciences, and all secular knowledge, collected and crystallized down; and the nearest approach to the

declaration of the prophet Ezekiel is in the amours of the gods.

We called these amours the "nearest approach to;" we might with equal propriety say the farthest remove from the scriptural setting forth of the relationship of the Divine to the human.

This wide discrepancy is the more remarkable when we reflect on the fact that the Jews who, of course, were well versed in the letter of the Scriptures (however widely they erred as regards the scriptural import of the same), were scattered through all the chief cities of Persian, Greek, Egyptian and Roman countries long before the advent of Christ.

Still more remarkable does this discrepancy appear in view of the fact that God did not leave *Himself* without witness in the heathen world. Indeed we believe God *Himself* was the Light of many of the heathen sages. Hence those flashes of clear, spiritual truth we see in the writings or Zoroaster, Confucius and the Hindoo teachers—beams of light which, though dashed with darkness, scintillations of truth which, though marred by error, are *akin* to the lofty declarations of the Hebrew seers, and to those of the last and greatest of the prophets, Jesus Christ the Son of God. And in saying this we honor Him who is the Maker of the Jew and Gentile.

For we do not take up the position that, in order to establish "the eminent excellency of the Christian Scriptures, we must prove the utter and complete depravity of all heathen teachings. It is infinitely mean and demonstrably false to attempt to prove that we are the sons of God *because* the heathen are helpless orphans. God revealed *Himself* to the heathen through the heathen seers as well as He was able.

This revelation was immeasurably less clear and effectual, because the agents were less spiritually inclined. What occult reasons there were for this difference I do not know, nor do I know but that the Almighty Ruler of His own imperial will elected a people (the Jews) to receive and communicate to the nations of the world a revelation of spiritual truth; another people (the Greeks), a revelation of the beautiful; another people (the Romans), one of order, dis-

cipline, government. Taking all these things into consideration, the fact still remains that the utterance of Ezekiel above quoted transcends incomparably the highest reaches of the heathen world.

It is intensely interesting and instructive to trace the development of the truth embodied in those words in the Scriptures. Away back in the history of the race God said to Abraham, "I am thy shield and thy *exceeding great reward*." "I will establish My covenant between Me and thee and thy seed after thee in their generations for an *everlasting covenant*, to be a God unto thee, and to thy seed after thee."

To the Old Testament Jew God's presence was *external*. He moved about and had his being not *in* God but in His presence. The Jew thought of God as the everlasting King, the Invincible Ruler, having His throne in the heavens, the earth being His footstool. He looked upon the Shekinah as the visible manifestation of the Divine presence.

It is worthy of note in this connection that the Shekinah was *located* first in the tabernacle, then in the temple. This manifestation of God's presence was external to the individual; he went before it and came away from it. It is true the most spiritually minded among the Jews knew the Divine presence was not strictly localized; but to all of them it was external. This thought pervades all their writings. Hence we read that Moses went in and out before God. And Elijah exclaims, "As the Lord God of Israel liveth *before* whom *I stand*."

Of course, as we have just intimated, the Davids, Elijahs and Isaiahhs knew that Jehovah was everywhere; that it was impossible to escape His presence, even though they took the wings of the morning and fled to the utmost parts of the sea, or descended to the depths and made their bed in hell. They knew, too, that He was at their side, before and behind them in every emergency, to preserve them and deliver them. Yet He was external.

All their figures indicate this. He was their sun, to give light; their canopy, to hide them from the withering heat; their shield, to protect them from the darts of all enemies; their strong tower,

into which they might run when foes surrounded them in multitudes. In one grand passage, sublime in its daring, He is said to be their "Dwelling-place in all generations."

But it was not given them to know, as we know, that ourselves are the tabernacles of the Most High, the habitation of God through the Spirit, the temples of the Holy Ghost. Hence they, without us, could not be made perfect. Theirs were the promises, ours the fulfilment; theirs the dim adumbrations, ours the substance. Wherefore they knew not God as Father, only vague foreshadowings thereof.

CHRIST.

Emmanuel, God with us, stands as the title page of the Gospels. This is the incarnation of the Divine. God come to tabernacle with man for the time. A new order of things is declared; new, yet related to the old. Higher and completer principles are given. The requirements of God are not brought down, but carried up. Apparently the way into the holy of holies is made more difficult. The unlawful thought is declared to have the same significance in the sight of God as the actual deed. Well might men cry in those days, Who is equal to these things?

During the earthly ministry of Christ the *standard was raised*, yet no *new power* came into the life of man to enable him to reach the raised requirement. This is contrary to the commonly received dogmas. You think, because Christ was there in person, the disciples found it easier to keep the law than before. Not so. Christ carried no talismanic wand with Him whereby He wrought changes in the nature of man. Nor did any magic influence emanate from His person to revolutionize those who came to Him.

We have been accustomed to think that the disciples who walked with Christ during the three years of His ministry must have had a far easier task to please God, that is, to do His will, than we have; but the opposite is true, in fact.

With an elevated standard, and no new power to meet the extra demand,

how could they be in a better place than Christians to-day, or even the old Jews who lived before the Advent. And we venture to say that the old prophecies which told of the time coming when God would take up His abode with man, and dwell with them and in them, and make them His people, and be to them a God, do not refer ultimately to the incarnation of God in Christ, but to the gift of the Holy Ghost on the day of Pentecost.

Nevertheless, to be clear here, we remark that the incarnation of God in Christ was necessary to the other. It was necessary that Jesus should live and suffer the death of the cross in order that the day of Pentecost might come. This He teaches plainly: "I will pray the Father, and He shall give you another Comforter, even the Spirit of Truth, whom the world cannot receive because it knoweth Him not." "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you."

That the disciples had received no new power, and knew no real change, is evident from the words of our Lord Himself, "Tarry ye in Jerusalem *until* ye be endued with power from on high." "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Evidently at that time, that is, on the day of the ascension, the "power" had not been given, but was *to be given*. Therefore, they were not able to be "witnesses" for Christ, save after a very imperfect fashion.

That such was the case is apparent from the many failures which mark their conduct before Pentecost. Consider, in proof of what is here advanced, the action of the eleven when their Master was arrested in the garden, and the denial of Peter. It cannot be alleged in opposition to this that Christ sent out the seventy to preach the Gospel, and heal the sick, and cast out devils. No *new* power was given them, nor is there a word indicating that any essential change was wrought in the hearts of the seventy.

Presumably they were true men, and sincerely in love with Christ, as old Simeon was, and many who lived before that day. Still, *no new* power was given to them, similar works had been done long before by Moses and Elijah and others. That a delegated power was given to them temporarily is evident, but they were told to rejoice because their names were written in heaven rather than because the devils were subject to them.

Here, however, we find a new development of the great Old Testament prediction, that God would be the inheritance of His people. For "God, who at sundry times and in divers manners spake in time to the fathers by the prophets, hath in these last days spoken to us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds: who is the brightness of the Father's glory, the express image of His person," etc. Still the inheritance was not entered upon in its fulness, yet was near at hand.

PENTECOST.

"And when the day of Pentecost was fully come they were all with one accord in one place. . . . And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance. While Peter yet spake these words the Holy Ghost fell on all them which heard the word, and they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost." This is the fulfilment of the promise made to Abraham, confirmed to the prophets, and accomplished by Christ Jesus. Here in deed and truth God becomes the inheritance of His people. And the inheritance is for all people, Jew and Gentile, bond and free, without distinction, even as many as call upon His name.

From generation to generation the plans of the Almighty were maturing; this is the grand fruit. From thenceforward the language of the saints is, "God in me the hope of glory, an inheritance incorruptible, undefiled, and that fadeth not away." Never before did men

know God as they know Him now. Truly he that is least in the kingdom of God is greater than the greatest of the prophets, John the Baptist included.

Pentecost, or God Himself our inheritance, renders our tenure of spiritual life secure, independently of all *circumstantial aids*, so that we are not only able to *keep* our spiritual existence intact in spite of the most adverse surroundings, but even to *grow* thereby.

God being our portion, our souls are well watered in the midst of dearth and aridity; oases in the deserts, we are abundantly fruitful, while all around is barren. From us flow *rivers of living water*, causing vegetation to spring up in tropical luxuriance, where before there was none. So the desert blooms as the rose.

We know people, and their name is legion, whose whole attention seems to be concentrated in the effort to *keep* their religious experience. Their tenure of soul-life appears to be so uncertain that they are afraid of every change in the ecclesiastical atmosphere, as persons troubled with rheumatism dread the east wind. Church-going, class and prayer-meetings are essential to such. Without these external aids they know they would fall immediately, and with them they fall inevitably, sooner or later; for the Lord never intended that men should lean on such props. He is a jealous God, and He has made it imperative in every case that men shall derive their life from Him moment by moment, and from no other source.

The Lord is the same to-day as in apostolic times, and when we receive our Pentecost we immediately enter into the experience of the early disciples, who were not only able to *exist* spiritually, in the midst of hostile nations, and a bitterly hostile Jewish Church, but grew also, and rejoiced in the Lord with joy unspeakable and full of glory. In like manner when God, in the person of the Holy Ghost, comes to dwell with us in Pentecostal fulness, we *know* that we are able to stand without the aid of external circumstances.

All this we know without falling back on any form of Calvinism or Plymouthism. He is able to keep us without

stumbling, and to present us faultless before the throne of His glory with exceeding great joy.

Again in Pentecost, or, to quote from Ezekiel once more, "in God our inheritance," we have the completed power of the Christian worker. Not that at one stroke every capability and power is matured perfectly, taking as the basis of our calculation some fixed (or unfixable) ideal standard, but that momentarily he has the utmost limit of power for Christian work that God can give him. And to go about for "more power" is not merely to cast discredit upon God, but is a tacit admission that one's works are not wrought in God.

Where do we read of those early Christian disciples crying up a consecration meeting to get more power? When God called upon any of them to engage in specific work, they at once went to it, consciously able to do it to the perfect satisfaction of the Master. So to-day when a person, by a distinct act of faith, accepts the Holy Ghost, he receives power to be a witness for Christ in Toronto or Canada, or the uttermost parts of the earth.

Whence, then, the wearisome seeking for "more power to do God's work" we are perpetually seeing in our day and generation? Does it not spring from conscious or half conscious separation between the soul and God? How, otherwise, can it be explained? If a person be baptized of the Holy Ghost in fact, and does not merely accept it as a creed, then in the quiet, unobtrusive consciousness of power he *does* the work required of him.

Nor does he strain in the doing of it. It is not necessary that he spend time in working up enthusiasm. We have known people who found it expedient to fast, and pray, and wrestle until they said, "Now I feel the power coming upon me, and I can go forth to do the work I believe I ought to do." Such exercises, when they are engaged in order to get ready for the work, indicate disease rather than health.

How readily Philip recognized the Spirit's voice directing him to join the eunuch, and how easily he performed the part assigned him by our Heavenly

Father, going away knowing that he had done his work well, and that it was accepted of God. We do not read that He assembled as many of His disciples together as he could get, and asked them to pray with and for Him while He besought the Lord for more power.

And where do we find anything of that sort in the Acts of the Apostles or the epistles? Persons who have never received the Holy Ghost, or having received Him have turned away from Him, are, of course, doing right in seeking to regain their lost possession.

But that person who has received the Spirit, and walks in Him, finds it easy and delightful to do His will; he has ceased from his own works, and has entered into rest, and God works in him to will and do of His good pleasure.

Lastly, the splendor and wealth of this inheritance of the saints is wonderful beyond the *possibility of exaggeration*. He who has it is wealthy beyond comparison. He is an heir of God—a *joint heir with Jesus Christ*.

It is a comprehensive inheritance. When he realizes it it is not possible that he should whine about poverty. It is not possible that he should cringe in the presence of those who may occupy a far higher official or social position. It is not possible, while realizing his status before God, and in the Spiritual universe, that he should descend to any meanness of conduct. With head erect and an open brow he traverses the earth's surface.

If surrounded by all the external signs of extreme poverty the dignity of his bearing proclaims his royal relationship. So it must be if he be born of God and walk in the Spirit. Could we imagine Jesus treating a rich Pharisee to a detailed narrative of His privations? Yet He had not where to lay His head. Could we imagine Him walking the thoroughfares of Jerusalem or Capernaum with a drooping head and a dejected look on His countenance? Certainly not. He walked a king among men, with conscious superiority, because God was with Him. Yet he was servant of all. The man or woman who is co-heir of Jesus *acts* likewise.

Hence a person who, because of his

social status, or his wealth of secular knowledge, or natural intellectual abilities or anything that may be considered equivalent to these, undertakes to patronize the Christian, proves to those who are spiritual that he is out of harmony with God.

Yet how many are doing it! Such an individual, hearing that a co-worker with Jesus is in what he in his blindness calls unfortunate circumstances, finds that he "must do something." Wherefore he donates him a dollar, and complacently terms it "charity."

Paul little thought that the word he used to signify the love of God shed abroad by the Holy Ghost would, in an English translation, be so grossly prostituted. "Charity," in its modern sense, vitiates the giver and degrades the recipient. The child of God is never the recipient of "charity" as such. How can he be when the illimitable is his everlasting possession?

Without pursuing this matter further, let us ask in conclusion: Are you, reader, acquainted with God in the Pentecostal sense? Do you know Him as your possession—your inheritance? Are you consciously one with God? In other words, are you filled with the Spirit? If so, you will readily acknowledge that no word-picture pen can paint is too brilliant in its colorings. We *cannot* exaggerate the wealth and grandeur of our inheritance in Christ Jesus.

If you have not received your Pentecost, you may at this moment. You inquire, how is such an inheritance to be obtained? We answer, by faith. "He that believeth on Me, out of his belly shall flow rivers of living water." You reply, that is very simple. Yes, as simple as the direction given to Naaman. And many are not so wise as he in taking advice. Brother, you do not get eternal life in heaven, but on earth. You do not enter upon your possessions in the world to come, but here and now. There is no word in the Scriptures indicating that eternal life is to be obtained in the hereafter; it is simply continued from this life into the next. Consider these things. Ponder them in your heart, and know assuredly that if "Ye being evil know how to give good gifts

unto your children, your Heavenly Father shall much more give the Holy Spirit to them that ask Him."

F. WILLIAMS.

TORONTO.

QUITTING THE MINISTRY.

Even after Christ's resurrection, with all its infallible proofs, Peter, impulsive and impetuous as ever, could not patiently await developments. He was ready to quit the ministry and return to secular employments: "I go a fishing." And his words and actions, as is generally the case, were contagious: "We also go with thee."

Let God seem to delay. Let the work halt. Let things begin to look gloomy. Let necessities commence to press. Instantly some are ready for any excuse to return to their former business, and to quit the ministry to which they have been called.

But Peter and his companions caught nothing till the morning dawned, till Jesus stood on the shore, till He indicated the right side of the ship over which the net must be cast, till He gave success.

Similarly so, we may become despondent, we may be almost starving, we may think our prospects in the ministry are by no means flattering, we may still have a hankering after our old business with its steady profits, we may distrust God's willingness and ability to provide for us, we may be too impatient to await developments, we may forget, or overlook, or despise, all our past wonderful Christian experiences, we may lose our deep concern for the success of our ministry and for the extension of Christ's kingdom, we may allow the exceeding great and precious promises of Pentecost, and all that shall follow, to pass from our minds, we may "go a fishing," our impatient, impulsive, impetuous spirit, may communicate itself to our companions; yet we may find that business will be unyielding until a better morning dawns, until the risen Christ once more draws near, until He shall indicate His concern in our welfare by His cheering words, "Children, have

ye any meat?" until He shall get our nets over the right side of the ship, until His wisdom and power shall supply our present pressing necessities.

This done, He will lovingly but reproachfully turn upon each of us again: "Lovest thou Me more than these?" more than temporal supplies? more than business? more than thy companions in the world? more than all the profits? Lovest thou me more than thou fearest anything or anybody else? This question He will press home upon us once, twice, thrice—often or if need be—until thought stirs, conscience awakens, judgment asserts its dominion, precious memories revive, duty, responsibility and danger press, privileges call, and our hearts and lips respond with expressions of returning love and loyalty, heart and hope, contrition, confession, and courage.

Then will He renew our commission: "Feed My sheep," "Feed My lambs." Then will He open to each of us, perhaps, an appalling, heroic, tragic future: "When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." He will not even allow us the satisfaction to know or to share the fate, be it better or worse than our own, of the disciple whom He specially loves: "What shall this man do?" "What is that to thee? Follow thou Me." In the prompt, patient, persevering, personal following and imitation of Christ, shall be thy as yet unrevealed and lonely, but holy, happy, useful, victorious, and glorified career. Art thou yet sufficiently weaned from the world to give up all thy earthly prospects, to resign forever thy secular calling, to feed henceforth Christ's sheep and lambs, to meet thy fate in the gospel ministry, whatever that may be?

If so, then Pentecost is not far away; then "power" to testify of Christ and for Christ is almost upon thee; then the acts of the apostles are about to repeat themselves in all essential details in thy ministerial life; then gospel immortality shall be thine on earth and in heaven.

Ministers of God! Tempted disheartened, disappointed, "afflicted," un-

successful, discouraged ministers of the living God! Let not your faith fail! Listen to the Pauline cry of thrilling appeal and heavenly hope: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections ('your mind'—margin) on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory."

What cogent arguments! "Dead!" "Risen with Christ!" "Your life is hid with Christ in God!" "Christ shall appear!" "Then shall ye also appear with Him in Glory!" Before such an array shall the transient appeals of time and sense stand one moment, weigh a feather, restrain us from the most self-forgetful and self-sacrificing following and imitation of Christ? Can "things on the earth"—anything, everything, the most desirable of all worldly things—compare at all with "those things which are above?" Shall our "mind," our "affection," be held "in durance vile" for one moment away from those heavenly things? Shall we continue to scrape up a few scraps with our muck-rake while the crown of life and glory hangs invitingly, but unnoticed, over our heads? Shall any danger of the ministry be minded or spoken of when we think of the life that is hid from all harm, in the sweetest communion with Christ in God? Shall our appearance in any society, in any position, in any earthly glory, be for one moment preferred to our final sitting with Christ at God's right hand in heavenly glory? Surely, in view of all these momentous, inspiring, eternal considerations, we can mortify our members upon the earth, especially our inordinate affection for anything, our idolatrous covetousness, our evil concupiscence. "Mortify?" Yes; let us put them at once to the fatal knife!

Heed another Pauline exhortation: "Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of God dwell in you richly in all wisdom, teaching and admonishing

one another; in psalms and hymns and spiritual songs singing with grace in your hearts unto the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus; not with eye-service as men-pleasers, but in singleness of heart, fearing God. Do it heartily as to the Lord, and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ."

Surely, when we read such sublime sentiments and appeals and sanctions, our craven cowardice, our worldly-mindedness, our temptations to secularize ourselves, our inclinations to quit the ministry, our base thought of abating our zeal and diligence, should sink into deserved contempt.

Nay, rather let us instantly and forever rise above all these discouragements. Let us press on in our peaceful, thankful, cheerful, single-minded, single-hearted, single-eyed, hearty, and, above all, our richly, wisely, instructively and warningly scriptural ministry; let us do all to and for and with and in and by Christ, content with heavenly, if we never receive earthly rewards.

—*Standard.*

COURTESY.

From *Our Teachers' Journal*, a Sunday-school publication of the Methodist Protestant Church, we copy the following stinging comment on the car-manners of some persons who make high religious professions:

"What is religion, if the little courtesies and self-denials called for in everyday life have no part in it? We were travelling by rail recently, in a coach partly filled with returning sojourners at a prominent holiness camp-meeting. They were well equipped for travelling with maximum comfort, and had generously apportioned a full seat to each member of the congenial company and luggage, which arrangement inconvenienced no one for a time. Presently the coach began to fill, and at a country-side station a party of decently dressed working-women entered. Seeing no seats vacant, they remained standing

in the aisle, casting timidly about for a kind invitation to share one. But that godly company, several of whom were ladies, merely looked askance at the intruders, as their looks plainly pronounced them to be, and composedly went on with their interesting discussions about the heavenly sermons of Dr.—, and the wonderful faith-cures under the labors of Rev.—, never offering as much as to move a satchel or shawl that tired fellow-beings might sit down, until a godless commercial traveller jumped up, and singing out, "Seat this way, lady!" swung himself into the smoker to edify himself by a cigar, as he had not been by the contrast between the conversation and conduct of his sanctified companions."

We have omitted names and places here. As it is, the publication of such an extract in our paper will, no doubt, excite feelings of indignation on the part of just such persons, who make high professions of holiness, but who forget to show the very commonest, everyday exhibitions of it. These are the very persons who will be afraid that our publication of this sharp criticism will hurt holiness. We shall not be surprised if we get a few anonymous letters from some such, censuring us for making such a quotation.

We confess that we share with Rev. John Wesley in the feeling that seeing our own faults and frankly confessing our own faults never hurts holiness. Neither does it hurt holiness for us to see ourselves as others see us. Neither does it hurt holiness when we wince and repent and behave better.

But it does hurt holiness when we keep on doing such selfish things as these; it does hurt holiness for us to comfort ourselves that this criticism is only an ill-natured fling at holiness and its professors; it does hurt holiness for us to wax wrathful over such an exposure of a gross wrong to our fellow-passengers or to our fellowmen anywhere, under any circumstances.

We submit that it does not make a particle of difference whether the writer of this criticism enjoys holiness or does not; whether he is in favor of holiness or not; whether he meant to fling at

holiness or not; but it does make a great deal of difference to us, and to all who may come in contact with us, whether he has told the truth about some who profess holiness, but who have a strange way of showing it.

Brethren and sisters, let us keep right sweet; let us look these facts full in the face; let us cry out, "Lord, is it I?"; let us resolve that henceforth we will be courteous to all, that in our home-manners and company manners and public manners we will illustrate the highest style of "whatsoever things are lovely" in holiness.

If a holiness paper cannot take the liberty to make just such a vigorous exhortation on such a text as we are now doing, we may rely upon it that that is a proof that such an exhortation is all the more needed; and if the holiness papers do not so speak out, others will. The ostrich may think the danger is past when it has hidden its head beneath the sand. Let us not make the same mistake. Let us deal with one another with the utmost plainness and courtesy. Against the latter we hope we have not transgressed.—*Standard*.

THE HOLY SPIRIT TESTIFYING OF JESUS.

BY REV. CHAS. W. L. CHRISTIEN.

Christ alone is King in His own Church. All the saved are His subjects. They are His because He has redeemed them unto Himself with His own precious blood. But they are His especially, because He has adopted them into His family of saved ones. And how deep the interest that He has in them, only He Himself can tell. "The Lord's portion is His people." Every child of His is infinitely precious to Him. He has made him His own by pain and death, and when the lost one came and sought salvation at His hands, the Lord saw the travail of His soul and was satisfied.

And because they are His it is the Royal prerogative of Christ to guide the whole life of each one of His children, to appoint him his work, to fix his station, to order his goings, and to decide

how long his course shall run, and where, and under what circumstances, he shall close the scene and pass from work to rest. And it is the believer's unspeakable consolation to know that the plan of Christ concerning him is one that only infinite love and wisdom could devise.

To this Kingship of Christ over His Church the Holy Spirit in His operations upon the heart of the Christian, is continually bearing witness. He does so by creating within the believer the spirit of obedience to Christ. When a sinner is brought to the cross for salvation he yields himself to the government of Christ as his Lord and Sovereign. He pledges himself to submit to His commandments, and to govern his whole life according to the Saviour's will. He resigns and gives up himself to be forever at the Lord's disposal. He engages henceforth to live "not unto himself, but unto Him who died for him and rose again. And if at any time there arises a temptation to murmur against the command or to neglect a duty, the Holy Spirit instantly protests and says, in the inmost heart and conscience, "He is thy Lord, serve thou Him."

We must never forget that unless a believer's inner life is right with God, the outer life will never be. We are at every moment in our walk and conversation just what our hearts are making us. Our life will neither rise above the level of our hearts nor sink below it. And although fear, or a simple sense of duty, may lead a believer to a certain line of conduct, the work will only be half done if the heart was not in it, and very soon it will be left altogether undone. It will be spoiled in the doing, or simply neglected. But let the heart be in it, and there will be not only faithfulness in its performance, but a great joy, so that we may settle it as a truth not to be disputed, that if a man is to fill his appointed place in life, and be doing day by day what his Saviour-King desires, he must have an inward spiritual life that is in harmony with God. With the heart altogether right with Him, God can lead His child whithersoever He desires. He has the helm in his hand. But the Divine purposes

will be and must be frustrated if it is not so.

But it is only the Holy Spirit who can thus make and keep right with God. We sing, with Bishop Ken,

"Direct, control, suggest this day,
All I design, or do, or say,"

And the prayer is Scriptural. Direct my path, mark out my way. Control my spirit as well as my actions. Suggest—let me hear the voice behind me say: g. "This is the way, walk ye in it." And the Good Spirit does all this for faithful souls. But He strengthens, also, for every duty, for every temptation, for every dark and troubled hour. So that the Holy Spirit seems to say to each one of God's people, "Thy Saviour has a blessed work for thee. He has purchased and saved thee. Thou art His. Thy life is at His disposal. He is thy King. His will is thy guide. Thou hast consecrated thyself to His service, and He has accepted the living sacrifice. Let me prepare thee for thy work. Let me make thee "meet for the Master's use. Let me make thee what His servants ought to be to stand before Him. Let me touch thy lips with the hallowed fire, that thou mayest speak His words. Let me strengthen thee, that thou mayest speak His words."

And so in His continued operations upon the heart of the child of God, the Holy Ghost is testifying of the sovereignty of Christ over His Church.—*Guide to Holiness.*

THE Holy Trinity can dwell in no other than a holy home. The holy heart must precede the holy life, for a stream cannot rise higher than the fountain. Out of the heart proceedeth the holy or unholy thoughts which find expression in holy or unholy words and deeds.—*Knapp.*

THE indwelling of Christ insures holiness of heart, and, hence, holiness of life. Holiness, the dim dream, becomes holiness, the blessed reality. The kingdom of heaven within us. The King is reigning there. Our joy is to obey Him, and we are still on earth! What a marvel!—*Knapp.*

ABIDING WITH GOD.

Let every one, whate'er his calling be,
Therein abide with God; so wrote of old
St. Paul to them at Corinth, and to me,
With loving lips to-night, that truth was
told.

I had grown weary with my strifes and cares,
And murmured o'er the service of the day,
Wherein I had forgotten, unawares,
That thus I still might honor and obey.

Therein abide with God; would I might ne'er
forget

That evermore I might with Him abide;
What matters how or when the stamp is set,
Or what the furnace where the gold is
tried,

So that the metal has the sterling ring,
So that the likeness of the King is shown;
God's coinage still, that to the soul may
bring
Such wealth as merchant-princes have not
known.

So let me see and serve, and thus abide;
Not simply patient, or at best content,
Not with eye-service, wherein love denied,
In rounds of duty solemn days are spent;
Give me, O Lord, a joy that is divine;

Touch Thou my lips with constant streams
of praise,
Since, having Thee, all things I need are
mine,
Whate'er my lot, whate'er my length of
days.

—N. Y. Observer.

OBEDIENCE TO THE HOLY SPIRIT.

At a public meeting for preaching the Gospel were three so-called spiritualists, who, in "seeking to the dead," and "giving heed to seducing spirits," departed from the living God, and gave up the truths revealed by the Spirit of God. These men had made an agreement together to break up the meeting, and had taken their seats for this purpose immediately in front of the pulpit. But in answer to special prayer, the Lord had so chained them that not the smallest efforts were made to disturb the services. At the close of the meeting a lady, now a guest of the writer, felt that she had a message from the Lord to deliver particularly to these three men. She at once went to them and solemnly warned them to flee from the wrath to come. She then said to the one in the outer seat of the pew:—

"And now, my friend, I want you to pray for the salvation of your soul. Will you promise me to spend the hour between ten and eleven o'clock every night in prayer? I will spend the same hour in praying for you."

"Oh," he replied, "it is no use promising you that, for I am never awake then. I always go to bed at nine o'clock."

"But," she continued, "will you promise to pray if you are awake?"

"But I am never awake," he persisted, "and never could be."

"Still if you are awake," she again repeated, "will you promise to spend the hour in prayer?"

"Well," he replied, "if you will have it so, I will promise you, for I know I shall never be awake."

A similar promise was obtained from the other two young men, and as the lady parted from them to fulfil her part of the agreement, she said:—

"I will pray that you may be kept awake, and I believe that you will be converted. When you are you must let me know."

The next day she left that neighborhood, but every night, whatever might be the demands on her time, she observed that hour of prayer.

She afterwards learned that the young men were kept awake the same hour in prayer for their souls. After about a week the lady returned home one evening, worn out and sick, and threw herself on the sofa, at half-past nine, asking the Lord not to let her sleep beyond ten o'clock.

She awoke as the clock struck ten, and essaying to pray, she found herself unable to plead for the conversion of the young man to whom she had first spoken. She could not tell whether it was because he was converted, or because he had ceased to pray, and hardened his heart so that it was useless; but the power of prayer for him was gone. A few nights afterward the liberty of prayer for the second one was gone, and a few evenings later still, as she entered a church, three letters were placed in her hand. Putting them into her pocket, she forgot them. On retiring to her room, she was about to pray for the conversion of the last remaining one, when she found she had lost all power in prayer for him also. She then recollected the three letters in her pocket, and opening them found them to be from the three infidel spiritualists, each one severally announcing his conversion at the time of her finding herself unable to pray for him.—*Times of Refreshing.*

BELIEVING GOD.

BY MR. GEORGE MULLER.

Just in the proportion in which we believe that God will do just what He has said is our faith strong or weak. Faith has nothing to do with feelings or with impressions, with improbabilities or with outward appearances. If we desire to couple them with faith, then we are no longer resting on the word of God, because faith needs nothing of the kind. Faith rests on the naked word of God. When we take Him at His word, the heart is at peace.

Now I will give you a few hints with regard to the increase of our faith. God will do His part to increase our faith, but the means which He uses we oftentimes do not like. Trials, difficulties, disappointments, losses, bereavements, sickness—all these things are employed by our Heavenly Father for the exercise and increase of our faith. If an infant never used his limbs, they would always remain weak, but they are strengthened and invigorated by exercise. So it is with faith, and God delights to exercise our faith—first for blessing in our own souls, then for blessing in the Church at large, and also for those without.

But this exercise we shrink from instead of welcoming. When trials come we should say, "My Heavenly Father puts this cup of trial into my hands, that I may have something sweet afterwards." Trial is the food of faith. Oh, let us leave ourselves in the hands of our Heavenly Father! It is the joy of His heart to do good to all His children!

But trials and difficulties are not the only means by which faith is exercised, and thereby increased. There is the reading of the Scriptures, that we by them may acquaint ourselves with God as He has revealed Himself in His Word. And what shall we find? That He not only is God Almighty and a righteous God, but we shall find how gracious He is, how gentle, how kind, how bountiful He is; in a word, what a lovely Being God is.

Are you able to say from the acquaintance you have made with God that He is a lovely Being? If not, let me affectionately entreat you to ask God to bring you to this, that you may admire His gentleness and His kindness, that you may be able to say how good He is, and what a delight it is to the heart of God to do good to His children. Now, the nearer we come to this in our inmost souls, the more ready are we to leave

ourselves in His hands, satisfied with all His dealings with us. And when trial comes we shall say, "I will wait to see what good God will do me by it, assured He will do it." Thus shall we bear an honorable testimony before the world, and thus shall we strengthen the hands of others. But if we faint under their trial we shall weaken their hands.

The promises we have in Matt. vi., as to food and raiment, and all the affairs of this life, are given that we may have no anxious care for the morrow. All this I have for fifty-four years found to be literally true in my own happy experience. If any are tried, let them remember the word of promise, and let them stay themselves upon it; and they shall find that God most assuredly will act according to His Word. This I have found in my own experience, so I stay my heart upon God, trusting Him to help me through every difficulty; and I have never been allowed to sink, because I rested myself on His Word. He hath said, "I will never leave thee, nor forsake thee;" "As thy days, so shalt thy strength be;" so that I am able to say, "I can do all things through Christ, which strengtheneth me." Difficulties have vanished away, or if they did not vanish away, God did so help and strengthen that they did not trouble me. These precious promises are given to every child of God, and so I say these promises belong to George Muller, this poor sinner, who never deserved anything but hell.

This I have found for the last fifty years, during which time I have required hundreds of helpers in my work; and these God has given me. For you are unable to make helpers, and there is no society that can provide them for you; but God by His Spirit can fit and qualify them for the work; therefore, I have given myself to prayer, and have not sought to obtain them by advertisements; and God has shown me how He delights to answer, and has provided me with suitable helpers.

Then in all the little things connected with this life I have found what a blessed thing it is to have the heart stayed on God. I do not carry the little trials myself; and you know life is made up of little things. If we do not take them to God we are not happy; the mind is ruffled, and we are in danger of becoming irritable. But if the little things are taken back to God, we shall find how ready He is to help us with them. And all this has to do with the revealed will of God.

In answer to prayer I have received more

than a million pounds sterling. But far more than this, in like manner I have trusted Him for Spiritual blessings, and in answer to prayer I have received tens of thousands. Many thousands of souls have been given me from the orphan-house and various schools, who are now walking in the ways of the Lord, and thousands have gone before. All this also was obtained by trusting in God; for He gives souls also, not only money. Let me say to you, then, learn more and more, more and more to trust in God.

Oh seek to have your faith developed and strengthened! Be satisfied with all God's dealings with you, and be sure that He intends them for blessing to your souls.—*Sel.*

NATIONAL SINS.

If believers expect to walk in the sunshine of God's love, and enjoy the blessings that He offers to the faithful, they must be prepared to be unselfish. As we take Christ as our Master, He will teach us daily to confess *our own* shortcomings and to plead His righteousness; but Christ will also teach us something more. He will interest us in the moral welfare of the nations. He will widen our sympathies until we long for peace and holiness, not only for self, but for others. Certain stumbling-blocks that make it impossible, humanly speaking, for large bodies in the community to accept Christ, must be removed.

The drink traffic is known to all those who have worked among the poor of Great Britain as *the* stumbling-block, which is a mountain been the sinner and the Saviour. Gospel temperance is in countless cases the stepping stone to Christ. In Great Britain and in China, the opium traffic is destroying the lives and deteriorating the morals of thousands of our fellow-creatures for whom Christ died, and among whom many of our relatives are living and preaching.

Are we alive to these things? Are we, like Abraham of old, entreating God for our fellow-men? Are we, by our lives and conversation, using all the power which Christ gives to those who abide in Him—to put down these national sins?

Mr. Spurgeon says "We do not believe that one person in ten really knows what the opium scandal is." Are we who know asking our Father how we can best lessen the evil?" The great Lord Shaftesbury said: "Let every missionary, and every lay agent, and every woman, and every child, refrain

from being silent upon this question. The opium traffic is the greatest of modern abominations, and I believe that, unless it is corrected, it will bring upon this country of England one of the fiercest judgments that we have ever known."

The Rev. J. Hudson Taylor has truly said: "The power of Satan must be seen behind the actions of the Government and of individuals, and spiritual power alone can successfully wage war with spiritual evil. We recognize the evil of the opium traffic to be a stupendous power. We are constantly reminded that the drink is drowning immortal souls; but we who are linked by living faith to the power of God may be enabled to do much to lessen this curse, and to win victories for Christ. There are Christians who think that the affairs of the world must not be meddled with; that politics, and law courts, and county councils, are no place for them; but how can we expect Parliament to enact righteous statutes, or the bench to uphold Christianity, if Christians shirk their responsibilities, and take no part in these things? Is it more honoring to God to live Christ shut up in one's private house and friendships, or to live Him in the crowded senate-house and in the law court? If the drink craze is to be stamped out, let it be by self-surrendered Christian men and women praying and working for it. If the opium demon is to be put to death, let those who are living nearest to the Master ask for His guidance."—*The Life of Faith.*

THE REASON FOR THE OPPOSITION.

There is a reason for that opposition to holiness, little as you may think it. When you have reached the last analysis you will find in the depths of your heart some secret sin which you are not willing to give up, but which you know you will have to give up to be holy. Holiness demands some sacrifice that you are not willing to make—therefore you oppose the holiness that makes the demand. A gifted lady grew animated in her opposition to this doctrine. All unsuspected, I drew her on in her conversation, until she honestly confessed there were duties that had long weighed on her conscience, but she had never gotten her consent to do them; and some things she was in the habit of doing that she had grave doubts about. There was no need to search farther—I had found the secret of her opposition.—*Rev. T. F. Pierce.*

A GUIDING VOICE.

A touching story came to us last winter from Minnesota. A farmer, living on the edge of one of many lakes of that State, started to cross it in a small sail-boat one evening after dark.

The wind changed, and a gust overturned the boat when he was in the middle of the lake. The surface of the water was covered with large masses of floating ice.

The farmer was an expert swimmer, and struck out boldly toward that part of the shore where he thought his house stood; but he grew confused in the darkness; the ice formed rapidly over the whole lake.

He was in a small, quickly narrowing circle, in which he beat about wildly, the chill of death creeping over his body. He gave up at last, and was sinking in the freezing water when he heard a sound.

It was the voice of his little girl calling him: "Father! father!"

He listened. The sound of her voice would tell him which way home lay. It put fresh life into him. He thought, "If she would only call once more! But she will be frightened at the dark and cold. She will go in and shut the door."

But just then came the cry, loud and clear, "Father!"

"I turned," said the man afterward in telling the story, "and struck out in the opposite direction. I had been going away from home. I fought my way; the ice broke before me. I reached shore and home at last.

"But if my little girl had not persisted in calling me, though hearing no reply, I should have died there alone under the ice."

The story of many a man's life is like that of this voyage. He sets out, happy and eager in the sunshine, to make a passage to his heavenly home, and presently, in the storms and chills of the world, he loses his way and sinks. He is vicious, or a drunkard, or maddened by money-making; he has lost the faith in God, the love for his neighbor, the hearty fellowship which other men have; he has lost the guiding which the light of the conscience gives; he is sinking down to death in freezing depths.

But there is always one spot warm for him while he lives, there is always one voice calling to him which, if he will hear and heed, will bring him home.

It may be his child; with most men it is the remembrance of their mother; it may be the love of music, or of green, growing things, or a hidden reverence for the long-

neglected Bible. It is often a single noble, fine trait in himself which gives the lie to his coarser nature.

But whatever it be, when we see the sign of it in any man, however criminal he may have been, we may know that the ice has not yet closed over his soul, that home still waits for him yonder, and that God has sent His messenger to summon him to come to it.

While God thus calls him home, and shows him the way, it is not for us to condemn and thrust him downward, but rather to help and encourage him.—*The Youth's Companion*.

CRITICISM.

Are we restive under it, or do we welcome and value just and kindly criticism, however exacting it may be?

Perfection in love is not necessarily perfection in wisdom. "It is human to err." Any one may be mistaken. It is only our imperfection that conceits us that we are such "pinks of perfection" that no flaw of any kind is to be found in us. It is only our imperfection that resents the pointing out of our errors, faults, and sins—even when it is not done in the right spirit. Our friends may spare us where our foes delight to search us. If we wait to learn from our friends, we may wait forever; we may miss the most valuable teachings of our lives; we may be soothed into self-complacent ignorance by their very flatteries, or by their foolish fears to offend us.

We can tell where the sore place is; we may locate exactly the irritated nerve, by our sensitiveness to the nearness of the probe in the hands of the skilful physician or dentist, who must hurt us to heal us. Our well-meaning friends may plaster us up till our heads, already big enough, shall swell to nearly twice their size, without healing the sore place, or diminishing the pain, or doing away with the necessity of the lancet at last.

If the Lord favors us with a critic that has a special spite against us, let us never silence him, but rather stimulate him to speak on and to speak out, while we make a faithful note of valuable hints for our perfection that we will never get from any other persons, nor in any other way.—*Standard*.

"TRIALS being sanctified, increase faith; and faith being increased, is again put to the trial."

THE BAPTISTS IN CUBA.

AN EXTRAORDINARY RELIGIOUS MOVEMENT.

A wonderful Protestant movement is in progress in Cuba. Alberto J. Diaz is the divinely chosen agent. Diaz was an officer in a Cuban insurrection, which failing, to escape the Spanish soldiers he put out to sea on some logs of wood, was picked up and carried to New York, where he commenced to study medicine; then nearly dying of pneumonia, and meanwhile nursed and aided by a Christian woman, he recovered, gave his heart to Christ, became an American citizen, joined the Baptist Church, and went back to Cuba as a colporteur of the American Bible Society. Here Diaz began to preach with power in Havana, and in January, 1886, was ordained to the ministry at Key West. In two years his church in Havana had 700 members. Crowds flocked to the hall and overflowed into the street. Then a theatre was hired, and 3,000 listeners filled it. To-day, so rapid is God's work moving, there are six churches, half a score of Cuban ministers, and a total membership of 1,100. Some 2,500 are in the Sunday-school, and a five-acre Protestant cemetery is opened, the Spanish Captain-General deciding it lawful.

All the while Diaz was persecuted, the Roman Catholics, having hitherto undisputed possession, bitterly opposed him. He was a "heretic Baptist," the cemetery a "heretic cemetery," the Christian workers "sons of the devil." The bishop from his "palace" thundered in vain. For a year past nearly half the interments from the city were in the Baptist cemetery, and, strange to say, the Havana press is generally in sympathy with the Protestants.

A priest with a squad of soldiers stopped the burial of a converted Catholic in the cemetery, and ordered the corpse carried into a Romish church. Fifteen hundred enraged people surrounded it, threatened to burn the church and lynch the priest. Diaz, who is under the protection of the U. S. consul, pacified the crowd, and said the courts should decide the case. Not an American missionary is aiding—all the workers are Cubans. The theatre is to be purchased for a church. V. R. Molino, an eloquent priest, is converted. Diaz is a power. Wealthy men tell him to go ahead. His brother, A. V. Diaz, preaches to crowded congregations in the city of Matanzas, and Cuba is moved as never before. A priest told the bishop that unless the Baptist cemetery and places of worship were

closed up, "we might as well gather together our effects and return to Spain. That will be the end of the Catholic church in Cuba." Such is a brief history of one of the most striking religious movements of recent times. All this within three years! Is Rev. xviii. 4, being accomplished?—*Messiah's Herald*.

SPIRITUAL JOY.

Are not we Christians wondrously stupid? Do we not walk among the outstanding, blazing glories of our religion, like the blind man beneath the starry grandeur of the firmament, or amid the effulgence of the moon? Does not the want of a meditative habit lead to that vacancy and cheerlessness of mind we often feel? When we open God's Word in an hour of gloom, it ought to be to us like a sun outbursting from heaven at midnight. How full of clear counsel, and happy words, and radiant doctrine, and sweet assurance, and bounding hope is it! Oh, it is indeed the *Gospel*—good and glad tidings. How every passage dilates and palpitates with unutterable mercy and love! "Glory to God in the highest!" shouted the angels when they announced it over Bethlehem; and so should we respond whenever we look at it. Christian, you should try to *think* as well as *feel*. Now what mind not absolutely in a state of fatuity can habitually meditate upon the great topics of revealed religion and be miserable and drivelling? Select any one of its essential doctrines, and you have what might be the text of an angel's study, and that study protracted through eternity. What a conception is the character of its God! What a topic the atonement! How full of confidence and assurance the truth of a special Providence! How relieving and consoling the fact of justification by faith and cleansing by the blood, and how all-glorious the truth of immortality and eternal life! God loves you. His Son died for you. Angels guard you. Devils quail before you. Death drops his sceptre at your approach; the grave fades away at your feet; time will grow oblivious, and worlds waste to nothingness, while you but pass through your intellectual infancy. "Lift up your hands, then, and bless the Father of our Lord Jesus Christ. Disdain your trival trials, and blush to think the possessor of these riches of glory should have even hung his head in a moment of despondence."—*Sel.*

BLESSED is he that hath found his work; let him ask no other blessedness.—*Carlyle*.

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