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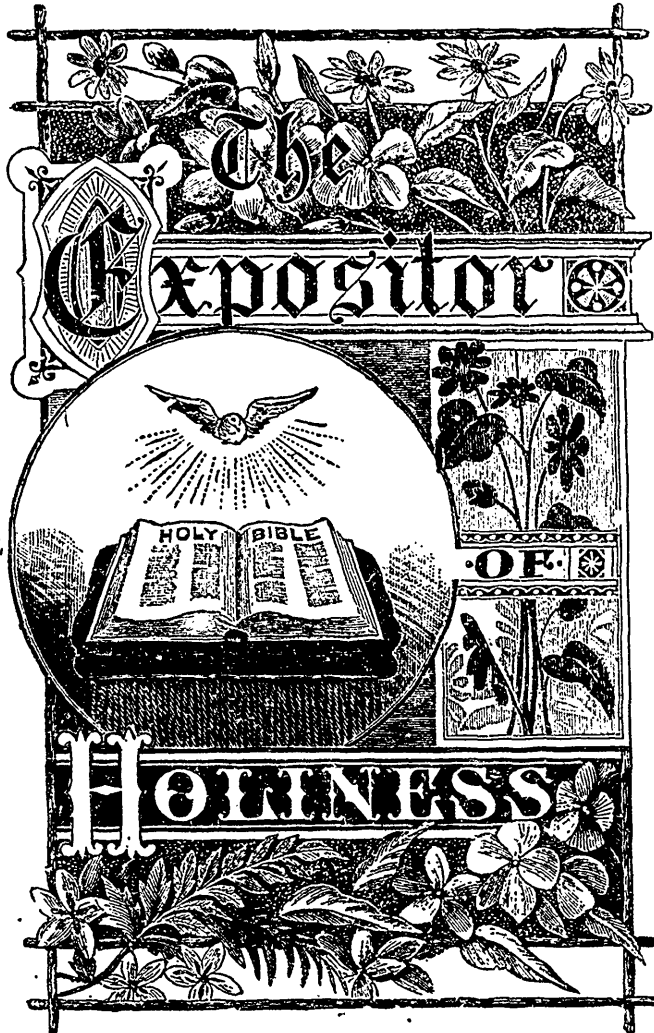
EMMANUEL

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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., in a hall in the new building called Yonge Street Market, corner Yonge and Gerrard Streets, entrance on Gerrard Street.

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

Every Thursday, at 8 p.m., at the residence of Bro. Holyoake, 10 Willmott Avenue.

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

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

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

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

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

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

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

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

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

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

THE SO-CALLED "GALT HERESY CASE."

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

THE

Expositor of Holiness

Vol. X.

AUGUST, 1891.

No. 2.

AS YOU GO THROUGH LIFE.

Don't look for the flaws as you go through life ;

And even when you find them
It is wise and kind to be somewhat blind,
And look for the virtue behind them.
For the cloudiest night has a hint of light
Somewhere in its shadows hiding ;
It is better by far to hunt for a star,
Than the spots on the sun abiding.

The current of life runs either way,
To the bottom of God's great ocean ;
Don't set your force 'gainst the river's course,
And think to alter its motion.
Don't waste a curse on the universe—
Remember it lived before you ;
Don't butt at the storm with your puny
form—
But bend and let it go o'er you.

The world will never adjust itself
To suit your whims to the letter,
Some things must go wrong your whole life
long,
And the sooner you know it the better.
It is folly to fight the Infinite,
And go under at last in the wrestle ;
The wisest man shapes into God's plan,
As the water shapes into a vessel.

—Sel.

THE CAMP-MEETING.

We have nothing new to announce concerning the coming gathering, and so simply repeat some of the items.

The Camp-meeting will commence on the evening of Tuesday, the 18th inst., at 7 o'clock, in the public park of Niagara-on-the-lake, to continue ten days.

For further particulars, address 207 Bleeker Street, Toronto.

"INSPIRATION AND BIBLE CRITICISM."

A well-written article under this heading is published in the *Methodist Quarterly*, said article having been recently prepared by Rev. W. T. Davison and read before the London Wesleyan Ministers' meeting.

The special value of this essay is its freedom from narrowness and dogmatic assertion. It treats the Bible as public property, and does not deny the full rights of critics thereto, even when their deductions are unfavorable to his own views. It welcomes their labors and affects to profit by them. The usual sneer at "higher criticism" is absent, and the call or recommendation is given to all rather to aid in this modern critical examination of every part of the Bible than show signs of uneasiness or attempt to throw difficulties in its way.

The writer ventures to become the historian, in one instance, and gives the results of this movement up to date, as follows:

"The discussion of the Pentateuch question has more or less clearly demonstrated its composite character, and enables us to trace the documents which have interwoven into its structure, while the attempt to bring down the body of the legislation to a period after the exile remains a speculative theory, full of difficulties and incredibilities, though at present strongly in favor amongst many scholars of repute. Throughout the Old Testament, signs of editorial care, of compilation, have been brought to light. In the Psalms we possess a series of collections, the dates of which it is somewhat difficult to trace, the attempt to

bring these down to a late date being involved in the Pentateuchal theory just spoken of. The writings of the prophets are not so largely assailed by criticism, though the Isaianic authorship of the latter part of the book which goes by his name is now given up by the best scholars. Zechariah is thought by many to be composite in structure, and the controversy concerning the date of Daniel is by no means ended. In the New Testament, the received date of the composition of the three synoptic gospels is, on the whole, established, though students are still busy with the problem of the construction of these narratives, how they come to take the form they have, and what is their true relation to each other; while the attack on the genuineness, and therefore on the authority of the fourth gospel, has been triumphantly repelled, as shown in the last volume of the Bampton Lectures. There are four unquestioned epistles of St. Paul, and the arguments in favor of the genuineness of the rest have never been answered. The Pauline authorship of the Hebrews, like the Solomonian authorship of Ecclesiastes, is now by most abandoned."

This author gives his version of the generally received idea of inspiration, as follows:

"An ecclesiastical doctrine of inspiration, of greater or lesser antiquity, has been in possession of the field among orthodox evangelical churches, according to which the Bible has been viewed as a compact whole, from end to end, the words of God, every part of it divine in the same sense, infallible in every detail, inspired in every word, accepted as the sole authority on all questions, established in its place as the ultimate arbiter on the evidence of miracles and prophecy, acknowledged as such, without question, by all teachers and members of these Churches."

This is somewhat more minute than the definitions we ventured to give in previous articles, but means the same. And we remark here, that the only alternative is between accepting this as the true definition or else the fact that the Bible is simply the history of God's revelations to man up to date, the only thing making it superior to all other

truthful histories being the vast importance of the facts which it chronicles.

Of course, this definition is indefensible before honest, straightforward examination, and, therefore, they who are prepared to stand or fall by it cannot brook inquiry concerning its supports; or its legitimate results, but must adopt the tactics of bigotry when affecting its defence.

But any theory of inspiration which falls short of this ironclad one, and which does not accept the other, is still more difficult to defend, and hence cannot abide successfully the assaults of close, modern investigation. For the moment, it is admitted in the creed that only a part of the Bible is inspired after this sort, instantly the defender of it is under obligations to minutely discriminate between the inspired and the uninspired parts, and give the authorities for such discrimination—a herculean task, indeed, and one from which the most dogmatic teacher will shrink.

In short, the only way any creed concerning verbal or thought inspiration can be held is to refrain from close definition, or all sided minute defence, and consent to leave it a loose, nebulous quantity, floating in the mind, with some undefined thought that possibly at some future time it may be defined or take a solid form.

But when the Bible is frankly admitted to be simply a history of God's revelations to man, then all the haziness flies away and there can be clear-cut definition, whilst the highest form of critical examination is invited in studying its pages, and we are prepared to rejoice with all truth-loving critics over every discovery made, no matter in how different a light it may put any of the passages of Holy Writ.

Now he who learns to put absolute faith in the leading, essential facts of the Bible and acts out that faith in life, at once begins to illustrate the supernatural in his life.

Believing the facts concerning Christ's power and willingness to forgive sin, he comes to the God of the Universe, in the name of the World's Redeemer, and obtains forgiveness of sin and adoption into the spiritual family of Heaven, the Spirit

testifying in his consciousness to these accomplished facts. Here is the supernatural, and here the as yet unwritten history of God's revelations to man is continued.

Again, believing in the facts concerning the Holy Ghost, as proclaimed in Bible history, he abandons himself to be led and taught by Him as his only, ultimate teacher and guide, and the supernatural goes on in his life, for he has close communication with the unseen, and God's revelations come to him constantly as his needs require them, and thus the unwritten, or, mayhap, at some future day, the written history of God's revelations goes on. This believer's life, like that of Abraham or Paul, if written, becomes part of the written word; if unwritten, is nevertheless to be classed with that part of the lives of these worthies which has not been preserved in books.

But what of the man Christ Jesus? Our reply is, that, provided the history of His life, death, resurrection and general teachings are correctly given in New Testament history, we have the great central figure in connection with God's revelations to man. But if any one fact is related with clearness and positiveness concerning Him, it is that he relegated all teaching, all obedience and all further revelation to the living, ever-present Holy Spirit. So that the simple acceptance of the history concerning Jesus Christ opens up the floodgates of personal, minute revelations to every individual who will comply with the conditions, and so supersedes the need of any other Moses, Peter or Paul as central figures, of the old prophetic pattern, for mouth-pieces of the revelations of God to His creature man.

Hence, the very New Testament history itself teaches the uselessness of the above dogma concerning inspiration, and shows that all that is required to live in the fulness of spiritual blessing is a guarantee of the correctness, in the main, of the Bible as a simple history of the divine in history.

This author, whilst putting in many a plea for honest investigation, and apparently giving great sea-room for divergence of opinion in many directions,

after all dogmatically attaches himself to one deliverance, which, in the end, must vitiate all his assumed liberality of opinion and gradually tie him up to a restricted sphere of dogmatic creedism. This is his formulated assertion:

"For those who believe in Jesus Christ as the Son of God, there is an irremovable basis for the doctrine of Holy Scripture as a sufficient, complete, infallible guide in things pertaining to God, the sole authoritative rule of faith and practice."

Now this is correct or incorrect, just according to the meaning attached to some of the words used in this asserted ultimatum. For instance, the word *practice* may take to itself widely different bearings. Personally, we hesitate not to subscribe frankly to the whole passage, and yet feel certain that our explanation would essentially vary from that of the author of this *credo*.

The Scriptures inform me that the Holy Ghost is sent of Father and Son to be my living, perpetual law concerning practice, and that following Him I may do God's will as it is done in heaven. Hence, in this sense, the whole deliverance is a truism in my history. Through the Holy Scriptures I am enabled to live a righteous life, walking in all the commandments blameless.

But the probabilities are that he implies that there are enough general and minute laws laid down in the Bible which, if carefully studied and obeyed, or attempted to be obeyed, after the manner of the obedience of the Jew to the written laws of Moses, will insure correct practice on the part of every follower of Jesus Christ.

Now this we hesitate not to say is utterly incorrect, and if this writer ever attempts to examine into it frankly and exhaustively, he will be landed into such utter perplexities and absurdities that he will be either forced to give it up altogether or relapse into the devious ways of high-tide bigotry, from which he now makes such a valorous effort to extricate himself.

For example: He will have to sit in judgment upon the commands of Paul concerning veiling of women, and decide as to their having the *imprimatur* of

heaven. If the decision is in the affirmative, then he must forthwith enter upon a crusade against modern usages concerning this matter, or acknowledge himself an open despiser of God's revealed will. If the answer is in the negative, then he must certainly give ample reasons for accepting one set of Paul's deliverances and rejecting another. But that reason must be traced back to Christ before it can be authoritative. For failing such authority, he certainly opens to every reader of Paul's writings the same privilege of deciding for or against any one of his commands or recommendations according to his (the reader's) own sweet will. This at once strips Paul of the last vestige of personal authority as a teacher of God's revelations to man, which is the same thing as divesting his writings of every trace of oracular inspiration, and lands him where, indeed, Christ's teachings place him, viz., as a simple illustrator of the walk in the Spirit, as possible to all men.

The same result is reached where the attempt is simply to confine this or any other of the deliverances of the great apostle to his own times, or put upon them any limitations whatever, as any one will realize when the subject is looked into with sufficient care. Any effort to clothe Paul with a personal authority different from that possessed by Luther or Wesley, inevitably leads to the same absurd, illogical results. Even an argument founded on Paul's *ipse dixit*, if it were forthcoming, would lead to confusion, and could not eventually prevail. Did Paul rise from the dead and ascend to heaven to establish his ability to teach ultimate truth?

But, it may be added, did not Paul authoritatively repeat the teachings of Christ? What sources of knowledge, we ask, did he have which we have not access to? It is true that he had personal friendship with those who heard the sermon on the mount. But even then his statements must be received as second-handed, and, although reliable as histories, where will the dogma of inspiration come in?

Thus, every way considered, this deliverance is an indefensible one with

this presumed meaning read into the word *practice*, and unless surrendered will finally make this or any other writer or teacher who persistently stands by it, a narrow sectie, whose tendency will be to deny the privilege of liberal, independent thought to his brother man.

From this article we obtain some glimpses as to the absence of precise thought connected with this subject, even in the minds of accurate thinkers. He, himself, declines to give forth any definition as to what inspiration really means. His words are:

"You do not expect me to lay down any dogma or formulary on this subject. There is none such. In the undivided Church of the early centuries, the Anglican Church, and the Wesleyan Methodist Church, there is a notable absence of definition as to the exact doctrine of inspiration, as if the Church had been guided by the Spirit of God to abstain from formulating theories which might prove to be untenable."

He also quotes from Dr. Pope on this subject, as follows:

"The Bible is a divine-human collection of books, the precise relation of human and divine, in which is a problem which has engaged much attention, and has not yet been, though it may be, adequately evolved. The Holy Ghost never defines inspiration as applied to the whole body of Scripture; we have to construct our theory from the facts, and our theory must take those indisputable facts as it finds them." ("Comp. Theol." Vol. I., pp. 175, 191.)

And thus we have tried to arrest the reader's attention for a little to the further consideration of this burning question, using this magazine article as an object-lesson for this purpose. Those of us who have obtained the secure anchorage of the Spirit's teaching and guidance may well compare our tranquil state with the tempest-tossed condition of the legalistic defenders of inspiration creeds, with supreme satisfaction as to our own safety and comfort, whilst ready to extend the helping hand to all who are made ready to be taught of the Spirit.

Familiarity with the subject, both in its general aspects and minute details,

will increase our possibilities of helpfulness to others, as one after another they are driven from their chosen positions by the increasing agitation around them.

THE PROPHECIES OF THE OLD TESTAMENT.

Much attention is just now being given to the prophecies which have, or seem to have, reference to Christ and His times. We have no desire or intention to enter this arena on one side or the other, of the combatants. For as we look at the contest from the land of settled questions, we are conscious that the whole subject presents to us an aspect essentially different from that seen by either party.

As far as we discriminate between them, our sympathies are with those who refuse to be confined to simple acceptance of the dogmas of former generations. That creed which refuses to recognize modern criticism as equal, or even superior, to that of former generations has condemned itself to futility, and is fitted only for the shelf of the antiquary. Every doctrine which has on it the genuine stamp of truth must not only not shrink from continued examination and careful criticism, but must show unmistakable signs of relish for such investigation.

As science or fresh knowledge in any direction seems to give additional ability for re-examination, so should all truth-lovers be eager to have that additional light brought to bear upon doctrines as well as presumed facts, because truth thereby is only made to be more apparent and error discovered and discarded, no matter how greatly loved and cherished heretofore.

Hence, all should rejoice for all the labors of "higher criticism" and for the light coming from additional facts obtained in geologic or any other study. Theologians who will not subscribe to these postulates are not truth-lovers, but only self-constituted guardians of some "Diana of the Ephesians, whom all Asia and the world worship," and Demetrius-like, they will in their defence

appeal to senseless uproar rather than to sober, truth-loving investigation.

Two parties on the sides of a mountain are disputing concerning the outlook from its summit. Now, it is manifest that the surest way to settle any difference of opinion between them is to ascend the highest point of the mountain. If now this summit is Pentecost, and neither of these parties even claim to have ascended its heights, it is evident that he who looks out from the ascent can speak with a confidence unknown to the contending parties. We maintain that both those parties, so earnestly disputing concerning Messianic prophecy, admit that Pentecost is to them an unknown quantity, at least in part. We claim that this "mystery hid in the ages" is no longer a mystery to us, and hence our outlook upon Messianic prophecy is totally different from theirs. And indeed we find that their descriptions are utterly and radically at fault. How foolish then for us to plunge into their conflict, as taking either one side or the other. Yes, he who receives what is practically implied in life by Pentecost receives a key for unlocking the mysteries of Old Testament prophecy which no other possesses.

This region, unexplored by others, is to him the open door which no man may close, through which he enters in and finds pasture, and one of these fields of pasture is Messianic prophecy. The mysteries of secret organizations have to be protected by ceremonial initiation and oaths of secrecy. But the secrets of this inner chamber need no such cumbersome guards; for, although all the stewards of these mysteries should tell of them to the uninitiated, no man can understand their speech, seeing possession alone can chase away inability to understand—"Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man the things which God hath laid up for them that love Him; but He hath revealed them unto us by His Spirit."

Dreams of the conquest of the world to the nominal sway of Christ, and anticipations of additional glories or raptures in some millennial age alike are so swallowed up in conscious possession,

that the jubilation over such fancy pictures seems better suited for childhood than manhood in Christ Jesus—they are but nursery rattles.

He who fancies he would have greater sources of joy if the knowledge of God covered the whole earth, according to his unpentecostal understanding of that and kindred prophecies, or who anticipates greater happiness when Christ begins His thousand years' reign in the world, according to his sensuous reading of post-pentecostal utterances, in these very acts join themselves with the ancients in desiring to see the things which we see, even if, meanwhile, they are kept in countenance by the presence with them of many prophets and righteous men who unite with them in the same unsatisfied longings.

But, by contrast, blessed are they who live the pentecostal life, for all these unsatisfied longings are lost in present fullness of desire realized.

Nor do we need to gather together to teach one another our individual discoveries in these enchanted realms of prophecy, for all know these things, from the least to the greatest. Seeing it is the Holy Spirit who reveals them—"God hath revealed them to us by His Spirit."

DR. DEWART'S CRITICISMS.

In last week's *Guardian* (July 22nd) Dr. Dewart again calls the attention of his reader to the "dangerous and misleading teaching" of the editor of the EXPOSITOR. In doing this, it is to be presumed he is attending simply to a matter of plain, though painful, duty. It is difficult to believe the statements true, but the Doctor has had an excellent opportunity of investigating the matter to the bottom, and he ought to know whereof he affirms. He has not only had the privilege of reading Mr. Burns' writings, but of personal converse as well; and it is only fair to presume that he has gone to Mr. Burns and talked the whole matter over, either to make sure that he understands him aright or to make some little effort to save an erring brother. For it could scarcely be the

proper thing to go for a brother minister in the public press without having first gone to him in private and made some effort to save him from the error of his way—especially as the brethren concerned happen to be members of the same church and fellow-communicants. Assuming that these Christian preliminaries have been attended to and the accused remains incorrigible, there may then be some excuse for taking the matter into the public prints, as Dr. Dewart has done. But even then, the duty, as intimated above, must be a painful one for a tender-hearted Christian editor. The controversial works of the saintly Fletcher cost him many tears and much anguish of soul, and I suppose it must be the same with other men of like spirit. Scrupulous care should be taken, however, to see that every statement or charge affecting the influence or orthodoxy of a minister be perfectly correct and thoroughly reliable, else great harm may result. And then again, unless solid proof and sound arguments be shown and advanced in support of statements made, their effect is likely to be the opposite of that intended by the writer. For such is the limping character of most of the arguments against the doctrine of Divine guidance, that some persons of solid sense have lately told me they were convinced of the truth of the doctrine more by what was said against it than in its favor. Now, Dr. Dewart should have the very best reasons for making the statements he does, and the strongest proof of the truth of his charges, but for some unaccountable reason he gives his readers neither the one nor the other. This is, doubtless, a great fault in the article, even if it be true, and lest it should really produce the opposite effect to that intended by the editor, I propose to furnish such proof and argument as is available in support of the statements made. I would ask the editor to make room in the *Guardian* for this supplement to his article, but I have reason to believe he would rather it should appear in the EXPOSITOR, for, of course, it is the readers of that magazine who are in imminent danger of being everlastingly ruined by Mr. Burns' teaching.

Now, one serious charge made by Dr. Dewart is that Mr. Burns "disparages the value and authority of Scripture." Convincing proof of the truth of this charge will be found in Mr. Burns' book, "Divine Guidance." In general, the author of this book appeals everywhere to the Bible in support of the doctrine taught. He insists that it is a Bible doctrine, taught even in the Old Testament, and cites numerous examples. He further insists that the New Testament is saturated with it, and especially that the words of Jesus touching guidance by the Spirit are wonderfully clear and explicit.

But to come to particulars—on page 40 we read, "But manifestly the words of the last teacher of ultimate truth, the man Christ Jesus must measure the importance and extent of the doctrine of guidance through the Holy Ghost." What shameful disparagement of the words of Jesus. The clearest proof of this charge, however, is found on page 57. It reads, "*We take our strongly entrenched position that the BIBLE ALONE can establish or disprove the doctrine of the Holy Spirit as guide into all truth.*" If further evidence is necessary, I need only refer to the well-known fact that Mr. Burns does not accept Paul's views concerning celibacy and the status of women in the church. I know it may be urged that Dr. Dewart believes or practises the same as Mr. Burns in this matter, but that proves nothing against him (Dr. Dewart), for he is a Methodist minister and the editor of the *Guardian*, while Mr. Burns is only a Methodist minister and editor of the *EXPOSITOR*. The odds is the difference. Another statement is that Mr. Burns' teaching "raises those who hold this notion above the power of argument or truth."

That it raises them above the power of a great many arguments—so-called—may be safely taken for granted. That it raises them above the power of truth the most cursory reader of Mr. Burns' writings can easily see. It stands out on every page and is seen in nearly every paragraph. Does not Mr. Burns clearly teach that the Holy Spirit is given for the express purpose of guiding the believer into *all truth*? And will

not the logical result of *finding* or *knowing* the truth be to raise the finder above its power? And worse than all, Mr. Burns plainly teaches that a passionate love of the truth must characterize him who would walk in the Spirit. He must love it so much, indeed, as to be quite ready and willing to sell all he holds dear in order to obtain this pearl of priceless value. Nay, he must give his own life, if need be, in witnessing to and defending the truth. Of course, such an one would naturally come to regard the truth for which he had sacrificed everything as of little worth. It could have no power over him. It is further charged that this teaching tends to supersede "reason, common-sense, observation and Scripture teaching." Mr. Burns undoubtedly teaches that all the faculties and powers of the mind are to be under divine control and direction, and as an illustration cites the relation of a pupil to his teachers, pointing out that the best teacher would be he who simply guided the pupil in his studies and investigations, making him think and learn for himself, but so managing him that he might make the best possible use of his faculties, albeit, he must at times take the bare word of the teacher. Such Mr. Burns declared in a late number of the *EXPOSITOR* to be the method of divine guidance. Let any one judge whether this would not set aside reason, common-sense, observation, etc. Does the man who follows an infallible guide need to exercise his reasoning powers? No more than the boy learning *long division* when he is guided by a teacher who is practically infallible, so far as that subject is concerned. Some people are foolish enough to think that the fact of their being divinely guided in reading the Bible is to them the surest of all tokens that they will read it with the greater delight and profit. Strange, is it not? But the charge to which the good Doctor returns most frequently is that this dangerous teaching makes those who accept it *oracles* and *infallible*.

Now, it is true these are dreadful looking words—especially when you see them in print. The very sight of them frightens timid people. For has not in-

fallibility been for hundreds of years associated with the terrible Pope of Rome? And as for oracle—why, many will scarcely know what it means, and so must needs be frightened at it. Now, I have just consulted Webster (strange proceeding for one who is divinely guided) and I find that Dr. Dewart's implied definition is the correct one, viz.: An oracle is one "whose judgment cannot be questioned." Does Mr. Burns teach that there is any oracle in this dispensation? I believe he does, and that very plainly. He firmly holds that the Holy Spirit is the oracle whose judgment cannot be questioned, and whose decision is final. He distinctly teaches, moreover, that the Holy Spirit is the *only* oracle in this dispensation. Here is what he says concerning infallibility and oracular deliverances. "Divine Guidance," page 234: "Now, the doctrine of the guidance of the Spirit for every individual strikes at the root of this (oracular deliverances for others), for it takes away the possibility of one dictating to another or demanding the acceptance of his views of truth on the pain of his anathema. For if the truth is fully recognized that every one must be taught directly of God, then no one will demand the acceptance of his views of truth as necessarily true for another. The utmost he can do is to commend his brother to their common Master to learn what may be ultimate truth for him."

Now, if this teaching makes people oracles, it must be because every one who obeys the oracle (Holy Spirit) himself becomes an oracle by so doing. So when the Holy Spirit tells a man to preach the Gospel, He by so doing makes the preacher an oracle. Is that it, Doctor? If not, I fear this last charge cannot be substantiated. But I have done my best.

As to infallibility, it cannot be denied that Mr. Burns holds that every man can know he pleases God in thought, word and deed. And if pleasing God is not being infallible, what is? However, it looks like a harmless kind of infallibility.

A. TRUAX.

BRING on a necessity for God's help.—
Pomerooy.

EXTRACT FROM A LETTER.

The following extract from a letter recently received, we think will be helpful to some, and so we take the liberty to make it the foundation of an article.

"I have had a time of gloom, uncertainty and trouble, but it is light now. I think I never quite reached the place where I knew I was doing just what God wanted me to do, and I felt I could not, dare not, live longer without the Holy Spirit with me 'all the time.' But I could not see how to get there, or why I had not obtained or retained Him.

"A few weeks since, a friend wrote me a letter containing this sentence, 'My life must be right while I have the Holy Ghost, and I have Him, while I believe it and let Him have His way.'

"This seemed to place the blessing in a simpler way than I had ever heard it, or grasped it. But how to have the Holy Ghost was still the trouble.

"A week ago, at prayer-meeting, they sang 'Perfect submission, all is at rest,' and I saw and just accepted *my* message. 'Give up, obey as He shows you, leave past regrets with Him, and every trouble as it comes trust to Him.' He said, 'Come unto me, I will give you rest.' I came, because He told me to, and I have rest and light, for He said He would give them.

"This seems very, very simple for so great a life. But if I can't do a great thing, I will be a little child and believe just what Jesus said and take my life simply, then if He wants me to do some great thing He will show me and help me to obey."

The simplicity of faith is generally its real difficulty. This sister has, like the rest of us, found it a difficult matter after all to walk by faith, hence we who look back over many a drawn battle here, or even defeat, can rejoice the more with her in her present victory.

We call attention to the fact here illustrated, viz., that however clearly one may think to have grasped the way of faith intellectually, and however sincerely and determinedly he may attempt to carry it out in life, that he only reaches real success when he is taught directly of God concerning this thing.

It is when the "message" comes from the Spirit that we have clear light.

Of course, it is true that at any time one may be thus taught of God. But it is also true that few, if any, do at once become "as a little child" in the presence of the Spirit. Hence the work of the Spirit at first is to get us where He can reveal Himself in Pentecostal fulness—when we can realize that we who have believed do enter into rest.

God has so constituted the soul of man that the rest of faith cannot be where trust in the presence and guidance of the Spirit is not absolute. Hence, up to this point of perfect, reckless abandonment to the Holy Ghost, it is a constant *striving* to enter into this rest, with the consciousness of not having attained thereto.

It is true that there may be sections of the experience where we may fondly hope that now at last we have obtained sure anchorage, but soon we are made aware of our mistake.

How God has used the many burning questions which have come up for discussion to discover to many how far short they had been of His rest, even, mayhap, when they were confident in their public statement that they had become fully established!

It must be plain to every one who clearly considers the matter that he who accepts *practically* the Holy Spirit after the absolute manner specified by Jesus Christ must have perfect, continuous rest of soul concerning every matter, if Jesus spoke the truth about the character and office of the Spirit. For then it comes to pass that this person looks to the Spirit alone for guidance, instruction, power, in short, for all that Jesus promised as the result of such an acceptance. And manifestly he constantly receives all these things, according to his need, from moment to moment. Hence, being taught, guided and empowered by the Spirit, he must do all things in harmony with the will of the Godhead, which conscious knowledge must give the intensest satisfaction, and so result in perfect soul rest.

But if this faith in the Spirit is not perfect, then it is in order for the Master to bring us into places where our defects

may become evident to all. For example, money fails; now if there be the slightest want of faith in the promises of Christ concerning the presence and guidance of the Spirit, it is apt to show itself here; for when to follow the Spirit's way seems constantly to lead to loss and continued poverty, how certain we are, if not recklessly committed to His way, to grow fearful and begin to lean to our own understanding! Perfect faith in God will permit the Spirit to lead us on to the close of life, although every direction from the Spirit, when followed fully, leads to what men call failure, and leaves, if need be, the vindication of our course in life to the final assize.

Again, we are called to learn of our lack through our relatives and friends. True faith in God will cause us to obey the Spirit when His way leads to misunderstandings and antagonisms in every direction.

Sometimes we learn of our lack by being led of the Spirit in a way which seems to, nay, actually does, compromise us in the opinion of our Church and even of the most religious of its members. Our respect for the traditions of good men, also, is often an unseen though strong cord which binds us to some unrecognized rival of the Holy Ghost, until He leads us by a path which discovers this fact to us.

We have looked on as the Spirit has been disciplining many in these directions, and have realized how weak were human teachings and explanations to accomplish the work of discovering these defects of faith to the subjects thereof. But how we have admired the wisdom of the Great Teacher, as He has perfected His followers through discipline! For amidst all discipline there comes a time to the willing learner when he distinctly hears the voice of God in his soul, and so being taught of God, great is his peace.

Should one be discouraged over his apparent slowness at learning to walk in the Spirit? Certainly it is the best for all concerned to accept the gift of the Holy Ghost in the absolute, reckless manner indicated by Jesus, at the very start, and it must be possible for all so to do. But the Spirit partakes of the character of God manifested in the flesh,

even Jesus Christ, and lovingly performs the task of leading any and all willing ones into perfect faith, no matter how circuitous *we* cause the way to be. Hence there is cause for great joy on the part of all, no matter how great or lengthy the discipline He finds necessary to secure the result, provided always we present to Him a teachable mind.

THE REASON WHY.

The chief, if not the only reason why professed followers of Christ are so shy of such commands as "Be perfect, as your Father in heaven is perfect," is because they fail to connect with them their gospel complement.

Disconnected from Pentecost, they are suggestive only of the impossible, the absurd. But connected with the walk in the Spirit, as illustrated by Jesus Christ and made possible to all, they are simply a part of a perfect whole. Pentecost and all these commands, exhortations and prayers come together with such exactness as to prove that one was made for the other.

"Perfect as your Father in heaven," to the most pious of earth's sons who fails to walk in the Spirit, in the absolute sense, sounds like blasphemy, and would undoubtedly be pronounced on as such without hesitation did not the words exist in the New Testament Scriptures. But as they are found there, and can by no device be taken away, they content themselves by taking the absurd position of not calling these words blasphemous, but of pronouncing it blasphemy for any man to testify that he is perfect as his Father in Heaven is perfect.

Now, whilst we hesitate not, from the standpoint of Pentecost realized, to claim that this command is fulfilled to the letter in our lives, we can and do fully understand why a species of holy horror steals over others in the presence of such a declaration. Every device which the ingenuity of *man* has devised falls short of making obedience possible; what wonder then when men, considered most eminent for saintship, proclaim their failure, that the rank and file of professed Christians should take it for

granted that perfect obedience was impossible, and so treat every claim to a contrary experience as arrant presumption, if not bordering on the profane.

Again, every effort at obedience, outside the perfect walk in the Spirit, ends in failure, and moreover this failure is so pronounced as to imply necessary failure in this direction. And as these parties refuse to even consider obedience after any other pattern, it must seem to them as a pure deduction of reason, common-sense and positive experience, that perfect obedience is an impossibility to all.

Now this deduction is perfectly correct when applied to all legalistic efforts to keep these laws. Fasting, prayer, works of charity and Christian endeavor may be indulged in to any possible extent and yet failure ever be the result. How natural, then, that Christians generally should conclude that these commands were only an ideal standard to measure ourselves by, but so far above our reach as to awaken despair of ever attaining to them.

Such must necessarily be the conclusion of all who fail to learn that being led by the Spirit is the one and only way provided for perfect obedience.

But the walk in the Spirit is the fulfilment of every gospel requirement in perfection. So much so that perfect obedience to all these commands and ordinances is interchangeable with walking in the Spirit. He who walks in the Spirit has his obedience perfected, and he who has his obedience perfected walks in the Spirit. The two together constitute Christian perfection, the common heritage of all God's saints.

EXPOSITION.

"But if the Spirit of Him that raised up Jesus from the dead dwelleth in you, He that raised up Christ Jesus from the dead shall quicken also your mortal bodies through His Spirit that dwelleth in you."—ROM. viii. 11.

Here the similarity between Christ's resurrection and our own is typified by the fact that as Jesus was baptized with the Holy Ghost, so were we who are now led of the Spirit, that is, have the Holy Ghost dwelling in us.

Paul speaks in a matter of course way of these identities, and warrants the belief that he made the likeness between Christ and His followers to consist in this one fact. Moreover, the inference from this is that there must have been a pronounced difference between Jesus before this Holy Ghost baptism and the Christ from that time forth.

How great this difference was, can only be to us a question of curiosity, as we are *practically* concerned only with His baptism and after life. As Christ, only after His baptism, came before the world for its examination and admiration, so His followers can only truthfully be His representatives in the world of mankind after they have obtained like equipment. It is then more than an act of condescension on the part of Christ to represent Himself as one with His brethren, it is simply the proclamation of a fact. For like as the same Holy Ghost that indwelt the Christ, enabled Him and enables us to do the Father's will continually, so will He raise us up bodily, even as Christ was raised, so that He, the man Christ Jesus, literally is the first-born amongst many brethren.

The fact, then, that we can, through the Holy Ghost, do the Father's will on earth as it is done in heaven, even as Christ did, is the earnest to us that like as He was raised from the dead so shall we be also raised up with Him. This is the *earnest* of our inheritance.

CAUSE AND EFFECT.

We hesitate not to connect the glories of Pentecost with the absolute abandonment of the individual to the ever present Holy Ghost as sole guide and teacher. We also proclaim ourselves as illustrators of both cause and effect. That is, we have so accepted the Holy Ghost, and, as a consequence, can truthfully tell of all the glories of Pentecost as a realized experience, year in and year out.

How illogical the position of all those who reject the cause, and yet presume to criticise the results. Here is a man who proclaims his lack concerning the concomitants of Pentecost, by the use of

prayers of aspiration and the confession before God of sins and imperfections in his life which ought not to be. Astonished, he hears us claim that all these aspirations are fully realized and these sins and imperfections gone, and asks us for the cause. We tell of the acceptance of the Holy Spirit as the sole law of life as this cause; but he takes exception, maintaining that it is both unscriptural and unreasonable. How foolish the criticism, all must exclaim!

A man stands before an inventor and sees him move a vast weight with a tiny apparatus. He asks for the cause of such immense power, the inventor points to his machinery, but the critic refuses to accept the explanation, declaring that the cause in itself is irrational and unscientific; and yet he sees before him the work done. Put him in the asylum, the multitude exclaim. But with reference to the same critic, when exercising his lunacy concerning cause and effect in the kingdom of Christ, the exclamation is, Canonize him.

Verily the children of this world are, in their generation, wiser than the so-called children of light!

THIS DAY, NOW.

Reader, are you aware that this day, just now, you may commence to walk in the Spirit, and continue so to walk on and on?

"What saith it? The word is nigh thee, in thy mouth and in thy heart; that is the word of faith which we preach: Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved."

You have looked at and considered this matter of walking in the Spirit, mayhap, have even made some attempt to do so, but stumbled at that stumbling-stone unbelief, still the desire to live this life is cherished, and you hope some day to attain to it. However, it is no nearer to you to-day than it was before; that is, it has been nigh all the time.

If now you are prepared to confess Jesus as Lord, and believe in the heart that God raised Him from the dead, you

may this instant commence this eternal life. That is, in this case, if you are ready now to take your stand openly and above board in accepting the situation of one who has absolutely consecrated his life to this one, definite object, viz., to live the Pentecostal life, and to be gladly willing to let this be known by all, both near and far, then do you confess with your mouth Jesus as Lord.

This confession, however, leaves no back-door of retreat. It burns all the bridges behind. It cuts itself loose from all the past and stands forth in this new region of confession as one who has come to stay at all costs. Success or defeat even must not be taken into account, by anticipation, to modify the intention of this venture of faith. The soul has entered into an everlasting covenant to secure this life, cost what it may of time, publicity, bodily fatigue or money.

They who would be followers of Christ in the early days, or even to-day in heathen lands, when they take this stand of absolute surrender, publicly cut themselves off from all their heathen past by baptism. So to-day, he who carries out the spirit of apostolic direction separates himself in reality from the past, and is ready to be known by all as a distinct life seeker, if necessary, of the Pentecostal life, accepting the cutting-off names, no matter what they may be, that the opponents of this experience manufacture for the occasion.

Reader, you may this moment thus confess Christ. But be assured that until such a moment of absolute confession there is no cross or crown connected with this subject for you.

But, having arrived at this point, and it is but a step out of self into Christ; for *self* is simply retaining the control of your life, in part at least, in your own hands, whilst getting rid of self is this absolute yielding up to the control of another; faith is now in order, that is, to believe in the heart that Christ was raised from the dead. If you believe this, then you believe in His statements concerning the presence of the Holy Ghost, and yield yourself up to His guidance and teaching as to a personal friend, all-powerful and all-wise.

Having done this, it is not your part to keep *trying* to believe, but you go on with your life, simply holding yourself in readiness to let Him come into it to modify or confirm according to His good pleasure.

Further, it becomes you not to strain to know the mind of the Spirit, or to resort to any devices in order to make it easy for Him to guide and teach. Sufficient for your part is it to carry out His instructions when made clearly known to you. You have staked all on the fact of Christ's power to make good His words in your life, and if He does not do it, then are you of all men most miserable—you have followed a cunningly devised fable. Proclaim the fact the universe over, for if Christ is a failure, better that all should know it, and the quicker the better.

But you will have the satisfaction of knowing that you will be the first who can truthfully say that Christ has failed to make good His words. Thus far, the testimony has been uniform, that according to our faith it has been done unto us—not one of all the good things promised has been wanting in fulfilment. Yes, it is abundantly possible for you this moment to begin to walk in the Spirit in the Pentecostal sense.

ITEMS.

We publish in this number of the EXPOSITOR the Association Hymnal, for the convenience of readers who wish to practise the tunes and become familiar with the words of the hymns.

We will have a couple of thousand printed and use them at the Camp-meeting, Conventions and weekly meetings during the year.

CONVENTION AT SOUTH CAYUGA.

Brother Truax informs us that the officials of his church have arranged for an Association convention at this place, to be held in September next. Full particulars will be given at the Camp-meeting.

TAKING LIBERTIES WITH ANOTHER'S EXPERIENCE.

The tendency in all is to judge another by one's self. Even professed Christians ever and anon show this tendency, for when conscious of imperfections themselves, they look for them in others, and when they find them not read them into their lives as if with malice *aforethought*.

Rev. Dr. Parker, in an article in the *Guide to Holiness*, makes Paul say, in his grand dying utterance, "I am ready; I have done my best; I have *few* regrets, many sweet memories," etc. Evidently this writer has some regrets in his Christian experience, and assumes, as a matter of course, that Paul had, and so, judging by himself, he reads them into his dying utterance.

The incongruity of the interpolation does not arrest his attention, so sure is he that, judging by his own experience, Paul must have had at least a *few* regrets to make him humble. That is, he, Paul, regretted that he had lived at his best; for the first sentence declares that Paul had actually thus lived, but now in looking back he had to chide himself for so doing. If he had now and then, since becoming a Christian, failed to live at his best, his life might not be a source of discouragement to others. Hence, we will presume that he now came to the conclusion that if he had it to live over again, he would see to it that now and then he would not live at his best, so that after-generations might congratulate themselves on the fact that he had just enough mistakes in it to make him "like all the rest of us."

But the trouble is that these few regrets are put in Paul's mouth on the sole authority of this writer, and hence *we* are warranted in leaving them out, and thus leaving unimpaired the magnificent peroration of Paul's *living* epistle.

This personal experience of Brother Parker crops out in another part of his article: "And at your best, though often humbled in view of your feebleness and failures." What a reproach on one's Maker to admit that one is at his best, and yet not only feeble but a partial failure! If God endorses this verdict

concerning a man at his best, how can He judge the world in righteousness?

• We would suggest a slight change of wording, to help this brother out of hopeless confusion, "*trying* to be at your best, though often humbled in view of your feebleness and failure."

When one takes his true bearings and admits the facts of the case, there is more hope of future improvement. For trying to be at one's best and being at one's best are two very diverse matters. True it is that he who thinks he can never get beyond trying, will never succeed in living at his best. But better so think, than by any jugglery of words so fix up a *trying* experience as to imagine it is one of actual possession.

EXPOSITION.

"For he shall take of Mine, and shall declare it unto you."

The general rendering of this passage implies a kind of inferiority on the part of the Holy Ghost as compared with Christ. But as this thought is elsewhere in the Scriptures repudiated, there must be an exposition of this and kindred passages which will harmonize with the doctrine of equality in the three persons composing the Godhead.

This harmony between different parts of Scripture is preserved when this verse is simply made to call attention to the fact that the utterances of the Holy Spirit will always be in harmony with both Father and Son, because of the eternal accord existing in the Godhead.

He that honoreth the Son, Christ declared, in that act honored the Father. So it may be said that he that honoreth the Holy Ghost, honoreth both Father and Son.

The Holy Ghost, in the nature of things, cannot speak independently of Christ, seeing they are at one. Whatsoever, then, the Spirit sayeth the Son sayeth likewise; not because He slavishly follows the utterances of the Son, but because of the necessary agreement between them in all respects.

The Holy Ghost is not to be conceived of as fitting backwards and for-

wards between Christ and the believer to carry messages or interpretations from one to the other. All the dealings of the Spirit with men are as independent as are those of Christ or the Father. But, lest men should raise the clamor that exalting the Holy Ghost might tend to dishonor other members of the God-head, Jesus has put Himself on record as always in perfect accord with every word of the Holy Ghost, no matter how apparently contrary to men's notions of what Christ's teachings are.

THE CHRISTIAN GUARDIAN.

The organ of the Methodist Church still keeps up its fusilade against the Canada Holiness Association, not only welcoming to its pages any writing, no matter how trashy or vituperative, for this purpose, but ever and anon opening its editorial columns for like indulgence.

We only draw attention to the fact as an illustration of the fulfilment of the words of the world's Redeemer: "The servant is not above his master." "If they have called the master of the house Beelzebub, how much more those of His household." "Verily, I say unto you, the time cometh when he that killeth you will think that he doeth God service."

Putting on martyr airs, many will exclaim! We reply, it is simply being truthful in our speech—calling a spade a spade. Fair argument we could meet with open discussion, or meet more than half-way any honest attempt to rectify our creed or practice. But when one who has never taken the trouble to attend one of the Association gatherings, even when Presidents of Conferences were members, but who, from the very first, apparently from an antipathy against the very name, uses the chief paper of the Methodist Church for continual, indiscriminate abuse, with little or no attempt at sober investigation or argument, what use can we make of such attitude other than point to it as an object-lesson, not only illustrating the statements of Christ, but as giving an idea to all who would live godly of the kind of price they must pay for the privilege.

An editor that would fill its columns with the writings of an Irvine and permit its latest correspondent to indulge in his pious cursing unrebuked, need not awaken surprise in sanctioning any form of future outrage.

We draw attention also to another fact, viz., that if similar language were used with reference to the members of the Canada Holiness Association—some of whom hold offices of responsibility by the suffrage of their brethren—concerning any other subject than that of presuming to walk in the Spirit, the editor of the *Guardian* would receive such a shower of articles from indignant brethren who would rush to the defence of outraged justice as would make him hesitate to repeat the offence. But seeing it is the question of imitating in reality the Saviour of the world in His walk with the Spirit, not only is there no such crusade against the outrage, but some, like the editor of the *Methodist Magazine*, will the rather go out of their way to prove themselves above suspicion as to their giving the slightest aid or comfort to the heretics who dare to say that the prayers of their Church for holy living are answered in their lives.

Do they not, we ask, in all this illustrate the spirit of Christ's predictions concerning the attitude of religionists towards those who presume to walk even as He walked?

Well, we are neither having a return firing at those who are so eager to perpetuate the antagonisms of the world, which are as old as the days of Cain, and which will be lively at the coming of Christ, nor yet are we simply opening a vent for outraged feelings, but we are doing our utmost to utilize these things to drive from the minds of friends of this work the least and last remaining hope that holy living can, by any ingenuity, be made popular amongst those whose highest desires concerning it are aspirations only. The sooner this pleasing fallacy is got rid of, in the absolute sense, the better for all concerned.

But will not the final acceptance of this fact tend to alienate us from our brethren in church fellowship? By no means, even as it did not in the heart of our Master, but will the rather enable us

to concentrate our sympathetic labors upon them for their good.

Suffer here a personal experience. Shortly before the appearance of the Irvine letters in the *Christian Guardian*, whilst attending prayer-meeting, our eye happened to rest upon the editor of that paper when the spirit of prayer was given us for him and we spent most of the hour in earnest petitioning on his behalf. During this period of prayer in the Spirit it was clearly shown to us that he would pierce us to the quick, but at the same time we seemed to feel that there was a substratum of sincere honesty as a foundation for his hostility, which made our prayers on his behalf take in much of hope as to the final result. The reader from this experience can realize how comparatively easy it is for us to endure his antagonism and still hope that one day he may learn to know what manner of spirit he is of.

Hence, from personal experience, as well as from the study of the character of Christ, we can assure hesitating ones that the full acceptance of the situation as it is, that is, as it was painted by our Master, not only delivers us from needless agitation, but enables us the more effectually to bless them that curse.

THE LIVING WORD AND THE VITAL TOUCH.

Many persons are surprised that God does not immediately heal them because they have given up their remedies, believed and accepted the doctrine of divine healing, and been anointed by some good elders.

Well, all this may be, and has been many times, and yet no help came. For all this may be mechanical and intellectual. The giving up remedies may have no more faith in it than the abandoning of one doctor for another. The belief in divine healing may have no more faith in it than believing in Buddha. And the being anointed may be no more a believing act than partaking of the mass or being sprinkled with holy water. It is not enough to believe that this is in His Word, and take it on general principles. *We must also have Him speak that word to our spirit by His Holy Spirit.* It must be a living word. It is true, because it is in His word; but it must be also *made alive* by His Spirit. We might as well go to the

barn and say this is good wheat; I am going to have my breakfast off it. It would kill you. You want it baked into a loaf and made into *bread*. So the letter killeth, the Spirit giveth life. It is all true, dear one, and all for you as well as me; but you must take it to Him and have Him give it to you warm and personal from the mouth of God. Do you know this living voice? It is for you. Do you know His vital touch? It is for you, too. Nothing less can heal you; and as many as touched Him were made perfectly whole.—*Christian Alliance*.

REMARKS.

"We must also have Him speak that word to our spirit by His Holy Spirit." Here is the true doctrine of divine healing. Whenever the Holy Ghost directs any person to claim healing at the hands of Jesus Christ, then the prayer of faith is in order, and he has whatsoever he saith.

Why not detach this kernel of true grain from the pile of doctrinal chaff and let the wind carry away the rest as rubbish. Giving up remedies, diatribes against doctors and their medicine, mystic platitudes about the Atonement, attempts at defining the respective provinces of God and the devil, and all such chaff cannot be made good by the presence of one genuine grain of wheat, nor yet will this grain be injured by the absence of all this chaff. Wheat is wheat, and chaff is chaff, no matter how mixed, or separated.

When the Spirit intimates to the sick child of God that it is the Father's good pleasure that he should be instantly or gradually healed, and that His glory would be the better secured by the absence of all human remedies, then may this sick one claim by faith the healing touch of the world's Redeemer, no matter what may or may not be his doctrinal opinions concerning "*faith healing*," whilst orthodoxy, according to the strictest set of faith cure teachers, will not help on the cure one moment.

But freedom from cast-iron creeds will, in the meantime, free him from the foolish act of anointing, from efforts at believing, and refusing proper remedies, when all these are unaccompanied

with "the living Word and the vital touch."

But many teach and practise the erroneous doctrine that anointing, prayer and flinging away medicines will bring this vital touch the sooner; and so, in imitation of the Galatian Church, they grind out their soulless mummeries, making the commands of God of none effect through their traditions.

WONDERFULLY CLEAR!

But how shall one best arrive at some reasonably satisfactory conclusions in seasons of doubt and perplexity? There are a number of considerations that may determine us to a right course:

1. Just public opinion.
2. The best good of society, of the home, of the Church, of the universal kingdom of God, of the greatest good to the greatest number.
3. The deliverances of the universal Church, of the saints of all ages and climes. The consensus of the godly judgment of those who have been familiar with "the mind of the Spirit," with "the deep things of God," and with the deep things of man. The preaching, teaching, conversation, experience, observation and example of the devout and entirely devoted.
4. Our own innate intuitions and conscientious convictions. Not scrupulosity but tenderness of conscience. A tender finger may be a guide. A sore finger may be a delusion as well as a torment.
5. The comparison of Scripture with Scripture.
6. The direct personal monitions of the Holy Ghost.—*Sel.*

REMARKS.

Who will tell us at the time what is *just* public opinion? Is it not true that it requires to become *history* before one can pronounce safely upon it.

There never was a would-be reformer, however erratic or fanatical in his course, who did not think that the best good of society would be secured if his vagaries were accepted as gospel.

As to the deliverances of the universal Church, we stand aghast at their contradictory character, whilst the consensus of the godly judgment of those

held in repute as familiar with the mind of the Spirit, etc., has generally been against such men as Paul, Luther, Knox and Wesley, at least during the beginning of their revolutionary course.

It was innate intuitions and conscientious convictions which led Saul to persecute Christians, and to-day they that antagonize the godly think that they do God service, that is, if there is any truth in Christ's prediction. The higher criticism is just now engaged in the work of the comparison of Scripture with Scripture, to the great disgust of many holiness teachers.

The direct personal monitions of the Holy Ghost are put on a par with all the five previous guides. How does the company suit! We wonder if the Paraclete Divine will accept the degradation here attempted.

If, however, we read into this last direction the words of Jesus, and declare that these personal monitions will teach you all things and guide you into all truth, and the other five directions will serve for what is left, then we could put our name to this set of rules as sufficiently complete for all practical purposes, but not otherwise.

DIVINE TRUTH INCARNATED.

BY REV. BISHOP CYRUS D. FOSS.

God's way of making any truth mighty is by incarnating it. In order to reveal Himself to men and angels "The Word was made flesh, and dwelt among us, and we beheld His glory." To all eternity the truth will stand that "no man hath seen nor can see" the Almighty Father. The sole manifestation of Him to any created being will always be through the God-man, "in whom dwelleth all the fulness of the Godhead bodily."

Man is the great revelation of God. All honor to "God's word written;" but the practically decisive revelation of God to the individual sinner is not usually through the Bible, but through some "living epistle." The greatest truths in the Bible have been thrown down before men millions of times, and have been only as "pearls before swine," until quickened souls have picked them up, been transformed by them, and held them forth before the astonished gaze of men, gleaming with divine lustre.

Of this truth the entire history of the Church affords no more striking illustration than the life of John Wesley. His fifteen years of legal bondage and earnest search were immensely valuable for the purpose of getting a great truth, long firmly held in a clear head, deeply imbedded in a hot heart. When, at the age of thirty-six, he felt his "heart strangely warmed," Methodism was born, and the way to heaven became plainer to all succeeding generations. His subsequent experience and teaching concerning "perfect love" brought in a new era for yearning, struggling, doubting disciples; and the twin evangels of *salvation now*, and of *salvation from all sin*, sounded out more clearly than ever before, not only through all the branches of the Church he founded, but throughout all evangelical Christendom.

The great convincing proof of Christ's Messiahship must always be in substance the same. He himself states it thus: "Go and show John again those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." After this He said, "He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do." Those "greater works" can be none other than the spiritual miracles of raising and transforming dead souls; and such miracles God has wrought by His modern apostles as truly as He healed the sick and raised the dead by the original twelve. Transformed lives, "new creatures," triumphant experiences, Saul-Pauls—these must in every age be the incontestable evidences of Christianity. Against such demonstration no form of scepticism, whether dug out of the rubbish of the past, or (if that be possible) born of some new development of Satanic genius, can possibly make permanent headway.

Lyman Beecher once said—I am sure of the thought and almost of the exact words—"A heart on fire with the love of God is the greatest created power in the universe." But in order to such power the heart must not only feel that love, but be hot with it. Millions of Church members on the dead level of dry orthodoxy and decent ceremonial observances and worldly living have less power than one man with a great idea burning in the core of his heart—a Daniel, a Paul, a Luther, or a Judson.

"Ye are my witnesses," saith the Lord. The Church, which is Christ's body, has a testimony to offer concerning its Head, and

also concerning the life which continually flows from the Head into all the members.—*Guide to Holiness.*

REMARKS.

This kind of composition will do when the desire is simply to stimulate good resolutions, and, doubtless, this extract has served this purpose to a great extent already. How to make it really practicable is the art which has been well nigh lost to the Church.

The real power needed for doing God's work in the world is, men who really *do* speak as the oracles of God, not men who *try* to, and in the effort call to their aid eloquence, learning, modern unction, which is too often mere gush, pathos, tact or noise; but men who, discarding all these tricks of the trade, simply act and speak in perfect harmony with the Holy Spirit. "Ye shall receive power after that the Holy Ghost has come." They of whom this can be truthfully said *are* Christ's co-workers.

But one needs not come under the spell of eloquence to commence this life, nor rise on tiptoe straining after it. God's willingness to give the Holy Spirit is so great as to beggar description, and so nothing but unwillingness to accept prevents.

As much as we like to read the impassioned utterances of a Bishop Fox, we would be much more pleased to hear or read his simple statement concerning the promise of the Father and his witness to a continual walk in Him.

We fancy if one of the little ones of the kingdom should interrupt his eloquence to testify before him that for the past year he had been walking in the fulness of Pentecostal blessing, and so during the twelve months had been doing the will of God in earth as it is done in heaven, and, as a consequence, that he had had all the Holy Ghost power during that time that it was possible for him to have, the bishop, in place of hailing the fact as a pleasing episode in his ministry, would immediately discount the testimony, not because he knew the record of the witness to be faulty, but because he did not believe it, on general principles. That is, his

highest wish concerning Pentecost is served when he talks *about it*.

We saw this test once applied in one of our city churches, when Rev. Mark Guy Pearse, of London, gave a glowing sermon about Pentecost and its possibilities when fully realized. At the close, a lady arose and offered to back up his sermon by her experience, which tallied to the letter with his magnificent descriptions. But, in place of being cordially received, she was treated with scant courtesy, and the congregation was made to know that living testimony to the facts of Pentecost was not wanted.

And so we have before us an object-lesson to the fact that this now celebrated holiness writer was going about the world delighting audiences by his descriptions of what he failed to recognize when seen, and calling for testimony which he tabooed so soon as it appeared.

But these writers and speakers are tolerated by the Church and world just because they make it evident that they only talk about Pentecost, and don't wish to illustrate it in their lives or enforce it upon the conscience of men by living testimony.

Had this holiness preacher and writer illustrated as well as described Pentecost, he would soon have found there was no room for him in the inn (pulpits)—he would have been treated like his Master.

"TOWARD THE COMFORTER."

Our esteemed contemporary, the editor of the *King's Highway*, England, says:

"It must be well that thoughts of God's people are turning earnestly towards the Comforter. Thousands are praying daily, 'Lord, pour out Thy Holy Spirit!' Now and again we hear of Christians meeting for 'a half night of prayer'—a devotional meeting resembling the watchnight services. We hear of a gathering, privately called, of 'Christians who desire to be in every way fitted by a pentecostal baptism to do God's will,' and who will spend some days together in a quiet waiting upon the Lord.

"The object of the gathering is to humble ourselves before God, to search the Scriptures, to seek a much-increased ability through the baptism of the Holy Spirit to turn men from darkness to light and from

the power of Satan unto God, and unitedly to pray that we may each be made more completely ready and meet for the Master's use.

"Oh, that the whole living Church would join in one earnest prayer:

"Come, Holy Ghost; for Thee we call!"

This is good news. Our brother is a careful observer of the "signs of the times." We are persuaded that he has not mistaken the "signs."

And what he sees in England we are cognizant of in this Western world. The thoughts of many thousands are being turned in this direction. This is a most encouraging omen. The Church needs to understand that this is the dispensation of the Holy Ghost—that this is the source of her power. The conscious presence of the Holy Ghost in the soul-temple is the revelation of infinite resources possessed by the individual believer. And a Church made up of such believers would give her marvellous aggressiveness, and make her mighty in bringing the nations to the feet of Jesus.

We counsel all who would be in the New Testament order to make this subject one of earnest and prayerful study. Look at the Scriptures bearing on the question—the divine personality of the Holy Spirit—His gracious offices—especially His unwillingness in the heart of the believer. We must adhere closely to Bible teachings, so that every mind may be fortified against the erroneous and fanatical views entertained in certain quarters, which are of decidedly dangerous tendency, as facts fully show.—*Guide to Holiness.*

REMARKS.

By all means let professed Christians continue to pray for that which they should possess but consciously have not. But what about praying for a thing with the under adding that one does not really desire to get beyond the praying point, *i.e.*, does not desire to receive?

A story is told of a gentleman taking a begging fakir from the street, in India, clothing, feeding and housing him to the full measure of his, the mendicant's, desires, but soon the beggar returned to his wayside begging as every way preferable. So, too, it is quite possible that this begging habit is more comfortable to many who take this

posture "toward the Comforter," than real possession.

Indeed, many give full proof that this is their desired ministry.

For some years we exchanged with *The King's Highway*, and at one time negotiations were initiated by it looking towards some form of close alliance between our magazines. There came a time, however, when we made remarks on one of its articles. The subject was, "Living at One's Best." We maintained the fact that the aspirations in the article after living at one's best and the exhortations to others implied that the writer thereof did not live at his best for God, and had not been so living during the previous year. We also intimated that such was not our experience, and indicated the way to change the one experience for the other. Now, it so happened, by way of coincidence, that shortly after *The King's Highway* ceased to come to our office, as an exchange. We ask, in all soberness, does not this history show that the gospel of aspiration is decidedly preferable to that of possession, so far as the writers of that periodical are concerned? And now, after years of this aspiration, here we have this gospel still preached in its pages. This passage, quoted by *The Guide*, implies that the editor of *The King's Highway* has not yet received the promise of the Father; and, taken together with the other fact, it awakens the suspicion that he does not in reality wish to come out from the ranks of beggarly want.

This is all good gospel to other holiness periodicals, who are ever ready to do likewise. Yes, there are multitudes of professed seekers of the gift of the Holy Ghost who are ready to join others in this seeking process, provided always they give full evidence that they do not want to get beyond the beggar line, that is, "be fortified against the erroneous and fanatical views entertained in certain quarters, which are of decidedly dangerous tendency, as facts fully show."

☞ If any party has a copy of the EXPOSITOR, dated September, 1883, and can spare it, kindly communicate with this office.

AN UNSCRIPTURAL SET OF DIRECTIONS.

"Such a life as this is only possible when attended by the constant indwelling of the Holy Ghost. And this is the promise of the Saviour to His sorrowing disciples. 'He dwel'eth with you and shall be in you.' In order to have this continual abiding and indwelling of the Blessed Comforter, we must be meek and quiet in spirit, free from worldly agitations, looking unto Jesus with that attitude of soul which says, 'Lord, what wilt Thou have me to do?' free from all selfish desires, in order that we may cherish and obey the slightest intimations of God's desires, not resisting or grieving the tender dove-like Spirit of God, but in all things yielding a ready obedience to our Heavenly Guest. The Lord help and save us for Christ's sake." —DUGAN CLARK, IN *Guide to Holiness*.

This is clearly putting the cart before the horse, and must inevitably prevent any one who so acts from reaching the desired good.

We must have this continual abiding and indwelling of the Blessed Comforter before we can be meek and quiet in spirit and free from worldly agitations. If when tempest tossed by these gales we accept the Spirit and begin to walk in Him, then it is that a divine power says to the winds and the waves, "Peace, be still."

"Lord, what wilt Thou have me to do?" will do for the speech of a red-handed Saul, when feeling his way to Christ, but is not the language of one who has come to Him and is walking in the Spirit, for such an one knows his Father's will and does it with delight; and, moreover, he can learn his Master's will as readily when surrounded by the turmoil and confusion of busy everyday life, as when shut out therefrom by the walls and closed door of his closet of silence.

Willingness to obey the Holy Spirit in every particular is freedom from selfish desires, and this attitude of the soul can come to one any instant, for it is simply an act of choice.

What wonder when the *gearing* is thus out of gear, and the motive power is turned in the wrong direction, that the closing paragraph is a hopeless wail in the form of the cry of need. "The Lord help" leaps from all sinking Peters, as to the *manner born*. But how can the prayer be answered so long as man's perversity refuses to let God put the cart behind the horse?

THE GUIDE CATECHISM.

QUESTION 22.—What is the witness of our own spirit, concurrent with that of the Holy Spirit?

ANSWER.—It is the consciousness that we possess the qualities or graces which belong to a state of entire sanctification or perfection. When justified and regenerated the individual is conscious that he possesses these graces in infantile degree. When entirely sanctified he is conscious that they are possessed in the measure of the stature of the fulness of Christ.

QUESTION 23.—What is meant by the graces of the Spirit existing in perfection when a person is entirely sanctified?

ANSWER.—That they are perfect in *nature* but not in *degree*. In nature, so as to exclude their opposites entirely—love without any admixture of hatred—humility without pride—meekness without anger—patience without impatience—and so of all the graces.

QUESTION 24.—What are the graces of the Spirit that thus exist in perfection in entire sanctification?

ANSWER.—The apostle gives us the bright enumeration: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." This is, as Mr. Fletcher terms it, "a bright constellation of gracious stars." Love is the central grace around which all the other graces harmoniously revolve, and each and all exist in the heart of the sanctified one without alloy.

QUESTION 25.—Does this work of entire sanctification change the outward Christian life in any sense?

ANSWER.—There are not two rules of outward Christian life, one for the justified and one for the sanctified. The moral law, and the whole range of New Testament precepts, are as binding upon the justified as upon the sanctified. But in the case of the sanctified increased brilliancy and intensity are given

to the features of the Christian. In the earthly family a very little child may be obedient as well as an older one, but the one more advanced in years will be more intelligent and earnest in following the recognized will of the parent.—*Guide to Holiness.*

REMARKS.

We question the statement in the first answer, which makes it a rule that all persons when they receive the witness of the Spirit to pardon and regeneration are conscious that they possess these graces in infantile degree. That consciousness is arrived at after leaving the way of the Spirit to be made perfect by the flesh. Constant failure is responsible for this thought, and not conscious knowledge at the moment of conversion.

The regenerated child of God, during the first moments of his rapturous apprehension of the pardoning, adopting mercy of God, admits no thought to his consciousness of any infantile quality in his love to God. Let any one who doubts this appeal to facts, and he will soon be convinced of the correctness of this position.

The fresh convert may be told that such is the case, and accept it as true because of reverence for some human instructor, but we maintain that such knowledge never comes to men in the ecstasy of their first love.

But the usual way such knowledge is obtained is when the child of God glides into the way of obedience to law, and fails to walk in the Spirit; then, and not till then, is he ready to accept the explanation of his attitude towards love as infantile.

The second answer implies that the young convert in the first moments of gratitude and love still has hatred for God in his heart, mingled with pride, anger and impatience.

According to the third answer, these graces of the Spirit remain in the heart of the entirely sanctified without alloy, during all the hours and days he retains this blessing; and yet it is in order, according to the apostles of this teaching, for him ever and anon to confess his shortcomings and failures, his sins of omission and commission, and spend

many hours in prayer and fasting for more love and more power—strange!

According to the fourth answer, the justified soul keeps the moral law and the whole range of New Testament precepts as perfectly as the sanctified. The only difference between them is increased brilliancy and intensity given to the features of the sanctified. In the latter clause of this last answer, if the simile used is of any practical value, it must imply a necessary length of time in which the infantile quality of first love grows into sanctified love, and so of all the other graces of the Spirit; and yet teachers of this creed, to a man, insist on provision having been made for this infant Christian becoming entirely sanctified almost immediately after justifying grace has been received.

Now, according to Bible teaching, the newly regenerated soul loves God perfectly and possesses all the graces of the Spirit without any alloy. And if he will but walk in the Spirit from that time on he will exhibit the Christ-life in all respects, for the Holy Spirit stands ready, after having witnessed to his forgiveness and adoption, to impart Himself in the Pentecostal sense at once and continue to abide with him always as teacher, guide, empowerer and witnesser.

But if this new convert turns away from His proffered help and leans to his or another's understanding, and, as a consequence, undertakes to live the Christian life after the spirit of Old Testament obedience to Scripture precepts, then does he fail to walk in the Spirit, and so, of necessity, fulfils more or less the lusts of the flesh. Certainly, then he is but a babe in Christ, and he speedily becomes conscious of the fact; and, moreover, he never succeeds really in emerging from this babyhood till he accepts the walk in the Spirit in the absolute, that is, in the New Testament sense.

This simple statement of creed defies honest criticism. It may be caricatured, and often is. It may be denounced, and frequently men had in reputation for piety indulge in this pastime; but he who undertakes to scrutinize it with Bible in hand and in the spirit of the truth lover, becomes its convert.

PERSONAL RECOLLECTIONS.

Extracts from letters written to J. K. CRANSTON, of Galt, by the late REV. DAVID BICKELL, Presbyterian minister, Mount Forest, Ontario.

My first acquaintance with Mr. Bickell was in February, 1888, when he came to Galt, to preach in Knox Church, during the absence of Rev. Jas. K. Smith, who was then in California. His sermons were full of Gospel truth, and are remembered by many in Galt yet. On the Monday following the Sabbath he preached in Knox Church, he came to see me in the store to find out what the holiness revival meant, in Galt, and what was taught at the meetings held by us—he had heard conflicting reports on every side. After a lengthened conversation with me, Mr. D. Caldwell came into the store, and the conversation continued till train time, and when Mr. Bickell put out his hand to say good-bye, he, with tears in his eyes, asked us to pray for him that he, too, might enjoy the rest of Canaan, and said he had not the experience we testified to, as his own. A few of us met together frequently, and our prayers ascended for our brother minister, and then I wrote him a short letter that the Lord put into my heart to write, to which I got the following reply, a few days afterwards:

MOUNT FOREST, March 28, 1891.

MY DEAR BROTHER,—I was extremely pleased to receive and read your kind Christian letter to-day. Several times I have thought of writing you, and just this very day it occurred to me that you would still be asking the good Lord for my transference into Canaan, and that I should write and tell you that the God of Joshua has brought me over Jordan. Yes, it is a land flowing with milk and honey. It is easy to read about such a land, and to sing, "I have reached the land of corn and wine," etc., but to taste it, isn't that the joy and peace? Well, after coming home from Galt, I was laid up for a week, during which time I read "The Christian's Secret of a Happy Life," with my appetite sharpened from the conversation we had together, and within a week after seeing you, the blessed Lord enabled me to say, "Here Saviour, take my will in everything and make me wholly Thine, to cleanse, keep and guide me," and

the experience has been a sweet one, indeed. To all you say in your letter I can add my hearty amen. As you say, "Submit fully and wholly trust the Spirit to guide, and the sin question will be all right." With this I fully agree, and seeing and experiencing the blessedness of it—as to the blessed Lord's keeping all we give Him to keep of things great or small. I am perfectly satisfied, and see that it makes life so much sweeter and easier, and it is delightful to see how the Lord manages things. The next morning after coming into Canaan, I did what I think Joshua did on that occasion, I preached on the fall of Jericho. I don't know when a sermon stuck to me so long. It is a joy to think of the Master's messages to me, and through me yet; and how grandly He brought down the walls of that Canaanitish city. Joshua and his army just to go round and round with their mouths shut, and not to strike one blow, but trust, and the walls fell down flat. I begin already to see fruit. The Spirit has been showing me His leadings, and making me rejoice to see how He does things. I went out to do some work this afternoon, or a better way to put it is, to let the Lord do His own work, through me. I came across (accidentally as the world says) a young lady of my congregation who was on the Master's side, but not so free and happy in her soul as she longed to be. She said she was just thinking of going over to see me for a talk on better things. So I rejoiced in the Spirit's guidance to take me to her, and then be able to say a word to help and cheer God's children, was a fresh piece of work for me. Hitherto I could point the lost to Christ, but what to do with weary Christians was another thing. Now, I thank you and the brethren for your prayers. I know you have many on your list to lay out before the Lord, but I will ask you to keep me on for another month for establishment. Your words, "We are expecting to hear of your entrance into Canaan land at any time now," are full of sure confidence, and almost made me smile as I read them. Anointed with the Holy Ghost's presence and power, the blessing should soon be felt amongst my people. Please make this another subject of prayer, that this better life may begin to be realized among some of my own Christian people. Yours in the Lord,

D. BICKELL.

MOUNT FOREST, April 13, 1888.

(From a postal card.)

. . . There are larger supplies of milk

and honey, I am sure, ahead, though the rations the Lord is giving me, even now, are very good, indeed. He is a good Lord, isn't He? Have had sweet times preaching of late. Have had one set-to and got wounded and displeased the King, but He has given me honey even out of the lion's carcase. Come up soon, if possible; I would like to have a chat with you. Hope you are all having times of refreshing from the presence of the Lord, and that many more may be blessed.

Your brother,

D. BICKELL.

MOUNT FOREST, April 24, 1888.

MY DEAR BROTHER,—Your kind letter received on Friday. . . I am very glad, indeed, to hear of the good tidings from Galt, and to know the Lord is encouraging you so much even "exceeding abundantly." To be happy and useful in the blessed Saviour is surely the sweetest task and experience this side the glory. Last week was a strange sort of a season with me. I hadn't the fulness and unction and power of a few weeks preceding. The Lord gave me a blessed time on Sabbath. For the past month or six weeks the work of the Lord's Day has been unspeakably sweet. Last week there was something wrong. I hardly know what. After a taste of the fulness of His grace, and an experience of the grandeur of His power, emptiness is sore, isn't it? The confiding trust, the complete surrender—the issue of these, in obedience to the divine will, I can see, must bring sweet calm, rest and peace. . . I believe the blessed Saviour has the fulness for all of us, if we will just put ourselves in the place to receive. Only with one of my elders have I had close and repeated talks upon a higher plane of Christian living. He is a most pious and devoted man. He asked me, as M—— asked you, to pray for him, that he might receive the blessing. Put him on your list, and lay his case out before the Lord. Tell the brethren that I am glad to hear of the good times of refreshing you are having from the Lord. What time does the next holiness convention meet? I would like to attend, if possible.

Your brother,

D. BICKELL.

Mr. Bickell spent about ten days of his summer vacation with us in Galt, in June, 1888, and we had a sweet time of fellowship and communion. All clouds seemed to have been dispelled. We

went to the Holiness Convention at Niagara Falls, Wesley Park, together, and there we were both greatly helped. Mr. Bickell preached at one of the services. After returning home, the following letter came to me, dated

MOUNT FOREST, July 30th, 1888.

DEAR BROTHER,—Received your very welcome letter on Saturday evening, and was delighted with the good news it brought. I thought when reading it that it would do me good for Sabbath, but the good Lord had me any way. The old enemy would have liked to have frightened me out of a good confession yesterday. We are easily frightened, but He who dwells within us can never be afraid; so I just left it all with the Lord Jesus, hour by hour, till 11 o'clock yesterday, and kept saying, "Do Thy will, Lord; do Thy will," and He brought me face to face with a large congregation, but the sea of faces made no difference. I just said, "Here is my heart, and here is my tongue, glorify Thy name, O Lord," and He told His wonderful dealings with me for a good while back, right up to the sacrifice on the altar, and the "shooing the birds off," and some things since then. It does not seem to be in my heart to tell you all the good Lord said through me, but He did it all and it is all right. I guess it is off on the wings of the wind, and I don't feel like talking much about it. The blessed Spirit did it all, and I am at sweet rest in Him, willing to speak, or willing to be quiet. I don't know what people think to-day, but it is not my business; the Lord is looking after that. He has been teaching me very precious lessons ever since I saw you. He is surely a loving, tender, wise, mighty and good Father. His love does pass all knowledge. There is a rest of faith for the children of God for sure, and, praise His name, He keeps them in that rest. I ask not so many prayers from the brethren as much trusting, when you have prayed once, that I may ever be at the Lord's disposal for anything and everything He wants me to do. He has done sweet, blessed things for me already, and I have all I want for to-day. Glad to hear of Brother — interest in the rest of faith. The Lord is drawing him.

Your brother in Jesus,

D. BICKELL.

Jer. xv. 19-21.

MOUNT FOREST, Aug. 13th, 1888.

DEAR BROTHER IN THE LORD,—And so the Good Captain of our salvation has been setting you in the fore front of the battle of late, where the shells and slugs and darts of the enemy have been flying thick and fast. Be of good cheer, brother, more than conquer this time, and you will never have the same battle to fight again. You may have a sorer one, but it will be because of the mighty Lord, that by His power in you you can endure hardness as a good soldier of Jesus Christ. The contest is not pleasant to flesh and blood, it is true; but you are sure of victory while yet you are almost in despair. (Read 1 John v. 18, Revised Version.) Gibraltar may get some hard knocks from the storming foe without, the heavy bullets may make a dinge on the outer walls, and knock off a chip of stone here and there, yet the garrison within does not so much as feel a tremor. Remember He that is in you is greater than he that is in the world. This is the victory that overcometh the world, even our faith; yet that is our part, just having faith, and even this is all from the Lord. Oh, what a salvation! We have only to trust, and God does all the rest; yes, and does the trusting too, for faith is the gift of God. Remember that afterwards when Satan had departed from our dear Lord, after His keen temptation in the wilderness, angels came and ministered unto Him. You will be getting angel food, angel care, and angel caresses now for a while, and it will be the very portals of heaven to you. You will hear the Master's words, "Come ye aside and rest awhile." The Lord has been giving me sweet leading. It has been in green pastures by still waters nearly all the time. Whatever there is ahead I know not, and don't need to know. I am satisfied He knows, and it is all right. I am already much misunderstood. The blessed Spirit will do just exactly right in the matter of our understandings and misunderstandings, if we only let Him, and we may find more are into the rest of faith than we imagine. We don't see different degrees of spiritual-mindedness in other people till we are by grace brought to that stage ourselves. Every saint has the same heritage that we have, just as large, and just as full and as free, as abiding; but every one has not the same gift of faith to discover, by the Spirit, what the inheritance is. It is all of grace that it might be by faith. Keep looking up in faith for Mount Forest and myself, that the will of the Lord be done. That is it. The will of the Lord; whether there be

much or little show, much storm or much calm, as long as His will be done, all is well.

Your brother in Jesus,

D. BICKELL.

Isaiah xxvii. 3.

MOUNT FOREST, Sept. 21, 1888.

DEAR BROTHER,—Home in safety, graciously cared for by the way, and a heart-filling bit of news when I got here. Thanks and praise to the blessed Master. M— has written her mother here, telling her of the gracious and mysterious dealings of the Lord with her. The letter is written evidently in the liberty. She mentions that sermon I preached upon my return home, that frightened so many, as blessed of the Lord to lead her to surrender. She was very anxious about the experience after I returned from holidays, and we had several talks about the matter. Thanks be unto God for His goodness. He meant something by that wild sermon. So soon as I went into the train on leaving Galt, who did the Lord lead me against but Hudson Taylor, and so we settled down to the all-important question of obedience in the Spirit. He is, indeed, a marvel of grace. He is ripe for sure, and one would say his life has lost all friction and misgivings. He believes they that have entered into rest may walk pleasing to God, by the Spirit, through Jesus Christ, 365 days in the year, and 366 days in leap year—that is the way he put it to me. As to a walk absolutely well-pleasing to God, he is as emphatic as you are. After nineteen years of experience of walking with God, he is certainly mellow, happy and ripe, and his teaching from the Lord we certainly cannot ignore. On the question of our ability through Christ, by the Spirit, to walk constantly in communion with God, he believes the same; and, of course, this is the point emphasized in your teaching, and here you are going to have the victory as surely as the Lord abideth forever. Remember me to all the friends.

Your brother in Jesus,

D. BICKELL,

1 Peter iv. 12, 13.

MOUNT FOREST, Nov. 10, 1888.

DEAR BROTHER,—Yours to hand; am well pleased with its contents. If only you and every one of the appellants hold firmly to what you state about the possibility of the believer abiding in Christ, and walking

in obedience, who walks in the Spirit, you have a position which cannot be overthrown, so long as the New Testament is accepted as the Word of God. Entire consecration, and being filled, led and taught by the Spirit, obtains us obedience and communion with God. We want no more. This is holiness, and it is so manifestly Scriptural, and, therefore, God honoring, that every Church court must accept it. Walking in the Spirit you walk with God, whether the time be an hour, a day, or a year, or a lifetime. The sad fact that we are sometimes overcome, and, therefore, do not always walk in the Spirit, does not alter the blessed possibility of walking always with God.

Your brother,

D. BICKELL.

MOUNT FOREST, January 25, 1889.

DEAR BROTHER,— . . . A letter is not much after the fearful contest you have been going through. I would much rather see you and talk with you face to face. . . . Don't be afraid, brother, the doctrine you are being so sorely taken to task for is as sound as Scripture can make it; only be sure you don't spoil a good case by stating it wrongly. In our flesh dwelleth no good thing, but in the Spirit we are renewed and cleansed from all sin, and indwelt by the Spirit of the glorified Christ, and so long as He has full sway within us, we are delivered from the power of the flesh and the devil, absolutely. So soon as we undertake to manage ourselves, the old adversary gets control, and then we sin. . . . We are not free from the presence of sin, but we may be perfectly free from its power, and thus it is possible to live a life acceptable and well-pleasing unto God. . . . Love to all in the bonds of the Gospel.

D. BICKELL.

Several letters have passed between us since the above, and we were privileged to meet a few times. His aim and object always seemed to be the glory and honor of God. Mr. Bickell was a faithful pastor, and much beloved by his people. He is spoken of by those who knew his life and faithful ministry as being a second McCheyne. He died at home after about three weeks' illness. His death-bed was one of victory, amidst much suffering. He was buried in Dundas, February 3rd, 1891, aged 35 years. 2 months 2 days.

ASSOCIATION HYMNAL.

1

Love divine, all love excelling,
Joy of heav'n to earth come down,
Fix in us Thy humble dwelling,
All Thy faithful mercies crown.
Jesus, Thou art all compassion,
Pure, unbounded love Thou art ;
Visit us with Thy salvation
Enter every trembling heart.

Breathe, O breathe Thy loving Spirit
Into ev'ry troubled breast ;
Let us all in Thee inherit,
Let us find that rest.
Thee we would be always blessing,
Serve Thee as Thy hosts above,
Pray and praise Thee without ceasing,
Glory in Thy perfect love.

Finish, then, Thy new creation,
Pure and spotless let it be !
Let us see Thy great salvation
Perfectly restored in Thee :
Changed from glory into glory,
Till in heaven we take our place,
Till we cast our crowns before Thee,
Lost in wonder, love and praise.

2

[Canadian Hymnal, 210.

Guide me, O Thou great Jehovah,
Pilgrim through this barren land ;
I am weak, but Thou art mighty ;
Hold me with Thy powerful hand :
||: Bread of heaven ! :||
Feed me till I want no more.

Open now the crystal fountain,
Whence the healing waters flow ;
Let the fiery, cloudy pillar
Lead me all my journey through :
||: Strong Deliverer ! :||
Be thou still my strength and shield.

When I tread the verge of Jordan,
Bid my anxious fears subside ;
Bear me through the swelling current ;
Land me safe on Canaan's side :
||: Songs of praises :||
I will ever give to thee.

3

[Songs of Joy & Gladness, 155.

Like a river glorious
Is God's perfect peace,
Over all victorious
In its bright increase.
Perfect, yet it sloweth
Fuller every day ;
Perfect, yet it groweth
Deeper all the way.

CHORUS.

Stayed upon Jehovah,
Hearts are truly blest,
Finding, as He promis'd,
Perfect peace and rest.

Hidden in the hollow
Of His blessed hand,
Never foe can follow,
Never traitor stand.
Not a surge of worry,
Not a shade of care,
Not a blast of hurry
Touch the spirit there.—*Cho.*

Ev'ry joy or trial
Falleth from above,
Traced upon our dial
By the Son of Love.
We may trust Him solely,
All for us to do ;
They who trust Him wholly,
Find Him wholly true.—*Cho.*

4

[J. & G., 10.

Oh, blessed fellowship divine !
Oh, joy supremely sweet !
Companionship with Jesus here
Makes life with bliss replete :
In union with the purest one,
I find my heav'n on earth begun.

REFRAIN.

Oh, wondrous bliss ! oh, joy sublime !
I've Jesus with me all the time !
Oh, wondrous bliss ! oh, joy sublime,
I've Jesus with me all the time !

I know His shelt'ring wings of love
Are always o'er me spread ;
And though the storms may fiercely rage,
All calm and free from dread,
My peaceful spirit ever sings,
" I'll trust the covert of thy wings."—*Ref.*

5

[C. H., 34.]

Lead, kindly Light, amid th'encircling gloom,
 Lead Thou me on.
 The night is dark, and I am far from home ;
 Lead Thou me on.
 Keep Thou my feet ; I do not ask to see
 The distant scene ; one step enough for me.

I was not ever thus, nor prayed that Thou
 Shouldst lead me on ;
 I loved to choose and see my path ; but now
 Lead Thou me on.
 I loved the garish day, and, spite of fears,
 Pride ruled my will : remember not past
 years.

Meanwhile, along the narrow rugged path
 Thyself hast trod,
 Lead, Saviour, lead me home in child-like
 faith,
 Home to my God,
 To rest forever after earthly strife,
 In the calm light of everlasting life.

6

[Sacred Songs & Solos, 294.]

I've found a Friend ; oh, such a Friend !
 He loved me ere I knew Him ;
 He drew me with the cords of love,
 And thus He bound me to Him.
 And round my heart still closely twine
 Those ties which nought can sever,
 For I am His and He is mine,
 For ever and for ever !

I've found a Friend ; oh, such a Friend !
 He bled, He died to save me ;
 And not alone the gift of life,
 But His own self He gave me.
 Nought that I have my own I call,
 I hold it for the Giver ;
 My heart, my strength, my life, my all,
 Are His, and His for ever !

I've found a Friend ; oh, such a Friend !
 So kind, and true, and tender,
 So wise a Counsellor and Guide,
 So mighty a Defender !
 From Him, who loves me now so well,
 What power my soul can sever ?
 Shall life ? or death ? or earth ? or hell ?
 No ! I am His for ever !

7

Oh, come and dwell in me,
 Spirit Divine,
 Self-will depart from me,
 Make me all Thine ;
 Let there no distance be
 Between Thyself and me,
 My heart be full of Thee,
 Lord ! Thou art mine !

Through all my happy way
 Be Thou my Guide,
 I shall through every day
 In Thee confide ;
 Then, Lord, what'er befall,
 On Thee my heart shall call,
 Thou shalt control it all,
 What'er betide.

Spirit of Christ and God
 Given to me,
 Thou art my Truth and Law
 Making me free ;
 Guide, Comforter and Might,
 Shining with heavenly light,
 Vanishes all my night,
 Since I have Thee.

O God the Holy Ghost,
 Comforter true,
 Unto the uttermost
 All hearts renew ;
 Bring unbelief to nought,
 Rule Thou Thy people's thought,
 May all by Thee be taught,
 This world subdue.

8

Through the love of God our Saviour,
 All will be well ;
 Free and changeless is His favor,
 All, all is well.
 Precious is the blood that healed us ;
 Perfect is the grace that sealed us ;
 Strong the hand stretched out to shield us ;
 All must be well.

Though we pass through tribulation,
 All will be well ;
 Ours is such a full salvation,
 All, all is well.
 Happy, still in God confiding ;
 Fruitful, if in Christ abiding ;
 Holy, through the Spirit's guiding ;
 All must be well.

We expect a bright to-morrow ;
 All will be well ;
 Faith can sing through days of sorrow,
 All, all is well.
 On our Father's love relying,
 Jesus every need supplying,
 Or in living or in dying,
 All must be well.

9

[C. H., 50.]

Once I thought I walked with Jesus,
 Yet such changeful feelings had ;
 Sometimes trusting, sometimes doubting,
 Sometimes joyful, sometimes sad.

CHORUS.

Oh, the peace the Saviour gives—
Peace I never knew before ;
And my way has brighter grown,
Since I've learned to trust him more.

But He called me closer to Him,
Bade my doubting, fearing, cease ;
And when I had fully yielded,
Filled my soul with perfect peace.—*Cho.*

Now, I'm trusting ev'ry moment,
Nothing less can be enough ;
And the Saviour bears me gently
O'er those places once so rough.—*Cho.*

10

[J. & G., 224.

In the secret of His presence,
I am kept from strife of tongues ;
His pavilion is around me,
And within are ceaseless songs !
Stormy winds His word fulfilling,
Beat without, but cannot harm,
For the Master's voice is stilling
Storm and tempest to a calm.

CHORUS.

In the secret of His Presence,
Jesus keeps, I know not how ;
In the shadow of the highest,
I am resting, hiding now.

In the secret of His presence,
All the darkness disappears ;
For a sun, that knows no setting,
Throws a rainbow on my tears.
So the day grows ever lighter,
Broad'ning to the perfect noon ;
So the day grows ever brighter,
Heav'n is coming near and soon.—*Cho.*

In the secret of His presence,
Is a sweet unbroken rest :
Pleasures, joys, in glorious fulness,
Making earth like Eden blest ;
So my peace grows deep and deeper,
Widening as it nears the sea,
For my Saviour is my Keeper,
Keeping mine, and keeping me.—*Cho.*

11

[Songs of Calvary, 28.

Sing, my soul ! sing hallelujah ! raise in song
to God above
Glad hosannas, and adore Him for His
wondrous grace and love.
Sing and praise Him ! hallelujah ! how the
light breaks from His Word
That makes living so delightful in the ser-
vice of the Lord !

CHORUS.

For the way is so delightful !
Yes, the way is so delightful !
Sing, my soul ! 'tis so delightful !
In the service of the Lord.

I was once a bitter alien, in the darksome
ways of sin,
And I did not know or love Him, who had
died my soul to win,
But the Spirit wooed and won me into
beautiful accord ;
Now 'tis always so delightful in the service
of the Lord !—*Cho.*

I am happy each glad morning, all my being
sings His praise ;
And I spend each day rejoicing in the favor
of His ways.
Now 'tis pleasure to obey Him, and the joy
His gifts afford
Makes each duty so delightful in the service
of the Lord !—*Cho.*

12

[S. of C., 27.

God has given me a song, a song of trust,
And I sing it all day long, for sing I must,
Every hour it sweeter grows,
Keeps my soul in blest repose,
Just how restful no one knows
But those who trust, but those who trust.

CHORUS.

I sing a song, a song of trust,
For sing I must,
And soon I'll stand
At Thy right hand,
My Saviour dear, my ransom price,
And sing the song of Paradise.

Oh, I sing it on the mountain, in the light,
Where the radiance of God's sunshine makes
all bright ;
All my path seems bright and clear,
Heav'nly land seems very near,
And I almost do appear
To walk by sight, to walk by sight.—*Cho.*

For I've crossed the river Jordan, and I
stand,
In the blessed land of promise, Beulah Land.
Trusting is like breathing here,
Just so easy—doubt and fear
Vanish in the atmosphere,
And life is grand, and life is grand.—*Cho.*

13

Blest be the tie that binds
Our hearts in Christian love ;
The fellowship of kindred minds
Is like to that above.

Before our Father's throne
We pour our ardent prayers ;
Our fears, our hopes, our aims are one,
Our comforts and our cares

When we asunder part,
It gives us inward pain ;
But we shall still be joined in heart,
And hope to meet again.

14 [J. & G., 228.

Sing, oh, sing the love of Jesus,
Boundless, deep, unmeasured love ;
Let the soul-inspiring chorus
Ring through all the courts above.

CHORUS.

Sing, oh, sing the love of Jesus,
Heav'n and earth repeat the strain ;
Sing, oh, sing till ev'ry nation
Echoes on the sweet refrain.

Pow'r and might and bliss eternal
Now and evermore shall be
Unto Him who loved and saved us
With a love so full and free.—*Cho.*

15 [J. & G., 165.

In God I have found a retreat,
Where I can securely abide ;
No refuge nor rest so complete,
And here I intend to reside.

CHORUS.

Oh, what comfort it brings,
As my soul sweetly sings :
I am safe from all danger
While under His wings.

I dread not the terror by night,
No arrow can harm me by day ;
His shadow has covered me quite,
My fears He has driven away.—*Cho.*

16 [J. & G., 105.

There are songs of joy that I loved to sing,
When my heart was blithe as a bird in spring ;
But the song I have learned is so full of cheer,
That the dawn shines out in the darkness
drear.

REFRAIN.

Oh, the new, new song ! Oh, the new, new
song !

I can sing it now with the ransomed throng :
Power and dominion to Him that shall reign ;
Glory and praise to the Lamb that was slain.

Can my lips be mute, or my heart be sad,
When the gracious Master hath made me
glad ?

When He points, where the many mansions be,
And sweetly says, "There is one for thee ?"
—*Ref.*

I shall catch the gleam of its jasper wall
When I come to the gloom of the even fall,
For I know that the shadows, dreary and dim,
Have a path of light that will lead to Him.
—*Ref.*

17

Captain of Israel's host, and guide
Of all who seek the land above,
Beneath Thy shadow we abide,
The cloud of Thy protecting love :
Our strength, Thy grace ; our rule, Thy word,
Our end, the glory of the Lord.

By Thine unerring Spirit led,
We shall not in the desert stray ;
We shall not full direction need,
Nor miss our providential way ;
As far from danger as from fear,
While love, almighty love, is near.

18 [J. & G., 243.

We walk by faith, and Oh, how sweet
The flow'rs that grow beneath our feet,
And fragrance breathe along the way
That leads the soul to endless day.

CHORUS.

We walk by faith, but not alone,
Our Shepherd's tender voice we hear,
And feel His hand within our own,
And know that He is always near.

We walk by faith, divinely blest,
On Him we lean, in Him we rest ;
The more we trust our Shepherd's care,
The more His love 'tis ours to share.—*Cho.*

19 [J. & G., 73.

All my life long I had panted
For a draught from some cool spring,
That I hop'd would quench the burning
Of the thirst I felt within.

CHORUS.

Hallelujah ! I have found Him—
Whom my soul so long has craved !
Jesus satisfies my longings ;
Through His blood I now am sav'd.

Poor I was, and sought for riches,
Something that would satisfy,
But the dust I gathered round me
Only mocked my soul's sad cry.—*Cho.*

Well of water, ever springing,
Bread of life, so rich and free,
Untold wealth that never faileth,
My Redeemer is to me.—*Cho.*

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