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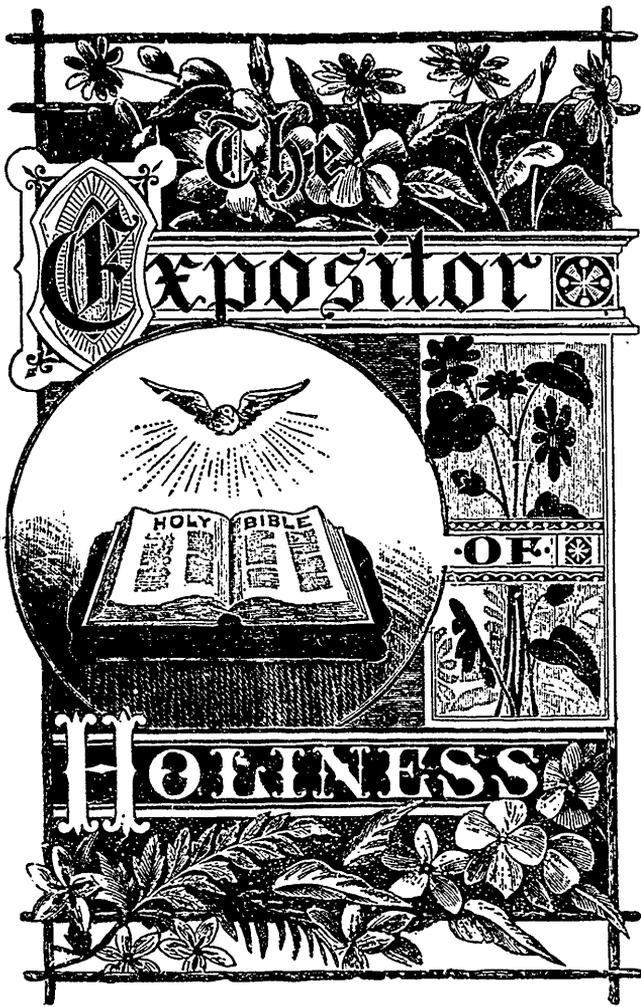
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No. 2.



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CALENDAR OF HOLINESS MEETINGS.

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

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

Brockton Methodist Church, Friday evening.

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

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

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

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

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

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

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

THE SO-CALLED "GALT HERESY CASE."

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

THE
Expositor of Holiness

Vol. IX.

AUGUST, 1890.

No. 2.

COURAGE.

BY CELIA THAXTER.

Because I hold it sinful to despond,
And will not let the bitterness of life
Blind me with burning tears, but look be-
yond
Its tumult and its strife ;

Because I lift my head above the mist,
Where the sun shines and the broad
breezes blow,
By every ray and every raindrop kissed
That God's love doth bestow ;

Think you I find no bitterness at all ?
No burden to be borne, like Christian's
pack ?

Think you there are no ready tears to fall
Because I keep them back ?

Why should I hug life's ills with cold re-
serve,
To curse myself and all who love me ?
Nay !

A thousand times more good than I deserve
God gives me every day.

And in each one of these rebellious tears
Kept bravely back He makes a rainbow
shine ;

Grateful I take His slightest gift, no fears
Nor any doubts are mine.

Dark skies must clear, and when the clouds
are past
One golden day redeems a weary year ;
Patient I listen, sure that sweet at last
Will sound His voice of cheer.

Thus vex me not with chiding. Let me be,
I must be glad and grateful to the end ;
I grudge you not your cold and darkness—
me
The powers of light befriend.

—*Triumphs of Faith.*

THE CAMP-MEETING.

We are not sure that this number will reach our readers before the commencement of these services. However, as there is a probability of it, we reiterate some of the announcements of the previous number, and add others.

Not only the Grand Trunk and Canadian Pacific railroads grant the usual rebate on tickets, but also the Michigan Central. Parties who purchase tickets to Niagara must ask at the ticket office for a certificate, when the agent in charge will give them all needful instructions. We trust that all our friends will not fail to ask for the certificate, as their so acting will be helpful to others. Even if the amount saved is a trifle, please attend to the matter, as the number who take these certificates is a matter of some importance to all.

Those who find it more convenient to go by Toronto and take the boat for Niagara, will obtain the two-thirds reduction from their homes to Toronto on application.

We have ordered a couple of tents over and above those which have been ordered through us, to meet the necessities of any who may need them.

Parties tenting and desirous of taking part of their meals at places of public entertainment, can obtain five tickets for one dollar, entitling them to as many meals, either consecutively or at intervals, according to their wishes.

Those who have not been able to notify beforehand either for tents or board, need have no fears about coming, for there are ample accommodations to be obtained in the town at ordinary prices, quite convenient to the camp.

As previously announced, the camp-meeting begins on Friday, the 29th instant. First service at 7 p.m.

CHRIST'S KINGDOM.

"And these signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—MARK xvi. 17, 18.

The capital mistake made by very many in all generations since Pentecost has been, and still is, that any outward manifestation of the work of the Holy Spirit which appeared at the initial stage of Christianity would always characterize His work during all time. Hence the mistaken notion largely prevails that if the outward effects of walking in the Spirit, which were witnessed in the first believers, could be correctly portrayed, we would have an infallible test by which to know the genuineness of any claim to Pentecostal fulness of the Spirit, and, moreover, it would afford a sure and certain mark to aim at in seeking to experience the mysteries of apostolic living.

That this notion is founded on a misapprehension of the nature of Christ's kingdom, careful study of Christ's teaching will undoubtedly show. The simple fact that orthodox Protestantism is a unit in proclaiming the equality of the Holy Ghost with Christ Himself ought to awaken the expectation that the presence of the Comforter as a momentary guide and teacher to every individual of this kingdom would make it seemly that He, the Holy Spirit, should not be fettered in His work by any laws or precedents laid down either by Christ or Himself. For if restrictive rules were given beforehand by the second person in the Trinity it would either imply a superiority on His part, or a want of confidence in His co-equal. If the outward manifestations of the Holy Spirit in the first race of believers were to be made typical, or precedents for all others to the end of time, then would the very character of continual, divine guidance as a present living guide be compromised, and a radical difference be insti-

tuted between the work of the Spirit in the first and the latter days of His dispensation. In fine, the work of the Spirit to be genuine, must ever be independent of formulated rules or precedents of every kind, else in vain do we try to make good the Scriptural testimony concerning a Trinity in unity in the Godhead.

Hence will appear at once the small importance that must ever be attached to the disputes amongst scholars as to the authenticity of the words at the head of this article. What if it could be proved that as a general fact the early participators in Pentecostal blessing literally illustrated the statement of these verses in their lives, it could by no means follow as an absolute certainty that all who walked in the Spirit should, during all the ages, act after this identical pattern. In the nature of the subject the Holy Spirit Himself alone must decide concerning the outward manifestation of His work generation after generation, both in its general aspects and as shown forth by individual believers. If, for a thousand years, similar outward expressions of His inward presence should appear, it would not follow as a necessity that these identical phenomena should continue.

Therefore, it will be seen readily that all the outward results which appeared as connected with the acceptance and retention of the gift of the Holy Ghost by the early Christians appeal to us only as helping to establish the fact of that gift being indeed a reality. The roar, as of a rushing wind, cloven tongues as of fire, the phenomenon of tongues whatever that was, the shaking of a building, healing the sick, raising the dead, walking out of prison in spite of chains, keeper and bolted doors, being conveyed from one point to another after a manner mysterious to onlookers, visions by day or dreams by night, all these and much more in unwritten history exhaust their significance when they accentuate the distinct promise of Jesus, "Ye shall obtain power after that the Holy Ghost is come and shall be witnesses of Me," but as containing any promise of similar results perpetually re-occurring in Spirit baptized disciples they have no signifi-

cance whatever: for the kingdom of Christ is not these, but "righteousness, peace and joy in the Holy Ghost."

Neither could any party prove that similar manifestations would to-day help rather than retard the spread of this kingdom. It is true that many may think they would wonderfully reinforce all efforts in that direction, and it is likely that some are so certain of it that they could not be induced to calmly investigate the grounds of their confidence, nevertheless we maintain before all such that the longer the subject is investigated the less confidence they will evince in their assertions. Who knoweth the mind of the Spirit as being an *oracle* for others concerning this thing?

If the teachings of Christ concerning the work of the Spirit are exhaustively studied they will be found to perfectly harmonize with this view of the subject, for it will be seen that they all deal with the *fact* and not the *manner* of the Spirit's work. Thus, when assuring the disciples of the needlessness of thoughtful premeditation when looking forward to being brought before governors and kings for His sake, He only emphasized the fact of the momentary presence of the Spirit with His helpful co-operation. When Jesus proclaimed it as a fact that the Holy Spirit would take of His and reveal it unto them, He only drew closer attention to the fact of His oneness with Him, and assured them beforehand that He, their recognized Master, would fully sanction all that the Spirit would tell them.

If, then, the passage at the beginning of this article is made to say that whenever, according to the mind of the Spirit, it will be the best for all concerned, both for individual believers and the welfare of mankind in general, that believers should give expression to such outward miraculous powers, there was energy and power in Christianity to secure them, no one should take exception to the statement. It would harmonize with all the other teachings of Christ, albeit, even then it were a legitimate task of criticism to point out the apparent incongruity of the wording of the sentences when placed side by side with all His other utterances, or to show the

strong probabilities there exist for regarding it a clumsy addition to the true narrative of Mark. But if the effort is made to force this solitary passage to do violence to all the other teachings of Christ, and, on the strength thereof, to dethrone the Holy Ghost from His place as sole guide and teacher of every individual believer, then we cannot but rejoice with unfeigned joy that God hath so ordained it that we should have earlier manuscripts of the Gospel of Mark, which, to all appearance, were written before this *presumed* improvement on the evangelist's writings was manufactured.

HISTORY REPEATING ITSELF.

"And they said unto her, Thou art mad."—
AcTs xii. 15.

Yes, we may legitimately presume that the brethren gathered at Mary's house, on that eventful morning, were making earnest supplication for the deliverance of the imprisoned Peter. But when the news came to them through the maiden Rhoda that their prayers were really answered, and Peter, their human leader, was delivered from prison and was now ready to step into their midst, it seemed too wonderful to be true, and they exclaimed, concerning the messenger, "Thou art mad."

But many to-day, who are quite ready to blame the want of faith of the members of that prayer-meeting, are imitating their action. How often have we heard praying bands unite in supplicating God to sanctify them wholly and preserve them blameless to the end of life; and when one announces to them the fact of prayer answered in this direction, by their being kept blameless during the entire year, "Thou art mad," is the thought of most, if not of all, and is often actually expressed by some.

Make us perfect even as Thou, Father, art perfect, cries the leader of the devotions of the Church, and the members endorse the petition either by silence or audible responses. The prayer is answered in my experience, says one, and now I am perfect even as God is perfect. Heresy, fanaticism, exclaim the er-

while petitioners for this identical experience.

"Make us perfect in every good work to do Thy will, working in us that which is well pleasing in Thy sight, through Jesus Christ," the Church prays in apostolic language, and rising from her knees, cold shoulders from her midst the *deluded fanatics* who dare to testify that this prayer has been answered in their case, and that, as a consequence, they have the "Well done" of the Master concerning all the thoughts, words, and acts of the past twelve months.

Again, the praying ones meet and voice their desires in scriptural language, asking the all-powerful One, Him who hath said, for their encouragement and guidance in prayer, "Whatsoever you ask in prayer, believing, you shall receive." "If ye ask anything in My name, I will give it you." "Ask and ye shall receive, that your joy may be full." Thus encouraged, they pray, "Fill us with all the fulness of God," "Fill us with the Spirit." Give us power after that we have received the Holy Ghost, that we may be witnesses for Thee at home and abroad. Help us to walk in the Spirit, and so be kept from condemnation. Help us to be sons and daughters of God, without rebuke, in the midst of a crooked and perverse nation, so that we may shine as lights amongst them. Help us to so receive the Holy Ghost that He may teach us all things, and guide us into all truth. And may this unction abide with us so that, being continually taught of God, we need not that any man teach us.

And now, in answer to the prayers of generations, some stand forth in these same gatherings who, with happy countenances and glad speech, declare, to the praise of the Hearer and Answerer of prayer, that all these petitions have been answered in their experience in full Gospel measure—that is, not in momentary flashes or in doubtful quantity, but exceeding abundantly above all they asked or thought, so that now, being filled with the Spirit in the Pentecostal sense, they do the will of God perfectly, are led of the Spirit into all truth, and are kept from condemnation continually, not simply because of forgiveness

or continual cleansing, but because all the acts of life are right—well-pleasing in the sight of God and man.

But here the strange phenomenon is re-enacted that was witnessed in the days of Peter, for in place of glad thanksgivings ascending from the praying bands because of answered prayer, the leaders of the gatherings answer with indignation, "Ye are mad," and the multitude acquiesce. Verily the early, apostolic days have returned to our earth. Cannot he that runneth read them?

A BIRD'S-EYE VIEW OF THE LIFE OF CHRIST.

Our blessed Master lived a righteous life. He preached righteousness, and backed up His teachings by personal testimony concerning righteousness in His own life. Gradually these facts in His life awakened intense antagonism in every quarter, except in the few lovers of truth who gathered around Him in personal friendship.

Every year, every month, and finally every day, saw this opposition to Him increase and intensify. But Christ, instead of bending to the increasing storm by modifying His testimony, popularizing His teaching, or concealing the uncompromising rectitude of His life, went on as He had begun, without swerving one hair's breadth from the path of perfect rectitude in all these respects.

And so the opposition grew apace, the storm increased to hurricane force, threatening to destroy all before it. Secret dislike increased to active hatred, and speedily merged into a rage that reached to heaven, a rage that would not be satisfied until the utmost of evil was inflicted upon Him that finite beings could accomplish.

But when Christ was met and enveloped in the storm which His righteous life, the outcome of obedient walk with the Father, had caused, He calmly submitted to it, and suffered all the indirect consequences of His righteousness.

They, His opponents, were ignorant of the fact that they were opposing the Son of God; even as Christ testified of

them when on the cross, they knew not what they did. But many of them did learn their true state and condition by this very opposition evinced on their part, and so were induced to renounce their former lives as evil, and embrace the righteousness of Christ.

Jesus could not save Himself from persecution and save His persecutors. It was needful that they should realize what spirit they were of by their success in destroying the life of the righteous One. Then they could look upon Him whom they had pierced and mourn. Jesus saved others, Himself He could not save.

Now Jesus Christ is the representative man amongst His true followers. As He was, so are we in this world. Like Him, we are required to live righteous lives, to teach righteousness, and testify to the fact before all concerned; and when, like as with our Master, these facts stir up antagonism, it is ours to let it spend its force upon us in all forms of evil which human ingenuity can conceive of, well knowing that the outcome of our sufferings for Christ means the salvation of some of these very opponents.

Like as with our Master, we are well aware that they know not what they do. They know not that in opposing us they virtually join hands with the mob who, in the days of our Master, cried, "Away with Him! Crucify Him!" The only way some will find out this fact will be when they are carried by their secret dislike of righteousness to overt acts of persecuting hate which will startle them into the consciousness that the spirit actuating them cannot be the Spirit of God. Likewise also some onlookers will learn of their true attitude towards the righteousness of Christ, and be saved from evil. The tragedy of the cross has been oft repeated in the history of the spiritual followers of Christ, and history will yet repeat itself many times ere the end comes.

These thoughts, it will be readily perceived, are only for those who walk in the Spirit, and so fulfil all righteousness. They will but add fuel to the flames of antagonism to recite them in the presence of those who do not thus live as

Christ did, so far as a righteous life is concerned, and will in their eyes justify their intense opposition to the teaching concerning walking in the Spirit.

To those who walk with God, following, not trying to follow, in the footsteps of Christ, they are suggestive, and we can take the comfort designed from them, albeit, they will also tend to take away from us any lingering hopes that a righteous life can be so lived as not to awaken the identical opposition which was manifested against our Master. In this respect, as He was so are we in this world, and if they have hated Him, they will hate us also.

Look the subject straight in the face, and it will be seen that the opposition is precisely the same. When is it that we excite the most formidable antagonism? Is it not when led of the Spirit to testify to having lived during the past year a *righteous* life, righteous even as Christ's was righteous? Is it not that part of our teaching which insists upon a righteous life, and shows its possibility by accepting the Holy Ghost as the supreme law of life, which is objected to? And, finally, is it not that part of our lives which in its correct walk in the Spirit, contrasts with confessed lack on the part of others, that is most found fault with? The fact of our not compromising ourselves by going forward to the altar with the prayer of aspiration, that is, with the confession of failure and short-coming on our lips, is considered the most serious indictment against our lives. Thus our very lives testify against the unrighteous lives of others, and so of necessity awaken the bitter, persecuting spirit which slew our Master. Marvel not if others hate us, for we testify of them that their deeds are evil.

We see all this from *our* standpoint of clarified vision, and seeing it awakens our sorrow and anon our indignation; but they, many of them, cannot see it, only, as before stated, when their secret hate crystallizes itself in fiendish outrage.

Our Master, seeing all this, endured the cross because of that which was to follow, which was the salvation of His crucifiers. So we are called on to in-

tate Him in this thing, and for the joy placed before us, the joy of bringing men to glory, to endure the contradiction of the unchristlike against ourselves that we may rejoice with Christ as sharers with Him in His joy, when the number of His elect shall be completed, and the eternal day of triumph shall have dawned.

DOES GOD ANSWER PRAYERS FOR HOLINESS?

We believe He answers them, not according to the wording of the prayers, but according to the heart-meaning of the petitioners. We believe also that the majority of such prayers are really asking an impossibility, that is, asking for holiness which will not make the life holy.

Most of these prayers proceed from hearts which firmly believe that it is impossible to live a pure and holy life by the year, and hence it is simply impossible that their prayers concerning holiness should be answered according to the scriptural meaning of the words used.

To us it has been an increasing source of astonishment to note how widespread is this want of harmony between desire or expectation and the natural meaning of the words used in the numerous public prayers for holiness of heart and life. To all objectors to or criticisers of our personal experience we have thrown out the challenge to define their position on this subject in plain English, and thus far not one has taken it up. That is to say, not one will take the position that it is possible to so have lived for one year, that looking back over its history the life could be pronounced holy when judged by the thoughts, words and deeds of which its history had been composed.

Nor yet, strangest of all, will they, if professors or teachers of holiness, take the contrary position and maintain that it is utterly impossible to live such a holy life as will abide successfully this test in the sight of God and man. Hence, judged by their actions or want of actions, the prayers for holiness which they utter and teach others to besiege the throne of grace with, mean: Make

us holy without our lives being holy, help us to live a kind of holiness which will cause us to look back on any part of our lives during which we have lived this kind of holiness and see innumerable sinful mistakes, infirmities and failures needing confession and cleansing away by the blood of atonement, either applied when we ask in faith for that definite result or continually applied by virtue of the merits of the world's Redeemer.

Now, if this is not a fair criticism of the great bulk of prayers for holiness, how simple the process of setting us right! How easy for the champion teachers of this ritualistic, devotional exercise to say in plain language, we do not mean any such a jumble, but we mean, when we ask to be made holy, that our hearts should be right towards God, and all our conduct righteous in the sight of God, man and angel, so that, judged by any section of time during which the prayer is answered, the whole inward and outward life has been well-pleasing to God not because of confession and cleansing, but because the life has been right. And, moreover, unless our lives stand such a test we take the position that our prayers for holiness have not been answered.

But which of all our critics have taken this frank but common-sensed stand on this vital subject? Or, failing to take this stand, why do they shy off from the only other alternative, and refuse to proclaim that the prayer for holiness can not be answered so as to abide the above practical test concerning having lived a holy life.

But, whilst hesitating to proclaim this latter to be their belief in so many words, they do declare it more loudly by their acts than any words can. For in denouncing as fanatics and heretics those who testify that their lives are holy, and successfully abide just such tests, they not only prove to onlookers that they do not believe it possible to live holy lives, but they also show by their pronounced antagonism their fears that such testimony will sooner or later expose the discrepancy between their preaching and practice. It is the old cry of Demetrius: "Not only is *our* doctrine of

holiness likely to be destroyed if this heresy prevails, but our own claims to being holiness people will be laughed to scorn."

This conflict is an inevitable one in every community where one or more teach and illustrate the possibility of living holy lives. Those in that community who profess holiness will either gladly accept the testimony and give up their sighing after holiness by accepting the gift of the Holy Ghost to walk in Him after the Pentecostal manner, or will oppose with all their might as those who are defending their very life.

That the issue of this battle cannot be doubtful, however much it may be protracted by misrepresentation and vituperation, must be evident to all who study the matter, for so soon as it becomes evident to onlookers what is the real subject matter of the controversy the opponents of holy living will be utterly unable to withstand the storm of astonishment excited when it will be fully known that they profess holiness, but refuse to abide the test of living holy lives, and oppose the others because they profess holiness and are willing to abide this test.

DO YOU LIVE A HOLY LIFE?

If so, then you measure up in your life to the Christ-given standard of holy living. There is no failure or short-coming to lament and drive you in penitence of heart before your grieved Saviour. That is, you walk worthy of Him unto all pleasing. And you live after this pattern by the day, by the week, by the month, by the year. If at any time you do grieve your Master you are aware of that fact, and realize that you are fallen into sin and can only be restored by definite confession and forgiveness for that act of transgression. But you do not count the interval between your sin and restoration to the favor of God as holy living. When you speak of the day or year gone by as having been spent in holy living you always, in thought or word, except those sad intervals of spiritual darkness, if they exist to mar the record of the past. At all other times you realize the smile of

your heavenly Father approving your every action and thought, because they harmonize with His holy will. So that even if you should go through the form of confession for sins, you would feel that you were confessing as sins what God fully approved of, seeing you had at the time His well done, therefor, and even now, the Holy Spirit bears witness to your consciousness that your life in its general and minute aspects is and was in harmony with the perfect will of God.

Now, if you do not live a holy life after this scriptural, this common-sensed pattern, then, at best, you are a seeker of holiness, and for you to take any other attitude is to incur the danger of becoming a hypocrite, that is, assuming to be what you are not. Let the question at the head of this short article search your inmost soul. Meet it and reply to it before the tribunal of your conscience in the sight of God. Reply to it truthfully, for only thus can you harmonize in spirit with Christ, for He is truth.

DO YOU PRAY "THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN"? WHAT DO YOU MEAN BY IT?

We presume you are strictly orthodox in your interpretation of the sentence, and therefore mean, in your supplications, to express the desire that the time may soon come when all may do the will of God on earth as the inhabitants of Heaven do His will amidst their surroundings.

But, of course, you also admit that the general desire expressed concerning mankind as a whole includes particular requests concerning individuals, and, therefore, the utterance of this petition breathes forth the prayer that an increasing number of men and women may, from the time of expressing the desire on, do this perfect will of God. This certainly includes yourself, as petitioner, if sincerity marks the performance of this act of prayer, and hence you, in urging this Christ-taught petition, make request of the Hearer and Answerer of prayer that you yourself may be enabled to know what is that good and acceptable

and perfect will of God, and do it from this time onward.

Moreover, when you utter the words in an audible voice, either as leading the devotions of others, or join with others in the public utterance thereof, you, by this act, commit yourself publicly to the belief of the possibility of the prayer being answered in your experience and in the experience of every son and daughter of Adam. It as much commits you to stand by this belief, as the public repetition of the Athanasian creed establishes the fact of your belief in the various doctrines enunciated in that grand doctrinal compendium.

Onlookers, whether as adherents of your church or casual visitors, then, have no right to be startled if you and many others should vindicate the power and mercy of your Heavenly Father in glad testimony to the fact of the prayer being completely answered in your conscious experience. Indeed, seeing not a doubt arises in the mind of the most careful critic of the life of Christ concerning the authenticity of this prayer in its wording, the members of your church should not be surprised if the great majority claimed to walk in the experience indicated by it. This would be a normal state of things, all must admit, and would simply indicate honesty in thought and act in the use at proper times of this wonderful petition.

But what we ask should be the honest judgment of adherents and other onlookers, if, when one or more in your church claimed to live in the experience indicated by this prayer when answered, you and the members of your church generally manifested surprise at such a claim, indicated incredulity as to the possibility of the testimony being correct, and finally ended by endeavoring to exclude their testimony from your midst as being heretical and dangerous in the extreme? Would not the inference be absolute that your utterance of this prayer was the veriest formality, and that you and the membership generally were infidels at heart concerning your profession of Christian faith?

Let yourself and your brethren, with this acknowledged record as to personal faith in your formulated creed, now go

to the masses outside your Church and endeavor to bring them to Christ, and would you not be laughed out of countenance as utterly unfitted for the undertaken task?

But still worse, what hope of retaining your children within the pale of the Church as professing Christians when they realize this difference between profession and practice? What wonder that your appeal to them to remain in the Church is not an invitation to righteousness, peace and joy in the Holy Ghost, but is rather an effort to make the Church so nearly like what their natural, unregenerated tastes sigh after, that these tastes can be gratified under the respectable garb of an organization presumably Christian!

HOW IT APPEARS TO ONLOOKERS.

When a leader of a prayer-meeting for the hundredth time prays to be kept from sin and preserved blameless, and then confesses to numerous short-comings and failures in accomplishing the whole will of God during the previous week, do not the acknowledgement of failure and the petition to be kept from failure in the future seem to outsiders something like the following. "Keep us from sin and preserve us blameless. It is true we do not expect it to be done. On the contrary we fully expect to have to confess to numerous failures this week even as we have during all the hundred weeks past. But we expect to come periodically before Thee in prayer and confession for forgiveness. Indeed, we fully expect to go on confessing failure, and praying to be kept from it to the end of life.

"Of course, this continual asking for what we practically believe cannot be granted must weaken the force of our appeals to the unconverted, seeing we are required to spend much time in asking for the impossible, and in all likelihood it is gradually awakening a spirit of skepticism in the Church concerning real spiritual religion. But we find these prayers against failure in the Bible, and we feel we dare not give them up with-

out flying in the face of all Scripture. So again, we pray Thee to sanctify us wholly and preserve us blameless to the day of Thy coming, although we fully expect to have to confess next week that we have not been so kept. Indeed, so sure are we of this that we believe we would be doing Thee service in freezing out of our gatherings any who should have the hardihood to say that they were really kept blameless from week to week, and so had no sins of omission and commission to confess."

Then we get up from off our knees and plan concerning how to promote a revival of true religion and keep the young people from drifting into worldliness, fire off a few shots at those who have got beyond confessing sins and refuse to go through the form of re-consecration and praying for more love or more Holy Ghost power, and wind up, mayhap, with another united prayer to be filled with the Spirit and preserved blameless.

That is how the matter, as a whole, appears to some. What wonder that worldliness and skepticism concerning supernatural, spiritual religion are creeping into the Church visible, and real Bible holiness is ebbing lower and lower, even in those Churches which it was said by their human founder were raised up for the special purpose of spreading scriptural holiness in the world.

What is the cure for this state of things? We answer, common honesty.

MR. WESLEY'S FEAR FOR METHODISM.

The essence of it (Methodism) is holiness of heart and life; the circumstantial all point to this; and as long as they are joined together in the people called Methodists, no weapon formed against them shall prosper; ut even if the circumstantial parts are despised, the essential parts should evaporate, what remains will be dung and dross.

It nearly concerns us to understand how the case stands with us at present. I fear, wherever riches have increased (exceedingly few are the exceptions), the essence of religion, the mind that was in Christ, has decreased in the same proportion. Therefore, I do not see how it is possible, in the nature of things, for any revival of true

religion to continue long; for religion must necessarily produce both industry and frugality, and these cannot but produce riches, but as riches increase, so will pride and love of the world in all its branches.

How then is it possible that Methodism—that is, the religion of the heart—though it flourishes now as a green bay tree, should continue in this state? For the Methodists in every place grow diligent and frugal—consequently they increase in goods; hence they proportionately increase in pride, and in the flesh, the desire of the eyes, and the pride of life. So, although the form of religion remains, the spirit is swiftly vanishing away.

Is there no way to prevent this? This continual declension of pure religion? We ought not to forbid people to be diligent and frugal; we must exhort all Christians to gain all they can, and to save all they can—that is, in effect, to grow rich! What way then, I ask again, can we take that our money may not sink us to the nethermost hell? There is one way, and there is no other under heaven. If those who gain all they can, and save all they can, will likewise give all they can, then the more they gain the more they will grow in grace, and the more treasure they will lay up in heaven.—*Methodist Magazine, 1826.*

REMARKS.

This rule, given by the father of Methodism, as an infallible remedy against spiritual declension when riches increase, has been universally honored in the breach thereof, and no one to-day would think of seriously parading it before an audience for their acceptance and adoption as a practical rule in life.

In the first place, where could a speaker be found who, in urging it on his hearers, would not be condemning himself? And, in the next place, it is seen at a glance to be impracticable if universally enforced. Should Christendom to-day adopt it, at once a stop would be put to all ornamentation of our persons, our homes, our churches, and even our public buildings. Every one would be making all they could, saving all they could, and giving all they could, until the only possible outlet for giving would be foreign missionary work. This would, of course, cause all to live in the plainest of abode; would condemn silver, gold and gems if

all kinds to lie almost undisturbed in the mines, carriages would return to primitive vehicles, parlor cars would become wooden boxes if they were permitted to exist, whilst commerce would be shrivelled up to smallest dimensions, seeing there would be no demand whatever for the luxuries which now compose the great bulk of it.

True it is that the other side of the picture would be enticing, for we would have every one living on the same plane of expenditure, and that the most frugal compatible with bare existence, Wesley's life, even, ceasing to be the model, it being oft a question of dispute as to the possibility of any one family having as many silver spoons as he had and being guiltless. There could hardly be any starvation or abject poverty in such a state of things; indeed, it would realize some of the dreams of the Communists. Then, again, it looks as if there would be a large surplus of givings for Christianizing heathendom, that is, if such a state of things did not annihilate riches altogether.

But before this universal acceptance of this threefold rule is accomplished, it evidently means that every individual who accepts it should occupy the anomalous position towards civilization of helping to manufacture or encourage the luxuries and elegances of civilization without enjoying them, thus they would be object-lessons to teach the rest of mankind that Methodism was opposed to the results of Methodism, that is, religion was preparing apparently to devour civilization—its own offspring.

Of course, the rule has become a dead letter, and no person to-day ever dreams of gravely advising its general or even particular adoption. Even the most enthusiastic admirers of all the teachings of John Wesley consider that they have paid sufficient deference to his rules when they have laid aside an ornamented chain from off their golden watch, or a feather or brooch from off their expensive silks and satins, and then go home to luxurious mansions and sumptuous repasts when they can get them, without the least dread of being thought out of harmony with the teachings of Methodism.

Now, if this rule is the only possible antidote to spiritual declension, then we must fold our hands in mute despair and accept the inevitable, seeing the rule itself is radically faulty and utterly unequal to the task assigned it, even should it be carried out with more punctilious observance than Wesley himself gave to it, for the fact that he had to confess to the government official to the possession of *two silver* spoons is fatal to his claim of perfect obedience to this law, since many of his own children in the Gospel illustrated the possibility of living without that *luxury*.

Many who have rejected this rule of Wesley have adopted the rule of tithing, and no doubt it has proved a wholesome check against the inevitable trend above alluded to. And yet a little consideration will show that it can scarcely be adequate to meet all that, in this connection, is required of it by the founder of Methodism. For many a Methodist to-day rejoices in an income of ten thousand a year and upwards. Now let this income be reduced by one-tenth, and it is plain to see that there is enough left to gratify every idea of luxurious living, against which John Wesley uttered his sternest protest. In short, the advocates of tithing distinctly and openly set at naught Wesley's rule concerning giving, and their arguments all tend either to *discount* Wesley, or admitting him to be correct, to help on the destruction of spirituality in the Church.

Is there, then, no remedy, and must poverty and ignorance be considered as the true parents of spirituality, and when they die in the lap of riches and knowledge must their death involve that of their offspring? The usual reasonings and rules connected with this subject would seem to teach this self-evident untruth.

Now we are forced to put modesty aside to hide her blushes whilst we attempt to show that the whole mistake is in defining what spirituality is. Spirituality is not self-denial, nor is it stern adherence to any self-denying ordinances, but it is obedience to the Holy Spirit. Hence a man may be spiritual whilst living amidst luxurious surroundings, and be the reverse of

spiritual whilst exceeding Wesley in the literal observance of his threefold rule. The disciples were equally obedient to their spiritual head when reclining with their Master, at the Last Supper in the large upper room *furnished*, as when partaking with Him the frugal meal on the sands of the shores of Galilee's lake, it was the act of following Him in obedience that made their conduct right. The costly act of Mary, with her alabaster box, was spiritual because in harmony with the mind of God; whilst the indignation of others over the act was unspiritual, because not thus in harmony with Christ's thought.

But if all obeyed the Holy Spirit in the use of money, would not that be certain to end at Wesley's rule? We reply that there is no revelation to that effect, and God only can reveal his own thought. "Who knoweth the mind of God, or being His counsellor hath taught him?" Any man who takes the position that the Holy Spirit will always lead a man who obeys Him along the literal obligations of this rule must either show a clear, emphatic revelation from God to that effect, or take the position of Moses or Christ Himself as an independent teacher of ultimate truth for the rest of mankind.

Not only is there no revelation of this kind, but many things conspire to show that the probabilities are entirely against it. Hence we do not connect the declension of spirituality, which is everywhere deplored, with failure to continue the ascetic practices of early Methodism, but directly with failure to obey the Holy Spirit as a recognized person who makes known to all who will hear Him the mind of God towards them. And, moreover, we deem it quite possible to return to spirituality without returning to the self-denying ordinances which, in one stage of the Methodist revival, were considered to be synonymous with true spirituality.

STANLEY'S CONFESSION OF FAITH.

"You who throughout your long and varied life have steadfastly believed in the Christian's God, and before men have pro-

fessed your devout thankfulness for many mercies vouchsafed to you, will better understand than many others the feelings which animate me when I find myself back again in civilization, uninjured in life or health, after passing through so many stormy and distressful periods. Constrained at the darkest hour to humbly confess that without God's help I was helpless, I vowed a vow in the forest solitudes that I would confess His aid before men. Silence, as of death, was round about me; it was midnight; I was weakened by illness, prostrated by fatigue, and wan with anxiety for my white and black companions, whose fate was a mystery. In this physical and mental distress I besought God to give me back my people. Nine hours later we were exulting with a rapturous joy. In full view of all was the crimson flag with the crescent, and beneath its waving folds was the long-lost rear column."—*In Darkest Africa.*

REMARKS.

Some years ago we took occasion to make a few remarks on an extract from Mr. Stanley's first book on Africa, "Through the Dark Continent," wherein he tells us that in his perplexity he gravely tossed a copper and let the result decide the road he should take.

This extract from his latest work shows that he has found out that there was something better than chance to appeal to under trying circumstances. Hence we can rejoice that whilst his hardships and explorations in the Dark Continent have proved a benefit to the world at large, they have ultimated in his own spiritual welfare.

EXPOSITION.

"And lead me in the way everlasting."—PSALM cxxxix. 24.

The thought we here emphasize is that the character of this way is not supposed to change. It is a *way everlasting*, not a way that leads to another and better way, but a way so grand and satisfactory, that its glory consists in its being made eternal.

Elsewhere, David calls it the way of uprightness, and by this description of the way we can discover wherein the everlasting principle consists.

It is not everlasting as regards the

environments of soul or body, for these, we are assured, shall change continually, and some of these changes, such as at death and the resurrection, will be far-reaching and even stupendous, but the character of uprightness, or righteousness, will ever remain the same. In this respect it is a way everlasting.

This also accords with Christ's teaching concerning this way, for He proclaimed Himself to be the way, and taught emphatically that no man could be in this way who failed to keep His commandments, yea, and be perfect in this obedience with a perfection which measured up to the divine standard, "Be ye therefore perfect even as your Father who is in heaven is perfect."

How then can the so-called Christian way, as described by many, be this everlasting way, seeing it means part of the time righteousness and part of the time unrighteousness? How absurd the thought that such a way could be perpetuated throughout the ages of eternity!

If, however, it is urged that the present way of sinning and repenting is to be finite, but ends at death, at the gate which opens into this righteous, everlasting way, then we have to load down such passages as this aspiration of the Psalmist and all similar Scriptures with the thought of futurity, and make them read, "lead us, at death, in the way everlasting, but, in the meantime, lead us in the path of occasional righteousness."

Then, too, the Antinomians' favorite text, "He that believeth hath everlasting life," would mean, "He that believeth hath, in this life, a finite life of righteousness mixed with sin, but after death, will have an everlasting, righteous life."

How much simpler and in accord with the common-sensed meaning of this and kindred passages to have it mean, "Lead us into that righteousness of life which, being a pattern of Christ's in all respects, is worthy of being perpetuated everlastingly."

EARNESTNESS commands the respect of mankind. A wavering, vacillating, dead and alive Christian does not get the respect of the world.

CORRESPONDENCE.

To the Editor EXPOSITOR OF HOLINESS:

DEAR SIR,—In your remarks on my circular, entitled "The Holy Ghost and His Relation to the Salvation Army," addressed to the officers of the Salvation Army, and which you were pleased to insert in your June number, you state that "the time has now come to write fully and frankly concerning the whole matter." I agree with you. For six or eight years back I, like yourself and others interested in whatever concerns the Master's kingdom, have watched with pleasure, and yet never without anxiety, the development of the Salvation Army in Canada and throughout the world. While tested, like yourself, as to my willingness to join its ranks, it was never the Master's will that I should. It often seemed to me that I might become what they call an "auxiliary member," but this the Lord also overruled for His own glory. I had made mistakes and been disappointed so many times before with men and organizations, that I did not want another similar experience, and I now have to praise my Guide that He led me safely in this matter and brought me into the broad place which I now occupy. I believe the relation which I have held, and which I now hold, towards the Salvation Army is the one that God would have me occupy. The recent change of relationship was not of my own seeking. For a couple of years I have been convinced that the organization in Canada, at least, was in a transition state. While the teaching on the "sin question" was pronounced and tolerably clear, yet when it came to absolute divine guidance on the part of the officers and soldiers, it has been apparent to me for some time that there was a bondage and slavery—a formalism and routine creeping in that was entirely foreign to and out of harmony with the Gospel. This was brought out more clearly by the following incident, that occurred a year or so ago: While driving through the village of Plattsville, accompanied by an officer of the Salvation Army, we were requested by the captain in charge

of the Plattsville corps to remain over to his Friday night holiness meeting. When the time for opening the meeting came, the captain stated his desire that we should take charge of the meeting, and in response I made the following remark: "I suggest that the Holy Ghost lead the meeting." Had some dire catastrophe befallen them, the consternation caused by this suggestion could not have been greater, and when a short period of silence intervened, it was, indeed, oppressive. But the Holy Ghost led some one to pray, and it will be in the memory of more than one present at that meeting what delightful freedom and communion and profit there was till the close. The next day the captain of the corps professed to accept of the Holy Ghost by faith, after admitting his antagonism up to this time. Some time after this, this same Plattsville captain, his lieutenant, the person who visited Plattsville with me, and his brother, with, I think, three others, were summoned before Commissioner Coombs, in London, to answer for their doctrine. Since that time warfare has gone on between the Salvation Army authorities and those in this neighborhood who have been taught of God on these lines.

My exclusion was brought about after the following manner:—For some months first one and then another would accompany me to the Woodstock barracks, who were clean cut on Holy Ghost lines, and by association I came to be very closely identified with their teaching. As these visitors would sometimes only stay a day or so, it was difficult to stop the teaching till the dear Lord gave me instructions to testify. This gave them an opportunity. I remember my first testimony, almost word for word. I said the Spirit of the Lord hath anointed me to preach good tidings to the meek. I inquired if there were any meek in the building. If so, then the good tidings were, John indeed baptized with water unto repentance, but John said further, that there cometh one after me; He shall baptize you with the Holy Ghost (Matthew iii. 10). Jesus Himself said, as recorded in Acts i. 5, "Ye shall be baptized with the Holy Ghost not many days hence." Acts ii. 4,

"When the day of Pentecost was fully come they were all filled with the Holy Ghost." For this I was excluded. You will observe nearly all that I said was in the very language of Scripture. Thinking there might possibly be some mistake, I penned the following letter to Commissioner Adams:—

WOODSTOCK, Dec. 24, 1889.

COMMISSIONER ADAMS, Salvation Army.

MY DEAR SIR,—If any man have a matter against another, the Scripture sayeth let him go to that other, and if he hear thee, thou hast gained thy brother. In my case distance prevents me going to you, but I go by letter; and first, it will be necessary for me to be certain that you are responsible for what one of your cadets charges you with. Last Sabbath afternoon, a friend and myself approached the door of the Woodstock Salvation Army barracks and were met by a cadet in charge with the statement, "Commissioner Adams has given orders not to admit you." As we had been at the holiness meeting in the morning, and no objection having been taken then to our admission, it has seemed to me amongst the possibilities that a mistake might have been made. I write, therefore, to inquire whether such an order was given, and also the cause, if it was given.

I have no desire to do other than the "perfect and acceptable will of God." Since the Army's coming to Canada, they have had no warmer friend than myself, (here follows a few things I have done to prove my friendship, and which it is unnecessary to repeat).

You can, therefore, see that it would only be in harmony with what I have done myself seeking to prevent any charge of ingratitude being laid at the door of the authorities of your organization. Solomon says (Proverbs i. 32), "The turning away of the simple shall slay thee." Do you think I would like such a catastrophe to befall an organization that has commanded so much of my sympathy and support. I know "the multifarious duties devolving upon you, it is difficult for you to make due inquiry into all questions that come before you, but in this matter delay would be infinitely more advantageous than hasty action, that might afterwards have to be repented of and atoned for. In the event of your wanting to make further inquiries, I am at your service to answer any question you may deem necessary. I would also suggest your calling on City Com-

missioner Coatsworth for information in this connection.

Commending you to God, who is abundantly able to perfect you in all things pertaining to your responsible position, even to the perfecting of your judgment in as small a matter as possibly this may seem to you to be, I am, yours in the bonds of the Holy Ghost,

H. DICKENSON.

In reply to the above, I received the following letter from Commissioner Adams:—

TORONTO, Dec. 27, 1889.

MR. H. DICKENSON, Woodstock.

DEAR FRIEND,—I am in receipt of your letter, and note its contents. Yes, I am partly able to blame or, I may say, wholly to blame, for the steps which have been taken *re* the keeping you outside our meetings. I have done this after a careful interview with my district officer, Staff-Captain Baugh, who has the matter entirely in his own hands. As you say, with the multifarious things that need my attention, I have to leave a great many of these *small matters* in his hands, and I shall be glad if you will kindly call upon him and talk the matter over. I don't wish you to be unduly inflicted with unnecessary pain, but the circumstances, as laid before me by my district officer, and the officer who was in charge of the corps at Woodstock, have compelled me to take the steps I have done. If you will consider yourself, for a few moments, the recent disturbances which have been going on, I think you will readily agree with me that these steps have not been unnecessary. I fully appreciate what you say you have done for God's kingdom and glory in the past for the Salvation Army, and I thank you very sincerely.

I pray that God may continue to shower upon you His blessed Spirit, and much of His comfort.

Yours affectionately,

T. H. ADAMS,
Com. S.A.

My reply to this was:—

DECEMBER 30, 1889.

COMMISSIONER ADAMS, Salvation Army.

MY DEAR SIR,—The use of the terms "dear friend" and "yours affectionately" at the beginning and close of your letter, if interpreted in a spiritual sense, justify me in making one more endeavor to keep the unity of the spirit in the bonds of peace.

Your request that I call on your district officer here, and your reference to my not being unduly inflicted with "unnecessary pain" over the matter of being "turned out of the synagogues," would indicate that to your mind I am writing in my own interests. This is not the case. It is solely in your interest, and in that of the Salvation Army, that I write you. You can readily see that unless your action is based on something substantial you lay yourself open to a charge of ingratitude. To prevent this is my sole object in writing. I have no personal ends to serve, neither have I any desires other than to do the will of God, as I stated to you in my former letter. The nearest approach to a reason for your action that you give is when you refer to "recent disturbances." Now I can as truthfully repudiate responsibility for creating any disturbances in your barracks as you can for the disturbances that have accompanied the Army's march around the world. You will admit that the Gospel is a disturber. You will admit that the disturbances, and sometimes even riots, that frequently accompany the Army's advent into a place, are caused not by the Army, but by resisters and rejectors of the truth. This, then, brings up the question as to whether the truths preached by those who occasionally accompany me to your meetings (for myself, I have only spoken twice in your barracks in Woodstock in four years) are Gospel truths. Are you prepared to say that you have not been misinformed as to what these truths are? Are you prepared to say that those truths are not the very truths that God is calling upon His people to utter to this generation, and that this utterance constitutes the offence of the Cross? or, has the offence of the Cross been done away? I venture to affirm that the truths preached, which cause what you have seen fit to characterize as disturbances, are all contained in the 38th verse of the second chapter of Acts, where Peter preached after Pentecost, "Repent ye and be baptized (spiritual, not ceremonial baptism), every one of you, in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Ghost." You close your letter to me by praying that God may continue to shower upon me His blessed Spirit and much of His comfort." I desire to testify that I have received the gift of the Holy Ghost as an indweller, just as I received pardon by faith, to abide with me for ever; that instead of depending upon a "continuous shower," I depend upon a living, abiding person, the

co-equal with God the Father; that instead of having "much of His comfort," when I have the Comforter I have all His comfort, the same as when I have a rose I have all its fragrance. . . . I desire to utter a word of prophecy here also, and it is this, that when the time comes when the Army authorities deal as exhaustively with the 156 references to the gift of the Holy Ghost as they have already with the sin question, when they undertake to lead the Lord's hosts that have already been captured from the ranks of sin and the devil experimentally (not intellectually), to Pentecost, while there may be some disturbances caused by resisters and rejectors of the truth, as there have been in all ages, at the same time it will be more clearly apparent than at any previous period in the world's history, what Jesus meant when He said, "And I, if I be lifted up, will draw all men unto Me." Lead on the Lord's hosts, on—to Pentecost, and as true as there is a God in heaven, He will not only check any disintegrating processes that may be going on in the Army, but He will create such aggressiveness as will cause righteousness to run down the streets as a river.

Yours in holy bonds,
H. DICKENSON.

Not having received any reply to this, ten days later I wrote a further and final note, as follows:—

WOODSTOCK, Jan. 9, 1890.

COMMISSIONER ADAMS, Salvation Army.

DEAR SIR,—Not having received a reply to my letter of the 30th ultimo, permit me to say a final word or two in this connection.

I avoided saying anything in my last letter regarding your referring what you were pleased to call the "small matter" to your district officer here. As to whether this can be reckoned a small matter or not, time alone will tell. I have no doubt but that, as I heard a captain say, it became almost a necessity to endorse the action of the Presbyterian Church in their dealing with the so-called "Galt heretics," or you could not expect Presbyterians to enter your barracks. This, what to you seems a small matter, may prove to you before long what it has already proved to more than the Presbyterian and Methodist Churches, a "veritable man's hand on the horizon." I have further to say that I am in the Lord's hands, to direct whether I shall place in the hands of every officer in the Dominion, and leading officers elsewhere, a brief *resume* of

the facts as they appertain to this "small matter."

I had a letter from one of your officers to-day, who stated that a large number of soldiers—as many as seven at a time—have been led to accept of the Holy Ghost as guide, empowerer, teacher, etc., so that you see you might as well try and stop the Niagara as stop this work, as it is of God, and must prevail. As a matter of fact, the reason the Army is not now what it was when it first struck this country, is because they lived up to the light revealed by God, irrespective of consequences, then, while now they are like Israel of old, as Mrs. Booth says in "Aggressive Christianity," in her article on the Holy Ghost, "She hath multiplied her defenced cities, and her palaces, but she hath forgotten the God of Israel, in whom her strength is,"—a quotation from an ancient book, as you are doubtless aware. Assertions that this is not so count for nothing, if actions speak otherwise.

I close by repeating the text you are also doubtless familiar with, "The turning away of the simple shall slay thee." Also Matt. xii. 31, "The sin against the Holy Ghost shall not be forgiven, either in this world or that to come." You know also what is said about the "millstone." Read Esther iii. 5.

Truly,
H. DICKENSON.

About three months after I received the following recognition of my letters:

TORONTO, March 26th, 1890.

H. DICKENSON, Esq., Woodstock, Ont.

DEAR SIR,—The Commissioner has instructed me to reply to your communication, received by him some while ago, and desires me to say that he was of the opinion that he had answered your previous letter. He is sorry that an omission has been made. I trust you will understand that the Commissioner has never intended to injure yourself or any one concerned in the matter you speak of, and you will, of course, allow that he is entitled to his own opinions on subjects of this nature. He is not desirous to enter into any controversy relating thereto.

Yours faithfully,
A. G. YOUNG, Chief Sec.

And now let us consider why it is that an organization that is so clear in its teachings on the sin question should come short in the matter of divine guid-

ance in the life and walk in the Spirit. A fountain cannot rise above its source. General Booth, in this instance, is the source.

S. H. Hodges, LL.B., late major in the Army, and formerly private secretary to General Booth, in a recent pamphlet entitled "The Rise, Progress, and Moral and Spiritual Decline of the Salvation Army," says of the General, "I never heard him say, either publicly or privately, that he was entirely sanctified. (Note the term.) The nearest approach to it was his declaration that he knew he was 'all the Lord's.' He further says, "I very much doubt if he ever had the blessing of a 'clean heart,'" that "the General never sought definitely for the blessing of holiness, or believed so as to experience and confess it." On the contrary, the constant wonder to those in close communication with him is how he can go on the platform and talk of the advantages of being freed from bad tempers, etc. If these things be so, the Army must have received from some other source than the General any clearness of teaching, even on the sin question, that it possesses. This, Hodges states, is obtained from the teaching of other members of the family than the General. And yet, when it comes to a final decree as to what should be taught, and what not, it is the General, not the other members of "the family," that has the despotic power. He rules, Nebuchadnezzar-like, over "all people, nations, and languages. Whom he would he slays, whom he would he makes alive, whom he would he sets up, and whom he would he pulls down."

The supreme and entire control of the Salvation Army is in General Booth's hands. He makes its laws, promulgates its creeds, defines its dogmas, and enunciates its faith, and that, too, without let or hindrance. Against his will or fiat there is no possible appeal.

I do not commit myself to accepting all the writings of Mr. Hodges as correct, not being in a position to verify them all for myself, but the summary way of disposing of this matter by Commissioner Adams does seem to give strength to such statements of his as the following:—He says that the current

phraseology around headquarters regarding officers and others who have become obnoxious, is "sack him," "kick him out," "cut his throat," "hang him," "freeze him out," etc. He further says, "Backsliding against God is a small matter in comparison with backsliding from the General and the family. The first may be and is forgiven, but the second is only properly met by capital punishment—off comes his head." He says "the Army has been made by the blood of its martyrs, that as a rule its officers are treated as a thirsty man treats an orange when he sucks the juice out and throws the rind away."

And this organization professes to believe that "One is your Master, even Christ, and all its members brethren."

Every sincere lover of the Lord cannot but be grieved by the attitude assumed by the authorities of an organization that bid fair at one time to be a power. It may not yet be too late for its leaders to retrace their steps—to bring forth fruits meet for repentance.

Faithfully yours,

H. DICKENSON.

Woodstock, Aug. 1st, 1890.

MANY, OR FEW?

We glory in numbers, we almost worship statistics, we are sure that the divine favor and certain success must attend that Church or that cause that can poll the most heads. But it does not follow. The people may be too many for the Lord to give their foes into their hands lest they vaunt themselves. "Mine own hand hath saved me" (Judges vii. 1-7).

It is human nature for flesh to glory in the divine presence. Our faith is only too apt to stand in the wisdom, the excellency of speech, the enticing words, of men. A ministry that is in weakness and fear and much trembling, yet in demonstration of the Spirit and of power, is too little accounted of. The princes of this world crucified the Lord of Glory (and they continue to crucify Him afresh), because they knew not the mystery, the hidden wisdom, that can only be spoken intelligibly among those that are perfect.

Even when we come to realize our egregious blunders in trusting to great numbers, we still find it difficult to get down to the three hundred who have the divine sanction and the divine mark. Our fears of defeat magnify in exact proportion to the decrease of human help. Ecclesiastical discipline would ruineverything. Those whom we expel from the ranks will become disaffected; they will turn into secret traitors or open opposers. Their friends will resent the indignity offered to them. Men will scorn our depleted columns.

Yet God gets rid only of those who are fearful and afraid. He parts only with those who do not meet His test. He infallibly chooses or rejects those who measure not up to the standard. He can save by many or by few; but He will never allow the many to go forth in their own strength and for their own glory. The battle must be fought, the victory must be won, but human dependence and divine glory must alike be asserted and shown. Happy we, if we soon learn such lessons as these!—
Christian Standard.

THE KNOWLEDGE OF GOD.

W. WRIGHT.

JOHN x. 14, 15.

Our common version gives this rendering of this passage:

"I am the good shepherd, and know My sheep, and am known of Mine. As the Father knoweth Me, even so know I the Father; and I lay down My life for the sheep."

In investigating any passage in the New Testament we must first be sure of the correct text, and then of the correct punctuation. The best manuscripts of the New Testament are written in capital letters without spaces between the words, and almost without punctuation, a single point being used now and then, and occasionally a small break made in the constant flow of capitals to intimate a pause in the sense.

In no sphere has criticism labored more honestly and conscientiously than on the New Testament. Providence has

preserved for us quite a large supply of manuscripts, and Textual criticism has done a faithful work for us. When the Canterbury Revisers began their task, the first thing for them to do was to determine for each verse the correct reading. To do this they must use these manuscripts. As Dr. Adam Clarke long ago said, "The first editions of the Greek Testament were taken from different manuscripts; but these sources were not the most pure and correct, as the text formed from them sufficiently proves. Hence the necessity of forming one general and authentic edition from a careful, judicious, and conscientious collation of all the ancient manuscripts known to exist." Dr. Clarke fully recognized the imperative necessity for the revision of the common text of the New Testament, and in the language quoted candidly acknowledges it. In this state of things the Canterbury Revisers could not have taken the common Greek text as the base of their revision. The critical world would have despised it. So they had, in the case of each verse, to determine from the manuscripts the correct text. Thus the text they translated became a critical text, carefully formed from the best manuscripts. Four other attempts had been made in the same way, before they began their work: Lachmann, in 1842; Tischendorf, in 1871; Tregelles, in 1871; and Westcott and Hort, in 1881.

The wonderful harmony of these five texts, independently formed, proves both the necessity for the work and the soundness of the principles according to which the work was done. Before this revision by these devout Christian scholars the variations in the various Greek Testaments was peculiarly trying; but now, by their labors, variations have been banished almost entirely from the precious book; and their harmony in the text is simply marvellous.

Now let us turn to their labors on the text quoted above. The five critical editions, Lachmann, Tischendorf, Tregelles, Westcott and Hort, and the Canterbury Revisers, all read the passage in the same way. "I am the good shepherd; and I know Mine own, and Mine own know Me, even as the Father know-

eth Me and I know the Father." Here we have a change in the reading according to the best manuscripts. Instead of "I am known of Mine," we have, indorsed by the five critical editors, "Mine own know Me," and they exchange the period after this clause for a comma, and the result is this remarkable reading, "and Mine own know Me," and they exchange the period after this clause for a comma, and the result is this remarkable reading, "and Mine own know Me even as the Father knoweth Me and I know the Father." In Matt. xi. 27, Christ had said, "No man knoweth the Son but the Father, neither knoweth any man the Father, save the Son, and *he to whomsoever the Son will reveal Him.*" This has been well designated "a reciprocal acquaintanceship." The Son knows the Father and the Father knows the Son; the Son can then reveal the Father to whomsoever He will, and this precious revelation brings to man a knowledge of God that can be attained in no other way. "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love Him. But *God hath revealed them unto us by His Spirit.*" This knowledge of Christ, that changes the relation of men to Him so that He can say of them "Mine own," cannot be learned from books, not even the precious Book itself, unless its words become the sword of the Spirit.

This knowledge must be divinely imparted. In his first epistle St. John talks much of fellowship. "That which we have seen and heard declare we unto you, that you also may have fellowship with us: and truly our fellowship is with the Father and with His Son Jesus Christ." These things, however, were to be "spiritually discerned." This is clearly implied in the "Mine own" of the text. They are Christ's in a peculiar sense, and the knowledge of Him is the result of a fellowship of love. The very same doctrine is taught in the Old Testament. Moses said to the Israelites, "Ye have seen all that the Lord did before your eyes in the land of Egypt, yet the Lord hath not given you a heart to perceive and eyes to see and ears to hear unto this day." Man cannot attain

to this knowledge of God, even through His providences, without a special manifestation of His Holy Spirit. So the Jews, in the time of Christ, saw His miracles and heard His words, just as His disciples did, but without accepting the truth, because they did not open their hearts to Him, "for with the heart man believeth unto righteousness."

But this text, as revised, declares to us a wonderful degree of knowledge of God in His children. "Mine own know Me as the Father knoweth Me, and I know the Father." We spend much of our time in acquiring knowledge—knowledge of history and of poetry, knowledge of language and of mathematics, knowledge of philosophy and of literature, but this knowledge of God does not sufficiently fix our attention. It does not come like the knowledge of other things. It comes from an intimate union with God, and this union is the result of "faith that worketh by love." Instinct and reason differ; the former rarely makes a mistake; the latter makes many. The bee constructs its cell according to the strictest principles of geometry, not that it understands that science, but because the great Geometrician has so endowed it.

Now spiritual knowledge is more analagous to instinct than to reason; it comes from the inner man, from the state of the heart. To illustrate: Here is a man that has no talent for music; he cannot appreciate its harmony, nor master its principles. He has a clear, strong mind; he can master language, can learn mathematics, and comprehend philosophy. Now, if some work could be performed on him by which he could appreciate music, and his ear be so tuned that he could comprehend its delicate harmonies, then his knowledge of music would be the result of this change wrought in him, and this change would be analagous to the work done on the heart of man when he is regenerated. By nature he has not the knowledge of God; "the things that are spiritually discerned" are "foolishness to him." But when, under the influences of the Holy Spirit, he becomes "a new creature," he can then know God, "and hereby we do know that we know Him,

if we keep His Commandments." That is, if the heart is in harmony with God's law, we can attain to this knowledge of Him. Other passages bear on the same point. "But ye have an unction from the Holy One, and ye know all things." "If any man willeth to do His will he shall know of the doctrine." Willingness to do the will of God constitutes the condition of this knowledge, and when we become such that He can say of us, "Mine own," then we can know Christ as the Father knows Him.

But can men thus know God? Why this unanimity among these late interpreters? It is true that the Church does not aim at this profound knowledge of God, but ought they not to seek it? Have any ever attained to it? Let us hear the commentator, Rev. Joseph Benson: "My soul was, as it were, led into God, and satiated with His goodness. He so strengthened my faith as to perfectly banish all my doubts and fears, and so filled me with humble, peaceful love, that I could, and did, devote my soul and body, and health and strength, to His glory and service. Oh, what a change God hath wrought in me! I am indeed put in possession of a new nature. Over and over again, with infinite sweetness, did I dedicate myself to God." This he did because he knew God as he never knew Him before, and he is but one of thousands whose testimony might be given.—*Christian Advocate*.

THE Spirit descended like a dove, and abode upon the Saviour. Immediately afterwards, He was taken by the Spirit into the wilderness, to be tempted of the devil. We may not presume that while He was there with the wild beasts, and subject to more, far more, dreadful suggestions than you have ever known, He had sensible emotions of joy. No; His joy was to submit to the will of His heavenly Father, and it was the will of His Father that He be tempted. And so His joy consists in this. Looking at the matter this way, we can easily conceive how we may count it all joy when we fall into divers temptations. So, my brother, you see we may know, with the Saviour, that we have the abidings of the Spirit, however severely tempted.

ONE SECRET.

BY REV. E. I. D. PEPPER.

In John xi. 47, 48, we have the secret of much persecution. If the Christ-like are let alone, many will see the gracious miracles that are being done through their instrumentality, who will therefore believe on Christ, and the power and preferments of those who hate Him and His religion will be at stake.

This is a clear case of opposition to the most benevolent works that have ever been wrought upon the face of the earth. It is proof positive that holiness of heart and life, that engagement in the most salutary of all deeds, that the most pronounced works of mercy and righteousness, that the most convincing proofs of having been sent of God, are not sufficient to entitle the worker thereof to the poor satisfaction of being let alone, as long as the tendency of his working is to endanger the prevailing ecclesiasticism, the dominant "powers that be," the honor that cometh from man only, the positions that are more precious than truth and righteousness, the "places" that are so comfortable and remunerative to the incumbents.

"Let you alone in your Christ-like and convincing work?" Nay, they did not so to your Master. The very fact that the character of the work carries its own proofs, and carries the faith of many who see what is being done, is the one main reason why the ambitious, the powerful, the well-circumstanced authorities should be up and doing. "If we let Him thus alone, all men will believe on Him; and the Romans shall come and take away both our place and nation."

The secret of this whole matter is, that vaulting ambition and true Christ-likeness are irreconcilable opposites. They cannot live together in the same brain, in the same heart, in the same church, in the same nation. One cannot let the other alone. One undermines the other. Their very foundation principles are mutually destructive. Christ's Gospel is ever proclaiming that the self-exalted must and shall be abased, that the worldly first shall be last, that the

humanly greatest shall be the servants of all, that merely personal aims must give place to the eye that is single to the glory of God, that all position and preferment and power must be held only by the will of God, that all human governments must rule in righteousness, and in the knowledge and love and fear of God, and in the name and interests of Jesus Christ.

Ah, yes! Christ-like workers would be glad to be let alone. They ask no place, no power, no help that is not clearly in the gracious purpose of God: but they are ever confronted by "our place and nation."—*Friends' Expositor*.

HOWBEIT HE MEANETH NOT SO.

ISAIAH X. 7.

The enemies of God are His servants, and must act in obedience to His requirements. He sends them on His errands, and though they suppose they are doing their own will, in fact they are fulfilling His pleasure. So the Assyrian went forth to conquer the people of Israel, but the Assyrian hosts were simply "the rod of His anger," and were sent by Him "against a hypocritical nation." But nothing was further from the mind of the Assyrian conqueror than the thought that *he* was executing the judgments and performing the will of the Most High God. He boasted of his strength, it was in his heart to destroy and cut off nations not a few, but he was only the rod in God's hand, the divine instrument of judgment and of vengeance.

Shall the axe boast itself against him that striketh therewith? or shall the saw magnify itself against him that shaketh it? In all these great national events were seen the workings of human purpose, and behind this the anointed eye detects the working of a divine purpose, the purpose of Him who is over all, and who doeth according to His will in the armies of heaven, and among the inhabitants of the earth none can stay His hand.

How strange a surprise it will be when men who have fought against God all through his life, shall come at last baffled and defeated, and know that the Lord

has had His own way after all, has used their enmity to bring it about, and has accomplished His own purpose and glorified Himself ever through them. He maketh the wrath of men to praise Him, and the remainder thereof He restrains.

There is a lesson in this for the afflicted Christian. It is not enough for him to understand what Satan is doing, or what he is trying to do, it is his wisdom to learn *what the Lord is doing*, what purposes of mercy and of blessing He has in view and how He is bringing them to pass. If we look at the human side of these matters, we shall be perpetually disappointed, but if we look beyond the human, if we can scan the divine, and see the working of an Almighty God, the presence of an almighty power, the accomplishment of God's eternal purpose, and the working of all things together for good to them that love God, there will be a radiant silver lining within the darkest cloud, and be a bright and beautiful dawning upon the darkest sky.—*The Christian Standard*.

OFTEN Christ's followers, while closely identified with their Master, are called to share His humiliation and rejection in this wicked world. When such is the case, most of their Christian brethren on the lower plane of Christian experience will desert them. But few will follow Jesus or His representatives to Calvary. Fewer still will embalm His body, and bring sweet spices to His tomb, after the Cross has completed its deadly work. That is the reason why so few are eligible to the glorious resurrection life bestowed in the gift of Pentecost.—*Sel.*

VENGEANCE IS MINE.—Some ruffians burned the holiness church at Rush Hill, Mo.; they were known, and might have been sent to state prison. The church prayed over the matter, and concluded to leave it with the Judge of all to settle. In two years they all met a miserable death, the man who poured the oil on the floor was drowned in the Arkansas River. "Avenge not yourself, but give place unto wrath, for it is written, Vengeance is Mine and I will repay, saith the Lord."—*Fire and Hammer*.

HAVE FAITH IN GOD.

BY MARYILDA ALLIS.

"Have faith in God," He on thy soul,
 Hast called for many a day:
 He's pleading now to make thee whole,
 And His great love display.
 Regenerated thou shalt be,
 And all thy sins forgiven;
 Trust thy Redeemer, for 'tis He
 Who died to give thee heav'n.

"Have faith in God," He's waiting now
 The Holy Ghost to give;
 Come consecrate, come make thy vow,
 A holy life to live.
 He'll on thee pour His Spirit's power,
 Refining thee from sin;
 A cleansing, sanctifying shower,
 And witnessing within.

"Have faith in God," He'll lead thee on,
 Thy steps He'll guard with care;
 Before thee, thy great leader's gone,
 And He'll thy way prepare.
 No Jericho has walls so high,
 But that it low must be;
 Though walled about, up to the sky,
 He'll give thee victory.

"Have faith in God," the bitter cup
 Thou'lt find has nectar rare;
 For with thee thine own Lord will sup,
 And He'll the bitter share.
 The hidden manna thou mayst eat,
 Thy soul delighting much;
 And every bitter turn to sweet,
 By faith's celestial touch.

PRAYING IN THE SPIRIT.

Praying in the Spirit has in it the narrow of all prayer. In it one has passed out of self enough to have had the eyes opened, as were those of Saul, by some vision of God, and there is a real and conscious unfolding of a new life. A life that is emphatically born, not made; not a growth, but a manifestation that one knows is not himself. It is God, He is Spirit, and He is moving within you. New desires, that you know are not of the old natural life and man, are continually asserting their power. Natural things are not so potent. The Spirit comes upon you. There is a cry that often you know is in direct contrariety to that which would be your own, for it leads toward death, and crucifixion, and loss of self.

To those who know this, no words can add

to it. It is a matter that belongs to consciousness, and is indubitable. To those who know it not, it will surely come, if they pray as they may unto Him who is profoundly conscious of our real needs, and makes all things minister unto Himself. This kind of prayer differs from all others in being immediately begotten of God, who is Spirit.

When He comes into such relation to us that our desires are in any measure His begetting in us, then just in that measure are we in the Spirit. There is His holy of holies. And as His life in us or upon us begets a true Spirit-cry, in just that measure pray we in the Spirit.

It is not praying in the Spirit to repeat any prayer we may see recorded in the Scriptures; though it may be. It is not of need praying in the Spirit to lift up our hearts and voices in a petition that accords with what we believe to be the will of God; yet it may be. But there is this peculiarity of all prayer in the Spirit, it comes upon us; we know not why or how, but it comes upon us. Like the coming of the Son of Man, it comes (that is, often it is so,) in such an hour as we think not. It is given to us, and is an inspiration of God, ever joined inseparably to an assurance that it will be done. It has no measured cadence it cannot be, invoked at pleasure; but it flows in upon us as the tide fills a bay, because a great heaving ocean-wave is making its way by its own resistless majesty wherever the indented land allows it space and play. So prayer in the Spirit is the flow of God's life into the soul, by the way of the Spirit where He ever dwells. It covers, as do the rising waters, all the lines of self, and the rocks on which we have so many times seen ourselves wrecked; rocks of pride and self-conceit, or wilfulness and the like; and all for the hour is overflowed and flooded, it may be, with God.

We who read this have known such hours in others, when their prayers were a marvel, they were so drawn out. It may be we have known them ourselves.

God seeks to live in us, all and altogether. Whenever He can He will. He does for an hour, and we are lifted out of ourselves, and His work is accomplished. Have you felt the flow and known the fullness of that new life of God as He has moved more freely in you? It was the breath of God upon you, the flow of His life, and for a moment you were brought into such a unity with His plans and thoughts that you could be the vehicle for their expression; the mightiest guerdon that could come to mortal man.

Ask God the Spirit to dwell in you as He pleases. Accept the manner of His coming, and no prayer will ever pass your lips or enter into your heart that is not born of Him; and you will pray always, and pray as He pleases, in the Spirit.—*I. M. Ward, in Salvation.*

THE LAW FULFILLED.

"That the righteousness of the law might be fulfilled unto us, who walk not after the flesh, but after the spirit."—*Rom. viii. 4.*

The relation between flesh and spirit law, and grace, is not clearly understood by many. St. Paul in the previous chapter, fourth verse, speaks of his brethren as "dead to the law by the body of Christ," and in Galatians ii. 19, he says, "I, through the law, am dead to the law, that I might live unto God." There is no conflict between St. Paul in those verses, and in the declaration "that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the spirit." St. Paul, like all true Christians, became dead to the law, in the sense of being released from it as a condemning power, and a source of justification and sanctification. Through the satisfaction Christ made by His death to the claims of the law, Paul became married or united to Christ; so that henceforth Christ, and not law, would be the object of faith, and the source of life and strength and peace. As a result of this death to law and marriage to Christ, Christ, through the Holy Spirit, works obedience to law, which is an expression of God's mind and will. In other words, obedience arises not from a direct effort to obey the law of God, but from repose in, and union with Christ. "The righteousness of the law is fulfilled in us." We are, so to speak, the instrument through which the Holy Spirit works or fulfils obedience. We became by self-surrender to God, indwelt by the Spirit, and under His control. He uses us as an "instrument of righteousness to God." Thus Christ by releasing us from the law does not release us from the obligation to obey it; but from the law as a source of justification and sanctification. Obedience comes as the result of deliverance from the power of the law, as a task-master, and the impartation of the life of Christ. Referring to this, the apostle says (Heb. viii. 10), "For this is the covenant that I will make with the house of Israel, after those days, saith the Lord, I will put My laws into their mind and write them in their hearts."

The idea is that under the covenant of grace through Christ, the law should no longer be a power outside and above man, demanding what he had no ability on account of sin to perform, but it should be inwrought by the Holy Ghost into every fibre of his heart, so that its claims would be met by the free, spontaneous prompting of the Spirit, renewed and indwelt by the author of law. Just as the water naturally follows the channels which are constructed to conduct it from the mountains to the sea, so the holy heart follows the channels of divine law, marked out by divine law, not through compulsion, but through the power of attraction. The promise of God was, "I will circumcise thy heart and the heart of thy seed to love the Lord thy God with all thy heart." Also, "I will put My spirit within you and cause you to walk in My statutes, and ye shall keep My judgments and do them." The proof that one is sanctified wholly does not rest solely on the conscious operation of the Spirit, but on the heart and life being conformed to the commandments of God. Christ says, "If ye love Me keep My commandments; this is My commandment that ye love one another as I have loved you. A new commandment I have given unto you, that ye love one another as I have loved you, that ye also love one another." The Lord's commandments all centre in our loving those Christ loves. He loved them enough to lay down His life for them; and we are told that we ought to lay down our lives for our brethren." The law of love is clearly set forth in 1 Cor. xiii. 1, and John iv.—*Clipping.*

A STRANGE STORY.

Forty six years ago, while Japan was still shut off from intercourse with western nations, there was born in a small town in one of the islands a little boy who was to lead a most remarkable life. The old and oft repeated saying, that "Truth is stranger than fiction," found in his case a new illustration, for the most vivid imagination would not have portrayed a career so improbable as his.

Joseph Neesima, as we are told, while still a child was much impressed by the sight of certain ships, perhaps those of Commodore Perry, which had sailed to Japan from the distant west. A sight so unusual set him to wondering what sort of people might own such ships as those.

Later on he learned from a Chinese geographer, which in some way fell into his

hands, that God in the beginning created the heavens and the earth. He resolved to know something more of this mighty God, even at the cost of all that he held dear.

Accordingly he made his way to Hakodate, in the northern part of the empire, this being one of the two ports then open to foreigners, and there while giving instruction in his native tongue, he planned to escape from his country altogether.

Covered up by some vegetables or other stuff, he was carried aboard a vessel bound for China, and then, hidden in a closet, set sail at the risk of his life. Undiscovered he reached Shanghai, and there he was so fortunate as to meet a Christian captain, commanding a vessel belonging to a Boston ship-owner, the late Hon. Alpheus Hardy. How happy he must have felt, when under the care of this good captain, he embarked for America, and how much happier still when, having arrived in this country, he was befriended by Mr. Hardy himself!

That gentlemen and his wife took the young boy into their own beautiful home, treated him as a son, and helped him to obtain the Christian education he so ardently desired. He learned to call them "his American father and mother," and to bestow upon them his most grateful affection.

In 1865, the year of his arrival in Boston, he wrote the following prayer, which we find in the last number of the *Missionary Herald*:

"Oh God! if Thou hast got eyes, please look upon me. Oh God! if Thou hast ears, please hear for me. I wish heartily to read the Bible, and I wish to be civilized with Bible.

"JOSEPH NEESIMA."

Surely the Lord, who accepts from every nation those who fear Him and work righteousness, put it into the heart of the young foreigner to write that prayer.

In the Old Testament we read that "the Lord is good to the soul that seeketh Him," and in the New Testament we find the words of Christ, "He that seeketh findeth, and to him that knocketh it shall be opened."

Young Neesima sought and found the pearl of great price, the salvation of his soul, and from thenceforth it was his one ambition to help his countrymen to obtain the like precious gift. He went through a thorough course of training in preparation for his life-work, studying at Phillips academy, Amherst college and Andover theological seminary. Then refusing most

tempting openings into political life in his native land, he resolutely turned his back upon worldly gain and promotion, and devoted himself to the founding of a school in which young Japanese might be trained up for the service of the one true God. It opened in two shabby rooms in Tokyo, with seven students: he lived to see it a large institution, known as the *Doshisha*, with a considerable number of buildings adapted to the wants of the nearly nine hundred students who are now reported as being there.

Think of the good that these nine hundred may do, not to speak of the many who have already been educated in the college, and you may form some idea of the value of one consecrated life.

Neesima loved his scholars most heartily. On one occasion, when some of them had been doing very wrong, he told them that rather than punish them he would himself bear the penalty of their transgression. In their presence he beat himself with a stout stick until it broke in his hands, and until they begged him to desist. One of them still treasures a fragment of the broken cane as a most precious memento of this remarkable teacher.

Beside his love for his pupils, Neesima's affection for his father and mother should be mentioned. A strong desire for his father's conversion prompted him first to write from these American shores, and he afterward kept up a regular correspondence as possible with his parents. After returning to Japan he provided for them a comfortable home, and saw his father depart in peace to the unseen land. When the son himself was dying away from home last January, he refused, as long as he could, to summon his wife to his bedside, because he would not take her from the care of his aged mother.

Yet stronger than the love of country, pupils or kindred was Neesima's love to Christ. It was devotion to the service of the best of Masters which made him what he was. It is the earnest, whole-souled, self-sacrificing Christian whose death from heart disease is now mourned both in Japan and America. It has been predicted that he will go down to history as one of the great men of Japan. The source of his strength is that which all may find who give themselves up to the service of the Lord Jesus Christ.—*Selected.*

EVERYTHING good in man leans on what is higher.

THY WAY—NOT MINE.

*Thy way—not mine, O Lord,
However dark it be!
Lead me by Thine own hand ;
Choose out the path for me.*

Smooth let it be or rough,
It will be still the best ;
Winding or straight, it matters not,
It leads me to Thy rest.

I dare not choose my lot ;
I would not, if I might ;
Choose Thou for me, my God,
So shall I walk aright.

The kingdom that I seek
Is Thine ; so let the way
That leads to it be Thine,
Else surely I might stray.

Take Thou my cup, and it
With joy or sorrow fill ;
As best to Thee may seem,
Choose Thou my good and ill.

Choose Thou for me my friends,
My sickness or my health ;
Choose Thou my cares for me,
My poverty or wealth.

Not mine—not mine the choice,
In things great or small ;
Be Thou my guide, my strength,
My wisdom, and my all.

THE MESSIANIC PSALM.

CHRIST'S SUFFERINGS AS DELINEATED IN PROPHECY.

Perhaps but few have ever thought what is clearly true, that if we would know Christ suffered in His conflict with sin and Satan in this world we must go not to the Gospels, but to the Old Testament prophecies, and especially to the Messianic Psalms.

These Psalms were written mostly by David, who was eminently a type of Christ. They have a double application. They apply first to David personally, and second to Christ, of whom David was but the type. In all these psalms we hear the Holy Ghost breathing out the sorrows and sufferings of the Son of God. It is not David with whom they chiefly deal, but him who was the root and the offspring of David, the bright and Morning Star. David had to drink in his

measure of the same suffering which fell to the lot of his antitype, the Lord Jesus.

As we are members of Christ's body, sharers of His flesh and His bones, we shall be partakers of His sufferings in this world. Many have no place in their theology for suffering. Their conception of the Christian life is one of joy and unruffled peace. Such is not Christ's teaching on the subject. He has said, "The servant is not greater than his Lord : If they have persecuted Me, they will also persecute you." "If the world hate you, you know that it hated Me before it hated you." "As He is, so are we in this world."

Says Paul, "If so be that we suffer with Him that we may be also glorified together." "Exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." Again, "If we suffer, we shall also reign with Him" (2 Tim. ii. 10).

The deeper our union with Christ the keener will be the sufferings we shall endure for the kingdom of heaven's sake. Christ's great struggle all through His earthly career was with Satan. Not always, nor perhaps chiefly with Satan directly, but with Satan as he was embodied in and controlled evil men and women. Satan is called the "God of this world" or age. The entire spirit of the world in business, society, home-life, and political and social compacts, is impregnated by the direct life and energies of Satan.

However much there is that is good in all these combinations and relations, until separated from the controlling power of Satan they are under the curse of God. Satan is called "The prince of the power of the air, the Spirit that worketh in the children of disobedience." The kingdom of God is under the reign of Christ, and is directly and eternally at war with the kingdom of Satan as he rules in this world. Hence, just in proportion as one is shut in with Christ and embodies the truth and love of Christ in his character and life, will he be antagonized by Satan and those he controls. Hence it is inevitable that to be like Christ we must share His reproach, His rejection, His betrayal, His sufferings in this world. It is only as we are made partakers of Christ's suffering, that we can comprehend the death and glory of His atoning work. In order to know Him and the power of His resurrection, we must know the fellowship of His sufferings, being made conformable unto His death."

It is not through the direct assaults of Satan and wicked men that our sorest con-

licts often come, but through the power which Satan often gets over the children of God. Christ said before His betrayal and crucifixion, "The prince of this world cometh, and hath nothing in Me." But few indeed can say that. Satan finds something in most Christians, even the most earnest and spiritual, that respond to his temptations at some point of their natures. Often those whom we thought the most sincere and reliable will surprise us by exhibiting traits we never dreamed of, and playing into the hands of Satan at a most critical juncture. When Satan wishes to assault and destroy one of Christ's standard-bearers, one who has withstood all other forms of trial and assault, he will draw his quiver from the heart of some child of God over whom he gets control. Perhaps the dearest friend and the most trusted brother will be strangely alienated, and seek to destroy the Lord's anointed.

Just in proportion as Christ's power is revealed in His people and in the world, will Satan's power be revealed in all the ways he harassed the footsteps of Jesus from His cradle to the mount from which He ascended to glory.—*Christian Evangelist.*

FLETOHER ON THE FULNESS OF THE SPIRIT.

"We must not be content to be only cleansed from sin, we must be filled with the Spirit." One asking him what was to be experienced in the full accomplishment of the purpose, he said, "Oh! what shall I say? All the sweetness of the drawings of the Father, all the love of the Son, all the rich effusions of peace and joy in the Holy Ghost, more than ever can be expressed are comprehended here. To attain it, the Spirit maketh intercession in the soul like a God wrestling with a God."—From the *Life of John Wesley.*

"A VERY PRESENT HELP IN TROUBLE."

I recall a story of "happenings." If not a great story—I am not writing great things—I knew the case. An officer was beginning to recover from a very serious illness. The army was about to move, and he must be sent away. Accordingly, an ambulance was ordered to take him eight miles to Acquia Creek hospital, a city of tents, on his way northward. The invalid could not take his servant, and must depend on good fortune, or rather on God, whose care he

calmly felt he could trust without a fear at every critical point in his journey. But the hospital was solely for enlisted men, and there would be no place for him. But when the ambulance drew up before the tent of the medical chief, that official came out, recognized the invalid, and exclaimed, "How fortunate! Surgeon W—— has gone north to day, and you can have his tent!" The floored tent, the good bed, the white sheets, were a great luxury, left by the surgeon who happened to go north that day.

After some days the invalid must go on. He was taken down to the steamboat wharf. The boat was not a hospital boat, and he was alone. He waited patiently, and suddenly his own brigadier came from many miles away. A particular friend, who saw the situation, had a bed made of a great pile of old tents under an awning, ordered some men to place the invalid on board, and went back to his command. The brigadier had happened there just right.

The long journey up the river to Washington ended, and the boat was made fast to the wharf. It was a mile and a half below the city, and the invalid was too weak to go ashore alone, and, if he did, what next? He waited calmly, and in a few minutes saw on the wharf the ward-master of his own regiment, whom the invalid had left on the Rappahannock. The ward-master had been sent to Washington over the Manassas road with a dozen wounded men, and with nothing else to do, had strolled down the mile and a half to see the boat come in. Of course a carriage was at once obtained, and the invalid put into it and taken to Willard's by the ward-master, where his name was enrolled, and he found rest in bed. The ward-master had happened down there just at the right time.

An hour afterwards the invalid heard a knock at the door. "Come in." Who should enter but a dear friend, a member of the same church with himself in Massachusetts, who was then connected with naval affairs at the capital, and who had, from mere curiosity, stepped into the office at Willard's and looked down the page of arrivals, and seen the invalid's name. The next day that friend removed him to his own home, where the convalescent man was very happy. The vacant tent, the general on the steamboat, the ward-master at the landing, and the friend at the hotel register, may all have been accidents; but the wearied sick man, who had committed himself without fear to God's care, somehow believed that God made all these accidents

in His goodness, and thanked the Lord as a child would thank his father. The Scripture says: "Commit thy way unto the Lord; trust also in Him, and He shall bring it to pass."—This is Bible doctrine.—*A. A. Quint, D.D., in The Congregationalist.*

A WAR SONG OF KING DAVID.

PSALM XI.

Surrounded by his enemies, his life in momentary peril, his kingdom, comprising both Church and State, in jeopardy. His cowardly counsellors beg him to flee as a bird to the mountains, and hide away in unknown glens. His watchmen try to assure him that the wicked bushwhackers are in ambush watching their chance to shoot him; some of them even assert that their bow is bent, their arrows drawn, and unless he flee instantly he will be shot."

David "stands his ground," and replies: "In the Lord put I my trust." ("The eternal God is my refuge and underneath the everlasting arms.") "How say ye to my soul, flee as a bird to the mountain?" and try to frighten me? The watchmen whisper in reply: "For, lo, the wicked bend their bow, they make ready their arrow upon the string, that they may privily shoot at the upright in heart." Your uprightness won't protect you. David stands undaunted, and sings of the foundations of trust in the truth, righteousness and providential government of God. He won't flee, but will trust in the Lord, and says: "If the foundations be destroyed, what can the righteous do? The Lord is in His holy temple." Why should I flee to the mountains? "The Lord's throne is in heaven." Why should I be afraid? "His eyes behold, His eyelids try, the children of men." I don't see the wicked liars in wait for my life, but He sees them. "His eyes behold" them, His "eyelids" snap in righteous indignation. ("I will, therefore, not fret myself because of evil-doers, nor be envious against the workers of iniquity.")

"The Lord trieth the righteous." He subjects them to trials and tribulations for His merciful purposes of discipline and development, in building character suitable to a standing in the royal household of their God. "But the wicked and him that loveth violence His soul hateth." For a man who has me in his power to inflict "pains and penalties" on me, to dislike me is bad, to hate me is worse, to hate me in his "very soul" worst. Oh, if there is a mountain that

will hide me, let me flee to it! But how dreadful for the God of "love and kindness and tender mercies" to dislike a man, to set His eyes on a man whom "His soul hateth." Not the malignant, changeful hate of a man, but the changeless antagonism of righteousness, divine to "the wicked" and the lovers of "violence." Therefore, "Upon the wicked He shall rain snares, fire and brimstone, and a horrible tempest" (as in the case of the Sodomites): "this shall be the portion of their cup" (not necessary in form, but essentially the same in fact). "For the righteous Lord loveth righteousness; His countenance doth behold the upright." He beholds them lovingly by the light of His own countenance. Sing, fellow-soldiers, and if you can't sing, "Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israel, in the midst of thee." WM. TAYLOR.

STEAMSHIP *St. Thome*, OFF CONGO,
September 18, 1889.

—*African News.*

WALK IN THE SPIRIT.

Paul exhorts followers of Christ to walk in the Spirit. By this exhortation he meant that the conduct of the followers of Christ should be ordered by the impulses of that moral and spiritual life which through Christ has been born in him. His actions are no longer to be the result of external influences. He is not to be controlled by fear of law without, or by the strength of passions within. His conduct is to be prompted solely by the power of that love for truth and righteousness that has sprung up in his heart. He is allowed no other consideration or influence to cause him to deviate from the course that God's Spirit, through conscience marks out for him.

Ordinarily men are prone to depend on some outward rule or law by which to ascertain what course they should pursue. But when the rule of the Spirit is established, it is seen that the outward law derives whatever authority it rightly possesses from a superior source. It is the sanction of that inward life which has been conferred upon the soul by God that gives to the law whatever authority it possesses over life and conduct. The law is a schoolmaster to bring us to Christ, says Paul. "But after that faith is come we are no longer under a schoolmaster." The man who walks in the Spirit, while living in accordance with righteous law more faithfully than any who

obeys it through fear, yet feels not the constraint of law. He is prompted by a joyous and freely given loyalty to the life that the Spirit of God inspires in him.

He that thus walks in the Spirit is free indeed. He feels no constraining force from without. As the energies of life come up he is ready to meet them. He is not forced to depend upon precedent and upon tradition to enlighten him how to act, for he carries a lantern in his own soul that throws light across his pathway. He is living in communion with God, and the life that is thus imparted to his spirit is sufficient to instruct him which way to go.

When exhorting us to walk in the Spirit, Paul means that we should lay aside all fear of and subserviency to outward forces and truths to the guidance of this inward monitor which God through His Son has inspired in us. We are to trust God as a spiritual guide, and to walk by the leadings of His Spirit.—*Methodist Recorder*.

A SCRAP FROM A MINISTER'S LIFE-WORK.

BY J. Y. HOOVER.

"It is better to trust in the Lord than to put confidence in princes."

In 8 mo., 1885, I was liberated, with the unity and sympathy of Springdale Monthly Meeting, for some service in the limits of Philadelphia Yearly Meeting. In this visit I attended the Sabbath-school conference held in the city, in which my soul was deeply instructed, and it proved to be a season of great blessing to many who were present. In this general conference of the Lord's servants from the east, the west, the north and the south, there was great unity of feeling and a blessed unity of spirit in that fellowship which is with the Father and the Son, yet not endorsed by the body of Friends in Philadelphia. From Philadelphia I went to Burlington, New Jersey, and attended their midweek meeting, and had an appointment in the evening, both of which were seasons of blessing.

Passing on my way through New York City, I took a steamer bound for New Bedford, Mass., where I visited all the meetings belonging to the quarterly meeting, and attended the monthly meeting in the city, in which the Lord led me into deep travail of soul and searching service for Him. Leaving the results of my labor in the hands of Him who understands the hearts of all

men, I passed on on my way into the State of Maine.

Arriving at a place called Hallowell, about midnight, I remained until morning and hired a man to drive me out to the monthly meeting, about seven miles, where the Lord greatly blessed me in preaching the Word. After meeting, I accompanied J. E. B. to Bailyville, where I tarried for the night. He had been long expecting me to visit the churches in that part of the country.

On First day morning I arose feeling somewhat depressed in "spirit," and about 9 a.m. was so clearly impressed with a sense of suffering at home that I finally said that I must return at once, that I felt almost overwhelmed at the thought. I had no means at my command, having already spent all I had, yet I knew the voice so well ("My sheep know My voice and they follow Me") that I dared not turn to the right or the left. I pondered in my heart how this could be, and as we drove along to meeting J. E. B. asked me what was the matter, I seemed so still, when I told him the message to me. But of course he could not understand it, and thought I must be homesick. I assured him that it was nothing of that kind, but the voice of the Lord to me bidding me arise and go. He reminded me that I had just arrived there and expected to stay two or three months. I told him that was all true, and I knew not the reason why, but to-day closed my work for the present, and I must get home at once. So we dropped the subject and were soon at our places in the service of God, and my soul was enlarged in the Gospel of Christ to the edifying of the Church. Much expression of gladness was given because of my coming. The night meeting was large and greatly blessed of the Lord, and late at night I retired for repose. As my friend left my bedroom he said, "How does thee feel by this time?" I replied, "Just as I did before."

I bowed my knees before God that night in earnest, pleading prayer for His support and leading in that hour of great proving, and felt the power verified to my soul. "I will uphold thee by the right hand of My righteousness, I will hold thee by thy right hand, fear not." I soon fell asleep, from which I awoke not until the morning sun was shining in at my window. As I opened my eyes in the morning light, a calm and peaceful covering came over my spirit, with the assurance that my way would be made before me, and that I should return and finish my work in due time. So I made preparation for my journey and went down

to breakfast, where the Lord blessed us together round the family altar. When our season of prayer was over, I told my friend I must go, when he replied, "Well, John, if thou must go, we will have to say the Lord's will be done, but thou can't go without thy shawl, which thou left at New Bedford, and that can't reach here before night." But the shawl was nothing to me, and then I said, "Well, thou can't see that it is right for me to go, and I feel willing to give thee this sign from the Lord: If it is right for me to go, the shawl will be at the express office when we get there; and if it is not, I will remain until it comes." But it was fully settled in my mind as I spoke that I would go. And when we called at the office we found it had got in almost ten minutes ahead of us. J. E. said, in a very impressive manner, "John, I am convinced it is right for thee to return," and putting his hand in his pocket he handed me fifty dollars, saying, "The Lord go with thee and bless thee in the journey." When I reached home I found my oldest daughter sinking very rapidly to the grave, and our family physician had advised First-day morning, about 9 a.m., that a telegram should be sent at once to me to return, but my dear faithful wife replied to him, "If it is right for her father to come, he will know it without a telegram from me, and if it is not, I would not hinder him in his work for our Heavenly Father." Thus the Lord our God has sweetly led us along the pathway of life.

"He gently leads us by the hand,
And this is Heaven's border land."

I write these sketches from my life-work, hoping they may encourage God's children to look wholly to Him for their leadings.

IN HIS NAME.

A wretched filthy looking tramp called upon a woman in Iowa some time after the war, and asked for her hospitality.

The refined woman was turning from him in disgust, when he held out a letter to her from her dying boy on the field of battle. In this letter her boy told her how this man had been his comrade. Had nursed him in sickness till the hour of death, and besought the mother to receive and care for him as for himself.

The mother read the letter and threw her arms around the neck of the wretched wanderer and made him her son. So says the suffering dying Son of God: "If ye ask the Father anything in My name, He will

give it you, that the Father may be glorified in the Son."

"Father we ask in Jesus' name,
In Jesus' power and spirit pray,
Divert Thy vengeful thunder's aim,
Oh, turn Thy threatening wrath away
Whose blood proclaims our sins forgiven,
And speaks Thy rebels up to Heaven."

—*Fire and Hammer.*

CHRIST'S TEST.

F. W. FARRAR.

Men are always testing their own religiousness and that of their neighbors by agreement about small points of disputed belief or variant ceremony; but Christ's test treats such things as supremely insignificant, and He says: "By their fruits ye shall know them." The real question to ask about any form of religious belief is. Does it kindle the fire of love? Does it make the life stronger, sweeter, purer, nobler? Does it run through the whole society like a cleansing flame, burning up all that is mean, and base, and selfish, and impure? "If it stands this test, it is no heresy. There is but one Church of the true children of God, and unfaithfulness is the only infidelity. I am so convinced that there is no error more fatal than the notion that correct belief or church membership are of any value whatever in comparison with that righteousness of life which is the be-all and end-all of true religion, that I say plainly, and if I could find words to say it yet more plainly, I would say it yet more plainly, I would rather that any man should be a Romanist, or a Dissenter, or a Buddhist, or a Mohammedan, so that he were a holy and godly man, than ten times over a member of the most Catholic Church that ever existed, and be a sly intriguer, or a rancorous slanderer, or an unclean liver, or a professed liar, or in any one form of conscious wickedness, a hypocrite and a bad man.

"God espouses the cause of the simple soul; she has no need to study the intrigues of her enemies to meet their activity with equal alertness, watching all their movements; her Lord relieves her of all this; she confides all to Him, and then rests on His bosom in peace and security. The divine will inspires her with measures so just that they who sought to surprise her are themselves surprised."—*Sel.*

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