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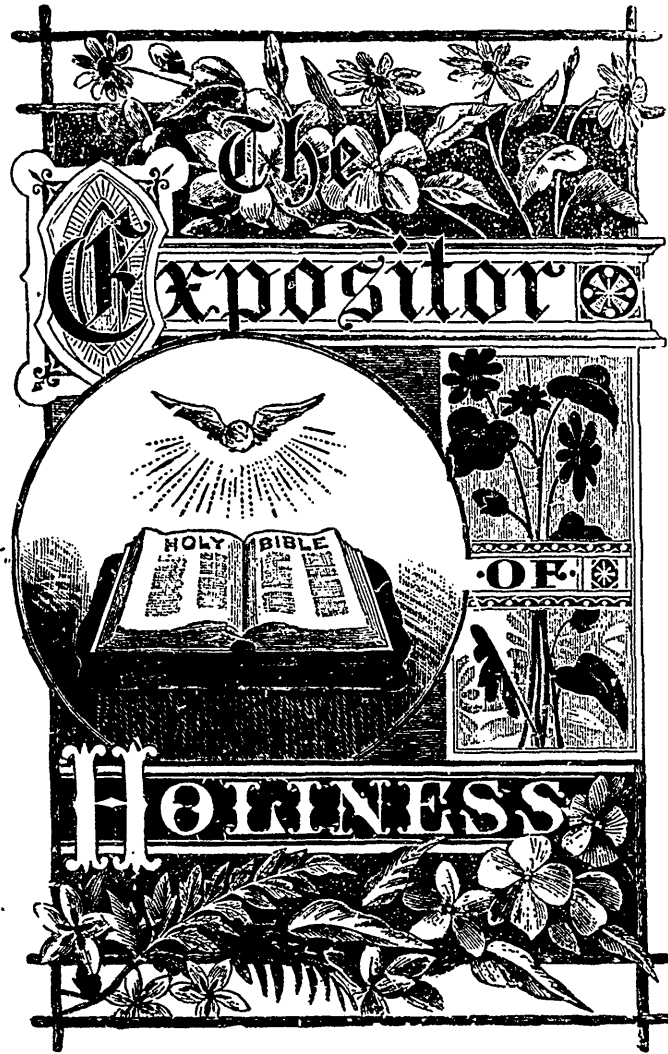
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ONE DOLLAR A YEAR. POSTAGE PAID BY PUBLISHER.

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JANUARY, 1891.

No. 7.



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CALENDAR OF HOLINESS MEETINGS.

- Every Tuesday, at 3 p.m., at 207 Bleeker St. A hearty invitation is extended to all to attend this meeting. Friends are free to come late or leave early when they are not able to remain during the whole service, which usually continues for two hours. Strangers in the city will easily find the place by taking any Sherbourne Street car as far as Howard St., and a very little inquiry at that point will suffice to find the place, as it is quite near.
- Every Saturday evening, at 8 p.m., at the residence of Bro. Graham, 50 Hayden St., first street south of Bloor St.
- Every Monday, at 8 p.m., at the residence of Mr. Bennett, 128 Bond Street.
Brockton Methodist Church, Friday evening.
- Every Thursday, at 8 p.m., at the residence of Bro. Holyoake, 263 Church Street.
- Every Saturday, at 7.30 p.m., at Dundas Street Church.
- Every Sunday, at 4 p.m., at Berkeley Street Church.
- Every Monday, at 8 p.m., at Queen St. Church.
- At Summerville, at the residence of Bro. Harris, every Wednesday, at 8 p.m.
- Otterville, at the residence of H. Titus, every Monday, at 8 p.m.
- Wilsonville, every alternate Monday evening, at 8 o'clock.
- At Hagersville, at the residence of Erastus Hagar, every Saturday, at 8 p.m.
- At Galt, at the residence of J. K. Cranston, 24 Oak Street, Sunday, 3 p.m.
- In London, every Sabbath, at the residence of Bro. Couke, 243 Wellington Street, at 2.30 o'clock p.m.
- Hamilton, at the residence of Miss Fitzpatrick, 44 Gore Street, every Friday, at 8 o'clock p.m.

THE SO-CALLED "GALT HERESY CASE."

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

THE

Expositor of Holiness

Vol. IX.

JANUARY, 1891.

No. 7.

HE CARETH.

What can it mean? Is it aught to Him
That the nights are long and the days are
dim?

Can He be touched by the grief I bear,
Which saddens the heart and whitens the
hair?

About His throne are eternal calms,
And the strong, glad music of happy psalms,
And bliss, unruffled by any strife—
How can He care for my little life?

And yet I want Him to care for me
While I live in this world where sorrows be:
When the lights die down from the path I
take,

When strength is feeble and friends forsake,
When love and music that once did bless
Have left me to silence and loneliness,
And my life-song changes to sobbing prayers,
Then my heart cries out for a God who cares.

When shadows hang over the whole day
long,
And my spirit is bowed with shame and
wrong,

When I am not good, and a deeper shade
Of conscious sin makes my heart afraid,
And this busy world has too much to do
To stay in its course to help me through,
And I long for a Saviour—can it be
That the God of the universe cares for me?

O wonderful story of deathless love!
Each child is dear to that heart above,
He fights for me when I cannot fight,
He comforts me in the gloom of night,
He lifts the burden, for He is strong,
He stills the sigh and awakes the song;
The sorrow that bows me down He bears,
And loves and pardons because He cares!

Let all who are sad take heart again,
We are not alone in our hours of pain;

Our Father stoops from His throne above,
To soothe and quiet us with His love;
He leaves us not when the storm is high,
And we have safety, for He is nigh;
Can it be trouble, which He doth share?
Oh! rest in peace, for the Lord will care.

—Sel.

THE TWELFTH ANNUAL CON- VENTION.

The regular annual convention of the
Canada Holiness Association will be held
in Galt, on Tuesday, the 17th of Febru-
ary next, and the three following days.

We hope to see a large number in
attendance at this important gathering.
Ample accommodations are being pro-
vided for delegates from a distance. To
facilitate matters, the friends who expect
to attend will please communicate with
J. K. Cranston, book store, Galt, as soon
as they find the way opening for their
attendance.

There will be no special reduction in
railway fares, so the friends will be con-
fined to the ordinary rates.

We not only cordially invite those
who walk in the Spirit in Pentecostal
fulness to attend, and those who are
seekers of this grace, but also any who
are desirous of obtaining a satisfactory
knowledge of what this movement really
is. What better way of obtaining this
knowledge than that of attending the
annual convention throughout? We
say *throughout*, for we maintain that it
is simply absurd to expect to gain a fair
and impartial knowledge of the work
and teaching of the Association by
attending two or three services in part
or whole; and we further assert that he

who formulates an opinion on such a narrow basis, or on second-hand reports, is a most unreliable witness concerning us or our work.

We expect to print extra copies of this number of the EXPOSITOR to enable us to send a copy to most of the members of the Guelph Conference, within whose bounds this year's convention is to be held, and, hence, they will understand that these last remarks are specially for them, for reasons which they will fully understand.

We thus are enabled to afford an object-lesson of the fact that the work of the Association is not done in a corner, but challenges the unprejudiced examination of all real lovers of the truth. It courts inspection, not only from its desire to help all with unsatisfied spiritual longings into their undoubted heritage in the Gospel, but also to secure the helpful criticism of all honest observers, that we may profit thereby.

That this honest effort on our part to secure the unprejudiced examination of others has been again and again abused, and distorted, and even untruthful reports promulgated by those who have been present at a few meetings, does, in no wise, make this invitation less sincere or hearty. A movement which has agitated one church to its very centre in a succession of trials and made its pulpits grapple with the subject of the Spirit's work as never before, which has originated several distinctive books on the work and offices of the Holy Ghost, and which is, at least, *cotemporary* with an attention to the subject of holiness of heart and life in all the churches which contrasts favorably with any former decade, demands more than a passing notice, indeed, requires a thorough and exhaustive examination on the part of all before they can safely pronounce upon it either in their private or official capacity.

The first service will commence at 10 o'clock a.m.

FAMILY worship is only a section of family religion. How many religious families, so called, in which not even this section exists?—*St. Louis Christian Advocate.*

THE MEANING OF THE UPROAR ABOUT THE APPARENT NE- GLECT OF THE BIBLE.

When there is a disease in the system it is about the time that the central spot of that disease is probed that greatest sensitiveness is exhibited. There is a disease abroad in the Churches, and that disease is the absence of the Holy Ghost in Pentecostal fulness. This conscious want of the presence of the Spirit has not only been realized, but efforts have been made to supply the lack. The most noticeable of these efforts has been to substitute the Bible for the Holy Ghost—the letter for the Spirit.

This attempt has been attended with high hopes of success, because of the intrinsic value of the Bible, and the exceedingly great advantage of being critically acquainted with its contents. Bible study, Bible knowledge, is in itself a good thing, it is really the next best good to acquaintanceship with the Spirit. And yet it is because of this very fact that as a substitute for the Holy Ghost it is of all fallacies the most subtle and dangerous. It is true that a miss is as good as a mile, but it is also true that if one seems to come very near the mark it will encourage more to try than if missing by a mile. That is, in this connection, if there were less of good in this ingenious substitute for the Spirit it would not be so easy to deceive the multitude by it.

The Bible is good, yea, a necessity to lead us to Christ that we may be thereafter taught of the Spirit, but, pushed beyond this utilitarian stage, it becomes a rival of the Holy Ghost, and as such, when embraced, is deadly by reason of its clasp of iron. The Scriptures, as Jesus declared, are valuable because they testify of Him, and should be implicitly obeyed as they point us to Christ. But when we come to Him it is His good pleasure to give us life, *i.e.*, the kingdom. Now this kingdom is righteousness, peace and joy *in the Holy Ghost*, not *in Scripture study and devotional exercise*. The latter, when substituted in part or whole for the other, tends to spiritual death, whilst the former is always connected with spiritual life.

The revival at present represented by the Canada Holiness Association is bringing back men and women to the Pentecostal experience of righteousness, peace and joy in the Holy Ghost, and, as individual examples of this resurrected experience are multiplied, they not only contrast with the comparatively lifeless experiences which are the outcome of the above modern substitute for the Spirit, but they also put the probing finger on the legalistic practice of Bible reading as the centre of the disease which is responsible for their lifeless state. What wonder, then, if sensitiveness is evinced? But we would not be skilful, spiritual physicians if we let the contortions of patients hinder us from our legitimate work. The probing must go on, and so also, we presume, the squirming, if patients would be rescued from the dead-and-alive spiritual state into which they have fallen.

A patient, when severely probed, is often tempted to believe that the doctor cares not for his welfare or is indifferent to his pain. So, also, will we be misjudged by those who fancy they love their Bibles better than we do because, forsooth, they have manufactured them into a whip of small cords with which to scourge themselves into the semblance of a righteous life, or, mayhap, have degraded them into a fetich or Bony Book by whose caprices they try to gyrate along the path of Christian rectitude. But, as with the true physician, we also can make allowances for the impulsive utterances caused by sudden pain or conceit, knowing in ourselves that we have their real welfare at heart, and that the experience we press upon them will end in that which they do not now possess, viz., a real, healthy valuation and love for the Bible.

As He which has called you is holy, so be ye holy in all manner of conversation, because it is written, Be ye holy for I am holy.—*Peter*.

SOME pulpits are parapets from which radical preachers fire hot shot, other pulpits are only bomb proofs in which cowards and conservatives hide.—*Sel*.

FAITH.

Faith has been largely lost in its definitions, or overwhelmed in the multitude of its surroundings. But stripped of all these things, it stands out the simple quantity which our Lord taught men it was, so simple that He declined to define it, appealing to the consciousness of men as sufficient to testify in their hearts to what it really is.

The faith that accepts the promise of the Father, and retains the heavenly gift, acts itself out in life, after the ordinary pattern of every day living.

The man, with money to his credit in the bank, acts out his faith in that institution by paying out his cheques on the bank for what he needs, with the simple, childlike faith that his cheques will be honored, and evinces no surprise if his creditor happens to notify him that his cheque had been cashed when presented for payment.

The person with a ten dollar bill in his pocket-book, when he has faith in its genuineness, shows it by paying it across the counter for needed supplies, and is in nowise startled or surprised when it is accepted, and the overplus, if any, returned in silver or gold.

He who has perfect faith in his couch commits himself to its embrace with absolute self-abandonment, and is not surprised when it returns his confidence by sustaining his weight with ease and in security.

So also with reckless self-abandonment he flings himself upon his chair for rest, into his buggy for journeying, or into his vessel for voyaging, if he has perfect faith in their staunchness. That is, he acts as if he believed in them. But if his faith is not perfect his acts correspond, reckless self-abandonment is no longer seen, but nervous anxiety takes its place, or absolute refusal to trust his person to them.

And so, through all life's history, faith or partial or perfect unbelief necessarily paints itself on every act.

What man in his senses would accept the faith of another as perfect in the goodness of a bank when he would hesitate to offer one of its notes in payment for goods? Who would not question

the sanity of a man who pleaded poverty, and at the same time claimed to have millions in cash or real estate?

So in the kingdom of Christ, he who proclaims his poverty concerning the concomitants of the Pentecostal gift admits their necessary absence, and awakens doubt in the mind of the hearer as to the genuineness of any claim made either previously or subsequently to their possession. Indeed, when any believer claims the Pentecostal gift and along with this possession uses the language of petition or aspiration which implies its lack, we are forced to believe that he is either acting a false part designedly, or else has unthinkingly drifted into habits of meaningless formality.

But he whose faith is simple and complete, that is, similar to the faith which sways him in the ordinary affairs of life, when he accepts the gift of the Holy Ghost, immediately acts out his faith in life. At once he recognizes himself as indwelt by the Holy Ghost, accepting without reserve the fact in its full significance. And moreover he at once begins to live and move in Him as a conscious presence.

Hence, whatever he does he does heartily as to the Lord. When he speaks he speaks as the oracle of God. Even his thoughts are brought into captivity to the obedience of Christ.

For him to sigh for Pentecostal power in his life-work, is to pour contempt on his ever present, indwelling guest and friend. To sigh for more love, or for more of the Spirit's influence is to treat the Holy Ghost with disrespect, and forfeit the confidential relations established between them.

And finally, to walk the path of life in any of its stages in doubtfulness is to let unbelief usurp the place of faith, with spiritual disaster in its train.

From all of which it follows, that to the honest disciple of Christ who has not obtained or retained the Pentecostal gift, nothing but unbelief interposes as an obstruction to the perfect realization of the crowning blessing of the New Covenant.

And further, it is evident that unbelief may give place, at any instant, to the simple faith of glad acceptance. And

as that faith proves itself perfect by works, *i.e.*, by acting as if the promises of Christ were true, so the Holy Ghost in the Pentecostal sense is retained, and he walks in the Spirit, is filled with the Spirit, is led of the Spirit, in short, is no longer carnal, but is a spiritual man in Christ Jesus, his body being the temple of the Holy Ghost continually.—*Divine Guidance*, Chap. xiv., p. 112.

SOME OBJECTIONS TO DIVINE GUIDANCE.

In this article we wish to discuss this subject in but one of its phases, using as our definition of divine guidance *those convictions arrived at when in prayer*. We wish it to be distinctly understood that this definition will only illustrate Divine Guidance to those who are *seeking* their Pentecost, it will scarcely cover the whole ground after that experience has become an established fact.

To those who are honestly seeking to know the mind of the Lord concerning themselves and their work in all things, we maintain, that they will not fail to know and do the will of heaven if they follow, in child-like obedience, the convictions which they arrive at when before the throne of grace in conscious communion with God.

Personally we look back over our whole Christian career of upwards of forty years, and can truthfully say that in every instance, where this course was adopted, the result was satisfactory; and, conversely, when we failed to carry out such convictions we always had reason to regret our course.

But it is of prime importance to consider the conditions under which the convictions of the hour of prayer are in harmony with our true interests, and therefore a safe guide. There must be absolute, bed-rock honesty of soul before God, an honesty which makes impossible the attempt at concealment of any matter from His searching glance through the fear of abiding His will concerning it, an honesty of heart which *desires* to know the will of God concerning every-

thing in order to do it. This, of course, includes our attitude to individuals, our attitude to all transactions of the past, and to every present duty as it may make its demand upon our attention.

All efforts at knowing the mind of God concerning ourselves where strict honesty and love of the truth do not exist are efforts *not* to know the mind of God, and necessarily lead to soul-delusions whose finality is destruction.

In this truth, we remark in the passing, we have the explanation of the attitude of uncompromising opposition, on the part of some, to this revival. For the preaching of the Spirit in its completed form tends to uncover all such soul deceptions, and carry the subject of them back to the time when through the lack of honesty and love for the truth they went astray. But these still living in darkness rather than light because their deeds are evil, it is of necessity that they oppose and persecute those who flash the light upon them. And this will be their attitude until they go back and rectify all the past.

But to all real lovers of the truth there is perfect safety in carrying out in life the decisions arrived at in the presence of the Hearer and Answerer of prayer.

Now the chief objection to leaving all matters to be thus decided on, is the following, viz., "It is presumed that in the majority of instances, if not always, the convictions given to us at such times will be at variance with our wishes, that is, will be the most disagreeable possible. This belief is founded on what are supposed to be such unanswerable arguments, that as a belief or creed it is scarcely ever questioned. So matter of course is this belief that very many pious people assume that if in all doubtful things they take that course which is the most repugnant to themselves, it will be sure to harmonize with the will of God.

Again, as a further proof of the universality of this belief, we remark that very many Christian teachers, when they are exhorting others to any self-denying course, assume that if the parties they are lecturing will pray about the matter they will *always* be sure to take the course

indicated by them. Indeed, so sure are they of this, that if they arrived at any other conviction through prayer, these teachers would unhesitatingly pronounce upon their prayers as faulty and themselves as deceived.

Now, when these things are so, what wonder is it that men and women hesitate to consult the oracles divine in honest, self-abandonment thereto. It is marvellous that the superstition engendered by these fantastic illustrators of Christ's teachings should so easily thrust their bogies between the soul and its loving Saviour, especially when before all eyes are, not only His loving, considerate promises, but the object-lesson of His loving regard for our highest good read out in the tragedy of the cross. The character of Christ has been sadly caricatured concerning all these things, for self-denying rules and ordinances by no means give a correct picture of the world's Redeemer in His attitude towards those who either are or desire to be His children.

The only way successfully to fight this objection is to turn resolutely away from human, *matter of course* teachers, and study the character of the Master Himself. In this study it is perilous to simply single out the few passages which seem to sanction these objectional things, and ignore the others. This examination should be all-sided and unprejudiced, uninfluenced by the teachings of the most pious of men. When this is done it will be found that no man is a safe substitute either as ultimate teacher or illustrator. It will be found on unprejudiced examination that every lover of truth will be attracted by Him, until it will be regarded as the highest privilege to bring before God any, all matters of perplexity, to abide by the decisions or convictions arrived at when in His conscious presence by prayer.

We maintain, therefore, that it is of vast importance that the Christ of the New Testament should be generally *restudied*, with, if anything, a shade of prejudice against the notions concerning Him which have been imbibed through the teaching of others. Go to headquarters for knowledge is good advice in spiritual as well as secular matters.

ONE FEATURE OF "THE REST OF FAITH."

They who walk in the Spirit sorrow over those who do not, but it is after a godly sort. This sorrow, on the part of Jesus, is not seen only in His running tears over Jerusalem sinners, but is also exemplified in restful acquiescence in the strange fact that this experience is hid from the wise and prudent and revealed to babes, as brought out in the words, "Even so, Father, for so it seemed good in Thy sight."

Hence we infer that whilst the soul of him who is spiritual is now and then wrung with anguish over the multitudes who reject or oppose, the normal state of his soul is calm acceptance of the situation as inevitable. And, therefore, it comes to pass that he can with comparative ease mingle amongst the unspiritual, whether in business, home or church life, and have rest of soul continually. Even when his very restfulness, coupled with his distinct, unmistakable witness to pentecostal truth, awakens open antagonism, he can sit or walk in restful contentment and let the waves of opposition break around him in the form of flings from the pulpit or prayer circle, or cold-shouldering evinced in a thousand ways.

It is true that he will be always ready to spring to his feet for action or utterance when the Master calls, but when reviled he reviles not again, that is, he is always ready to obey the calls of the Spirit, but to obey the calls of *self* alone, never.

That this kind of activity is not understood by others who do not walk in the Spirit, only awakens his concern for their welfare. It does not excite feverish anxiety on their behalf, for he well knows that he can only help them when led of the Spirit so to do; exertion under any other conditions would be worse than beating the air. Hence we affirm that this soul-rest in the presence of indifference or active antagonism is the outcome of always, by walking in the Spirit, doing the very best possible to help others, and is not the outcome of forced quietude or studied indifference.

The nearest illustrations we have in others, although the illustrations fall far

short of what they seem to illustrate, are some of the passages in the lives of great commanders such as Napoleon, Wellington, or Von Moltke, who, in supreme moments of what appeared to be confusion or reverses in time of battle, have been found calm and serene, not from pure stoicism, but from conscious knowledge of success, success which was visible to them alone.

This rest of soul enables one to mete out full justice to the experiences and labors of others, even when these very parties, both publicly and privately, fail to deal out like justice in return. Naturally we tend to disparage the whole life and experience of the one who shows us hostility, or acts unjustly towards us. Indeed, we stoutly maintain that it is beyond the power of any to deal with his brother man in even-handed justice unless led by the Spirit in all his conduct; for if his friend he will ever and anon favor him at the expense of another, and if his foe fail to give him full credit for what of good he possesses.

But when led of the Spirit he fulfils the righteousness of the law in his conduct towards all, both friends and foes, and so has rest of soul in their presence—a rest which is, as before intimated, the result of knowing that he does, and still will, under all circumstances, do to others as he would be done by. Can a healthy mind imagine real soul-rest under any other conditions?

GOOD CHEEK.

Dr. Dougan Clark sends us these few encouraging lines:

DEAR BROTHER PEPPER:

I want to thank thee for thy recent editorial on "Work;" and for thy still more recent one on "Be Scriptural," which hit me a little; for I have never had enough of joy in the Lord to make me as strong as I should have been. The Lord bless thee and Brother Thompson in getting up from week to week the leading holiness paper of the world. Thine fraternally,

D. CLARK.

No doubt we can all confess—the writer of that editorial on "Be Scriptural" among the rest—that it hits us a little—some of us

a great deal; for none of us have always had enough of joy in the Lord to make us as strong as we should have been.

The Doctor's concluding prayer is highly appreciated.—*Christian Standard*.

REMARKS.

It does seem hypocritical to make any *remarks* on such an innocent little passage of courtesies as is contained in the above clipping, and we are not sure that we can make the writer of it and some of our readers realize that these remarks can be conceived in a right, that is, a Christ-like spirit. However we have the consciousness that what we write is done with the kindest of motives, however it may be received.

We do not object to Bro. Clark giving his personal testimony to the effect that, *he has never had enough of joy in the Lord to make him as strong as he should have been*, nor yet to the editor testifying that his personal, Christian experience exactly tallied with the above; but we do decidedly object to this or any other editor undertaking to testify to our Christian experience, for as a question of personal right he has gone beyond the limits, and in this case has failed to be accurate. Unwittingly he has borne false witness concerning the facts of our experience.

But we do not pen these lines simply to call attention to this fact—a matter of trivial importance—we simply use the whole as an object-lesson to point out still more clearly the necessary difference between the experiences of those whose creed is, "*It is impossible to discriminate between the ordinary operations of the Spirit and our own thoughts*," and those to whom walking in the Spirit really means the witness of the Spirit that all we do is right and well-pleasing to God.

Since we accepted the Holy Spirit to walk in Him as our one and only ultimate law of life, there has not been one hour during which we have not had *enough* of joy in the Lord, or during which we have not been as strong as we *should* be. This experience, we maintain, is not an exceptionally high one when compared with others who accept the

Holy Ghost after the same manner, but is simply the *normal* experience of those who walk *continually* in the Spirit.

Our object, therefore, must be evident to all candid readers as, not that of invidious comparison, but as taking advantage of their personal testimony to point to additional privilege in the Gospel.

If we claim that the Spirit reveals to us what *eye hath not seen, nor ear heard, or what hath not entered into the heart* of spiritual blessing, where is the possibility along with this experience to not have enough of joy or strength? Cannot the most ordinary man in his natural state think of greater joy and strength than is here confessed to?

And so we again call attention to the fact that in rejecting "*divine guidance*," after the minute and absolute manner indicated in these pages, the realization of joy in the Holy Ghost as indicated by our experience is also rejected, as well as the strength we *should* have.

EXPOSITION.

"I have learned, in whatsoever state I am, therewith to be content."—PHIL. iv. 11.

There is one feature of the contentment here spoken of by the great apostle which should be brought out into greater prominence. Contentment with one's lot necessarily carries with it the thought of possible *permanency* therein. That is to say, in whatsoever sphere of labor or suffering we are at the time when consciously content with our lot, we are not only perfectly willing to so remain to the end of life, but do all things as if such permanency was a settled fact.

This thought is further elaborated by Paul in his letter to the Corinthians, where he exhorts every man to abide in the same calling wherein he was called. He even, in the same chapter, repeats the advice, as if to show how important the thought is in his estimation. "Brethren, let every man, wherein he is called, therein abide with God." (1 Cor. vii. 24.) Such contentment at once puts a cold blanket on all aspirations after future superior usefulness, and gives

the death-blow to the Christianity which is restless of present surroundings and pants for larger fields of labor. This kind of contentment is the outcome of the knowledge that present surroundings are the very best possible for glorifying God and blessing humanity, no matter whether on the bed of pain, in obscurity, or in public life. Hence there is no desire for change of surroundings in order to do something for the Master. Nor is change sought, except at the command of the Master.

Does one enter the Pentecostal life, being in humble life, he seeks not a change only at the request of God, but commences his life-work in that very sphere as if it were to be the only one in which he was to spend all his energies. Is he called in high life? He seeks not, through mistaken notions of humility, some lowlier plane of life, but at once acts as if here was to be his theatre of action for life, although ready to change at the least intimation from his liege Lord.

And so it may be truthfully said of him who begins the Pentecostal life, that no matter in what position it finds him, he is delivered from all restless ambitions concerning change, he becomes a new creature in all these respects, and henceforth illustrates real Christ-like contentment with his lot.

As he is absolutely certain that the Captain of his salvation is possessed of greater solicitude concerning his life-work, as tending to the utmost in the interest of the salvation of the world, and well knowing that He is possessed of all knowledge and wisdom, he has, therefore, the very best guarantee that he is just now and always will be in the exact place and surroundings for the very best service possible. His contentment is not only a gift of the Spirit, but is also an intelligent acceptance of his circumstance and surroundings as the best possible, and for accomplishing the loftiest aspirations after loving, loyal, successful labors in the Lord.

THE eternal God is thy refuge, and underneath thee are the Everlasting arms.—Deut. xxxiii. 27.

TONGUES OF FIRE.

On Thursday evening, August 21, Capt. R. Kelso Carter took the stand and delivered a stirring discourse on the theme suggested by Acts ii. 3: "The Baptism of the Holy Spirit." The Speaker said:—

"Some one asked Dr. John Hall, of New York, why it was that he heard so many Christians praying fervently for the baptism of the Holy Spirit, and so few who confessed to having received it. He answered: 'They received all of the Holy Spirit they wanted.' We have an immense amount of praying without receiving. If this is to be received, there must be more definite praying and more expecting and looking for it. The baptism spoken of in our text came upon all who were ready to receive it, and was manifested in them.

"1. It came under the semblance of fire. It burned up the dross of the old nature. It is a radical experience. Ask God, dear brethren, to burn you out. You are not asked to burn out your own evil desires and wicked propensities. Let God do it. He will make thorough work. He is a searcher. He knows how to reach all the dark corners where sin is concealed. He is more willing to do this than we are to give good gifts unto our children.

"2. They were all *filled*. The quantity received was limited to their capacity to hold it.

"Some of you say: 'If I could only receive it and enjoy its fullness as Bro. Smith or Sister Jones does!' Now, my friends, get down to common sense and remember this—you can have as much as you can hold. Be satisfied with your capacity. We have different grades of capacity as we differ in our individuality, but see to it that you are filled. A little child can be just as full as the man who weighs two hundred and fifty pounds.

"3. This gives an experience which compels disciples to witness for Him.

"A witness tells what he knows. He has a know-so experience. In John's last epistle he uses the expression 'we know' fifteen or sixteen times. Now, if we do not know this there is something wrong. You begin to speak with another tongue just so sure as you are filled. It takes away the old stammering tongue and sets the new one on fire. They who are saved to the uttermost cannot keep still."

"4. It was a baptism of power.

"He can use any person who is given up entirely to Him. If you have not received

this power, you are not ready to work for Him.

"Peter preached in the Holy Ghost on the day of Pentecost, and three thousand were converted. He had power because he had the Holy Ghost.

"5. It was a baptism that made them fearless to speak the truth. It gave them perfect freedom in the service of God. It made them speak with boldness truths which were exceedingly unpalatable. 'This Jesus whom ye slew.' 'This stone which you builders rejected is become the head of the corner.'

"This is what we need—this sanctified fearlessness. Not with foolish words, but as the Spirit gives us utterance. The carnal mind cannot do this. The Lord make us free! The Lord make us bold! You cannot do this unless you have been to your Pentecost. Come to this altar now and seek it. Get ready for an enduement of power."—*Ocean Grove Record*.

REMARKS.

"This is what we need," yes, apostles of holiness, of divine healing, of plainness in attire, of every imaginable doctrine or experience which comes short of Pentecost, are ready to confess their need of something. There is ever a felt want, and now and again, in spite of themselves, out of the abundance of the heart the mouth speaks of this conscious lack.

And yet had a disciple of Christ, even if it had been Peter himself in disguise, testified before this leader of the meeting that he had no lack, but possessed to the utmost possible all that was received at Pentecost, and that, therefore, it would be utterly out of place for him to go to the altar as a seeker of Holy Ghost power, he would at once have been pronounced on as a disturber of the meeting and a dangerous teacher of heresy.

What do we infer from this? Why, that both teacher and taught gathered around that altar with strong crying and tears, mayhap, seeking for what they did not believe they could obtain, for, at the very next altar service, they would be pronounced on as heterodox if not ready to join with others in like search.

We have seen a whole representative gathering of holiness people, comprising editors of holiness periodicals and holiness evangelists of every variety, admit that they could not have all the Holy Ghost power they should have, and then swarm around the altar to seek for the very thing they admitted to be impossible.

We are forced to draw attention again and again to this strange phenomenon in the religious world, to guard the readers of the EXPOSITOR, who have received their Pentecost, and others seeking for this definite experience, against the teaching which makes it all but impossible, if followed, to receive their hearts' desire; or, having received it, to retain it as a constant experience.

Again, it will be noticed that a fatal flaw is in this teaching, in that it attempts to set before the mind's eye a picture of what Pentecost is. For, like pictures of the Virgin Mary, or carved crucifixes, they only turn the services into a refined idolatry. They who are striving to cultivate a *sanctified fearlessness*, or to secure *power*, or a *baptism of fire*, are seeking something wide of the mark.

Jesus taught distinctly that what the disciples were to wait for was the Comforter, which is the Holy Ghost—the third person in the Trinity—and of Him there can be no similitude or accurate description known to man. All attempts, then, to separate Him—Pentecost—up into *firstlies*, *secondlies*, or *thirdlies*, is a breach of the first commandment.

True it is that Jesus said, that after the reception of the Holy Ghost, men should receive power and be witnesses; but He gave no analytical description of that power—who then should undertake the task? Pentecost is, therefore, an unknown, yes, an unknowable quantity, save to him who knows by personal experience. Hence, we maintain that to attempt to describe to seekers of the Pentecostal gift, this indescribable quantity is to do what one can to hinder their obtaining it.

What is implied in Pentecost, as before remarked, is a person. True, He is invisible, and can only appeal to faith.

But by faith, a real, tangible covenant can be made with Him, and thereafter any individual can be loyal to Him, the personal Holy Ghost, as really and truly as could the disciples be loyal to the man Christ Jesus.

In receiving a personal Pentecost, we found our faith on Jesus as the revelation of the essential facts of Pentecost, and abandon absolutely ourselves to those facts as true—as true as the fact of the resurrection—and recognize ourselves at once as indwelt of the Spirit, as led of the Spirit, and as empowered of the Spirit. All of which is as certain to be true as that Christ rose from the dead, and that we are perfectly honest in the transaction.

But, of course, want of faith in any direction vitiates the contract, and renders impossible a Pentecostal life. For how can we consciously walk in the Spirit if we doubt concerning His presence! How know that we are led of God if we are not sure that Christ has made good all His utterances concerning the reign of the Spirit in His spiritual kingdom! Hence, is evident the fact, so strongly insisted on in the Bible, that a Pentecostal life is a life of faith, and faith comes, not of altar services, however tearful and unctuous, but is a deliberate act of choice.

ONE OF BISHOP VINCENT'S RULES

Use the Bible in the *prayer-meeting* and in the *class-meeting*. Look less at self and more at Christ as He is revealed in His Word. Forget self and remember Him. Forget the past and look at the glorious promises and possibilities which shine out of the Scriptures. Thus, as the people of God muse on the truth, the fire will burn. The open Bible is to-day one of the great needs of the social meetings of the Church.—*Vincent*.

Is this even apostolic advice? How would it have sounded if given to the early Christian, ten or twenty years after Pentecost? They had no New Testament, and the Bible was difficult of access. Even when, years after, Paul wrote an epistle to a church he only

charged them to read it *once* to that church.

Is it presumed that this advice, if followed, would make prayer-meetings an improvement on those of Paul's time? Well, we see no reason why all kinds of religious services should not be an improvement on all their predecessors, but the general opinion is that they are not, and that the height of our ambition would be reached if they were brought up to apostolic times.

Now, if this is the general character of thought concerning the meetings of these early times, why not strive to copy closely the originals? There are some fair hints concerning their nature and the manner of conducting them given in Paul's letters to the Corinthian Church. Why not bring out these data, and make the most of them? It will be seen, however, that Bible study was not a part of them. But it will be seen that there is a basal thought running all through Paul's prayer-meeting talks which, when clearly apprehended and kept in mind, can alone explain the whole, and that is the all-controlling presence of the Spirit as the recognized leader, around whom all revolve.

Let any one read the eleventh and three following chapters of his first letter to the Corinthian Church, and see if this contention is not correct. His whole argument is based on the recognition of the fact that it was the consciously present Holy Spirit who was to conduct the meeting by furnishing timely revelations to individual members, whether as a *psalm*, a *doctrine*, a *tongue*, a *revelation*, or an *interpretation*.

Paul, it will be noticed, does not call this *fanaticism*, as is the modern custom, but undertakes to preserve this as the essential part of the whole, by regulating matters so as to prevent its destruction.

Fancy him trying to preserve this potential element of Pentecostal Christianity by substituting methodical Bible study after the pattern of the above excerpt! Certainly, whatever good might have resulted from this study, and that a species of good might have been thus secured goes without saying, still it

would have been at the expense of the spiritual element which really constituted the prayer-meeting. The shadow might have been retained, but the substance would have fled.

But alas, this real, substantial, spiritual element which Paul undertook to conserve has been ruled out of the majority of modern religious services, and this is but one of a multitude of efforts to galvanize a corpse into spasmodic life.

Why not boldly face the situation, and continue the efforts of Paul to conserve the real dynamics of Christianity, which are the recognized presence of the Spirit, consciously imparting to each severally as He will? But to be efficient in this work one must have tarried himself till Pentecost has become a realized experience, till he knows for himself that the Holy Spirit does guide into all truth, and teach all things, and clothe with His own power; then, and not till then, will the fright engendered by the vagaries of *professionals* be gotten rid of, and men be thoroughly furnished unto every good work.

It is true that there are formidable difficulties connected with Pentecost. Mer it is evident, did tend to bring divine guidance into contempt by mixing the spurious with the genuine even in the Pentecostal Church. Every one who really did receive the Spirit in those times did not continue to walk in Him, even when they maintained that they did. But Paul did not, because of this, pour contempt on the conscious guidance of the Spirit, he only set himself to work to eliminate the precious from the vile. He did not, like modern Christians, reject the whole because of the presence of more or less that was not really of the Spirit. And we maintain that Paul is worthy of imitation in this matter, and proclaim it as our determination to follow him as he followed Christ in this thing. For let but this central power, this recognized practical presence of the Holy Spirit be preserved, and deadness is never a characteristic of a prayer-meeting, whatever else may be. But let the prayer-meeting be constructed on this platform of the bishop, and, in spite of all efforts to the contrary, it will die a

lingering death, even if years are required to see its funeral.

A BIT OF HISTORY.

The following action, presented by Rev. George Hughes, was taken by the National Publishing Association early in its career, and is recorded on its minutes:—

"Whereas, at the first camp-meeting held at Vineland, under the auspices of the National Association, the brethren banded together, knelt before the Lord, with clasped hands, and solemnly pledged each other that they would not, under any circumstances, reply to the assaults made upon us in the church periodicals or secular papers; and that sacred vow thus made has, we believe, saved us thus far from unhappy controversy, and many evils arising therefrom, and enabled us to commend the cause of holiness to thousands of our Israel, the divine blessing signally resting upon our humble endeavors put forth in the name of the blessed Jesus;

"Therefore, resolved,

"1st. That it is our judgment, in view of that vow thus solemnly made, that both the *Advocate of Holiness* and the *Christian Standard* should be kept entirely free from controversial aspects; and that, neither editorially nor otherwise, should replies to those who are disposed to controvert our positions be admitted into either of these periodicals.

"2nd. That, while we thus record our judgment, the editors of these periodicals may and ought to treat Wesleyan doctrine definitely, and endeavor to disabuse the minds of our people by correcting erroneous teachings, but to do it without naming those whose errors it is sought to correct, and so avoid personal issues or conflicts."—*Christian Standard*.

REMARKS.

Certainly, if *secondly* is faithfully kept, no one can have any just complaints against *firstly*. But it is a notorious fact that some who registered that vow have driven a coach and four through the last rule whilst rigidly observing the first. Now, if the second be broken, then it is intensifying rather than lessening the evil if still adhering to the first rule.

Ever and anon we read a personal

attack in *one* of these exchanges, and promptly send a reply to correct the falsification or distortion of facts, but are always denied the simplest justice from those who so solemnly pledged themselves as above described.

But are the rules themselves good ones? Well, certainly, it will be necessary to keep them in their entirety to secure their intended benefit. Then, when compared with other rules of the of the same nature, they have much to recommend them. Compare them, however, with Christ's precepts, and they are essentially faulty. Christ gave some far-reaching and apparently cast iron rules of conduct, but along with them He gave their complement, viz., the presence of the Holy Ghost as supreme guide and interpreter of them.

And, manifestly, without this promised supreme teacher they would be impracticable. Now the absence or apparent ignoring of this provision in these rules makes them out of harmony with the teachings of Christ. It is simply one of the many attempts to exalt the letter, which killeth, above the Spirit, which giveth life. In the absence of the law of the Spirit as the only recognized, *ultimate* law of life, the letter is good and not to be despised. But this does not alter the fact that the way of the Spirit is better—"And yet show I unto you a more excellen? way."

DR. WORKMAN'S ARTICLE ON MESSIANIC PROPHECY.

We by no means enter the field to give a general criticism upon this lecture, a lecture which has already created no small stir in the theological world of our Dominion. We simply allude to one part of it as germane to our work, since it affords us an object-lesson for teaching the truths which emanate from Pentecost.

The extract we have clipped reads as follows:—

"Other prophecies, again, are *ideal* in their character. Hence their very nature excludes the possibility of a literal fulfilment. Jeremiah xxxi. 31-34, furnishes

a case in point: 'Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.'

"In this passage the prophet gives an ideal representation of Messianic times. Although the grand conception of the prophet has a special application to the Christian dispensation, the lofty spiritual experience which he portrays has never yet been realized, and until the millennium day appears, it is quite safe to say this prophecy will not be literally fulfilled. Indeed, the ideal character of the description is such that a literal fulfilment of it is not to be expected."

We readily admit that, like as with the writer of the article, so with us, there was a millennial mistiness about this and kindred prophecies until we entered by personal experience into the mysteries of Pentecost. Then all the mists were dissipated before glad realization. Now there is no ideality about these prophetic utterances, for in place of towering above personal experience they fall immeasurably short of it, and this is also the testimony of many others who, with us, are stewards of these mysteries. We do not have to say to one another, *know the Lord*, for we all *know the Lord from the least to the greatest*. Moreover He has literally *put His law in our inward parts, and written it in our hearts*. Hence there is no place for ideals, seeing the fulfilment of this prophecy, in our experience, measures

far beyond the highest ideals we were wont to create.

Not long after Pentecost one wrote from experience, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit." And this is the *normal* experience of every one with whom God hath made this *new covenant*.

We write these things with the full understanding that such experience and comments will not pass current in the theological region whence issue all such oracular utterances concerning the impossibility of realizing the glowing experiences portrayed by prophet and apostle, but, as in all our writings, so now our chief object is the perfecting of *believers*.

How the tide of our thankfulness rises higher and higher as we are forced to witness the ineffectual efforts to unravel the mysteries of prophetic utterance, when men will not submit to be taught of the Spirit, for, "the things of God knoweth no man, but the Spirit of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth *all* things, yet He himself is judged of no man. For who hath known the mind of the Lord that he may instruct Him? But we have the mind of Christ."

Now we ask, is it not the rule to treat this passage as if it were not the normal experience of believers, or, if so admitted, to explain it away until little or no substance is left in it? But we, who walk in the Spirit as the one and only law of life, are familiar with it as a literal description of our personal, Christian experience, as lived by the year.

Moreover they, who do not know it as their personal experience, in place of belittling our testimony when they declare it to be *millennial*, simply and only thereby accept the description of

themselves as correct. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them."

Reader, what are your own personal experiences concerning these things? We say not your opinions or belief, for they count but little here; nay, if you have got to where you can discern these things, you will admit that it was not till you could truthfully say concerning your former creeds:

"Of my boasted wisdom spoiled,
Docile, helpless as a child;
Only seeing in Thy sight,
Only mighty in Thy might."

LET THE PURIFYING STORM COME.

The most saddening and discouraging sign of the hour is that the Church is losing its hold upon the lowest strata of society. Superstition is dying out, but no intelligent faith is taking its place. The machinery of our modern church is expensive. It takes money, and much of it, to run one of our churches. The church, as it is now organized, must follow the march of wealth away from the lower sections of our cities—away from the people who need it most, since hopeless wretchedness is the measure of need.

In one crowded section of New York there are forty thousand inhabitants and only one church, and that a feeble one! In the same district are hundreds of prosperous saloons, each one of which has paid the Government in advance for the privilege of debauching and destroying the people.

"But," do you say, "these people will not come into a church if we build them one?"

A man suffering from the cold is likely to come to a fire, if there is one within reach. A church that gets down where the people are, that meets their needs, will be welcomed by them. Then, what do these words in the Bible mean, "Compel them to come in?" The poor heard Christ gladly. He who will preach to-day as Christ preached, and live as He lived, will gain a mighty sway over the masses. Human nature changes little with the ages.

Brothers in the ministry, these are scarcely the times for long essays and discussions at your ministerial meetings on "The Nature of the Trinity," or "The Relation of the Holy Spirit to the Development of Nations." We must somehow get hold of the masses. We want a red-hot revival in every church

—a revival which will strike as much terror to the dead pulpits of the church as to the dens of iniquity.

We have often had a surface revival, work which consisted mostly in loose theological truth, standing up for prayers, and retiring to a private room, and simply confessing Christ died for you. What we long to see is a revival with the earthquake power in it, in which no one ever rises for prayers, but where they fall and pray for themselves, and weep and mourn for their sins; a revival which will make preachers forget their manuscripts, and burst out and weep in the pulpit; a cyclone of mysterious Omnipresence which, when it strikes a church or a community, will make people awfully afraid or awfully happy.

We believe there is nothing so alarming as the utter absence of alarm in the churches. Nothing is so dreadfully terrific to our mind as that sinners have no terror. Oh, for a few men so dead to all things but God, and so filled with Him as to make them more than a match for the rest of mankind!

This is the revival we need—an amazing holiness revival. It may throw the steeples of our abominable church pride into the dust; it may thrust our fairs and festivals into the gutter, and shock the tastes of some of the wise and prudent; but a storm from the Holy Ghost is what is needed to purify the stagnant atmosphere in which the majority of our churches have so long been living.—*Zion's Watchman*.

REMARKS.

By all means let the storm come, but how if the first appearance of this storm acts on the churches as it did in the days of the apostles, turns them into an army of opponents against the very storm they have prayed for?

Will those, who in the churches have brought to pass the state of things of which the *Watchman* complains so bitterly, relinquish their craft readily and smilingly? Nay, verily, but, like Demetrius of old, they will put the world in a tumult of opposition first, and after the uproar has ceased, they will die hard, if at all. The reformation called for by this vigorous writer will have to take place in the teeth of the fiercest opposition from many in the churches, possibly including himself.

PRAYER.

The following story is told of the great German scholar, Bengel. One of his pupils wished to know how Bengel prayed. He thought if he could only hear him pray, it would be a lesson of life-long value, and so he secretly watched him during an evening. For hours the old saint turned over the leaves of his Bible in holy meditation and study. At last he folded his arms over the open book, and looking up, said: "Lord Jesus, Thou knowest me; we are on the same old terms." And so he fell asleep. Why should not prayer be with each of us sweet and restful communion with our great, invisible Friend?—*Sel.*

REMARKS.

All right to build thus the *sepulchres* of the prophets, but let it be known now that a living follower of Christ claims such intimacy with the Saviour, and his name is at once cast out as evil, and his teaching is pronounced on by organized Christianity as dangerous in the extreme. The moral from which is—keep saints at a distance and we will admire them; but bring them close to us, and we will stone them.

INCIDENTS BY THE WAY.

IN THE CITY.—Our personal work for the month has been confined to the city. One of the chief features of the city meetings recently has been attending to the phases of the work which specially contrast with the teachings of Rev. Mr. Dowie. This has been in a measure forced upon us by the presence, at our meetings, of some who were more or less in sympathy with those teachings, and, as a *manifested* consequence, out of harmony with us.

UNTIMELY CRITICS.—It is strange how persons, who imbibe some fresh doctrine, or who become a little more confirmed in their doctrine by the presence of an able expounder of it, seem to think that any meeting of the Association is a legitimate field for letting their new-found light shine out, and in trying to prove both leader and members to be in the dark. It is a very difficult task, indeed,

to get them to understand that it is a sin against the laws of common courtesy, to say nothing of Christ-likeness, to arise unmasked and ventilate views which they know are directly antagonistic to those held and propagated by the Association.

NOT PERMITTED ELSEWHERE.—There are no gatherings where meeting after meeting will permit a few who are known to be antagonistic to them to occupy the time in attempts to prove that they are right and all the rest wrong. The holding of profitable gatherings would be rendered impossible if such unseemly interruptions were accepted as an absolute necessity. That greater latitude has been allowed in our meetings than elsewhere does in no way condone the wrong of those who transgress.

THE RULE WORKS BOTH WAYS.—It is also true that members and friends of the Association are not justified in trampling upon the laws of courtesy in their zeal to propagate their experience. Certainly, one at times has the undoubted right to speak sentiments unwelcome to the majority, but there are times when no question will be raised concerning this undoubted right to the floor, however much the many might prefer not to have that right taken advantage of.

TEACHINGS DEFINED.—The teachings of the Association are now, and have been for some time, sharply defined, and hence there is, there can be, no proper excuse for any to wantonly waste the time of a meeting in antagonistic talk. Let all things be done decently and in order.

A BEAUTIFUL EXPERIENCE.—A lady, who, a couple of years ago, commenced to walk in the Spirit, ran well for a season, but after a time was hindered. Coming in contact with some who taught peculiar doctrines as built upon the Bible, she was shaken in her faith in the Spirit as the only guide, and got into a comparatively dark state of mind. However the brightness of her life as lived in the Spirit was with her as a precious memory, and she ceased not her efforts to regain

the lost joy in the Holy Ghost. Nearly a year she lived in this wilderness state, a state not of condemnation for sin, but simply dark by contrast with her former Pentecostal light. But recently, when pondering over the contrast brought out by Paul between the old and new dispensations, suddenly she was enabled to see wherein the contrast consisted; at once by rejecting the letter for the Spirit she found she had returned to her former experience, and also discovered the reason of her failure to walk in the Spirit. She found that she had, in part at least, substituted the Bible for the Holy Ghost and so had been all those months looking for the living amongst the dead. Her joy over her recovered treasure was profound, and she hastened to the nearest meeting to let others rejoice with her in her recovered joy in the Holy Ghost.

EQUIPPED FOR THE WAR.—With admiration we looked on, that very evening, to see this young stripling in the way wield the sword of the Spirit in a battle of no mean proportions. To us it is a source of continued wonderment in witnessing the restful confidence evinced by raw recruits when called of the Spirit to do work for the Master. They do not act like raw recruits, but as if trained in the use of the sword of the Spirit from their youth. In short, they illustrate the words of Jesus, "Ye shall receive power after that the Holy Ghost is come, and shall be witnesses." Jesus did not say, after a certain time or after such and such training, but "after that the Holy Ghost is come ye shall be witnesses." Such an one is no longer an infant of days, but as if an hundred years old. So minutely is prophecy fulfilled in the times of the fulness of the Spirit.

A NARROW ESCAPE.—Two individuals who had been walking in the Spirit for upwards of a year, whilst attending Mr. Dowie's meetings, began to look on his peculiar doctrines as a basis of faith for bodily health as somewhat preferable to the law of the Spirit. However, at the start they were led to utter the prayer in the Spirit that God would not let them go further in their examination of the

subject than was best for them. When on the verge of accepting the teaching of Mr. Dowie as a substitute, in part, for the guidance of the Spirit, they were present at one meeting where an unutterable disgust for the whole system was awakened in their minds. On their way home they had a very severe fight of faith, not without much darkness of mind and some suffering. But it all resulted in their apprehending, as never before, the direct issue between the two teachings, and the superiority of walking in the Spirit to walking in doctrines, and so they escaped back to their former experience more thoroughly established in the faith.

OTTERVILLE. — Bro. Cutler sends us word that the weekly meetings at Summerville and Otterville, and also the one near Hawtry, are enjoying the continued presence of the Master. Several have quite recently commenced to walk in the Spirit, and the work is extending.

There is some thought of turning the intended Convention for Otterville into an early summer camp-meeting. We have no doubt but that our friends will learn and do the will of the Lord concerning this matter. Certainly there will be more labor and expense in adopting the latter course. But if it is of God there need be no fears that any one will be unduly burdened in any respect, for God's way we have always found to be an highway—that is, easily found and safe to walk in.

We mention these facts, that our friends may be remembered in the prayer and faith of others, and thus helped, if need be, to the right decision.

A MOMENTOUS DECISION.—In view of the infinite consequences which attend such a decision, who would wish to decide the mighty question either singly or as part of a committee or association? But if God *indicate* as well as conduct the plan, then shall the results be blessed, indeed. Then labor and experience are but delightful concomitants of the whole design.

“RESOLVED that it is proper by any means to get men saved anywhere.”—*Bishop Wm. Taylor.*

LAYING ON OF HANDS.

As a divinely authorized religious ceremony, the first account we have of the matter is found in Numbers xxvii. 18-23, when God commanded Moses to lay his hands on Joshua, thereby to appoint him his own successor in the unique position that he had occupied as the one leader and guide of his people. God said in connection with the matter, “Thou shalt put of thine honor upon him.” And in Deut. xxxiv. 9, it is said, “And Joshua the son of Nun was full of the spirit of wisdom, for Moses had laid his hands upon him.” Moses had spent two seasons of forty days each in the most intimate communion with God on Mount Sinai, and also had frequent brief interviews, from the time of the Burning Bush throughout his whole career as law-giver and guide to the nation. He received into himself, therefore, large, we may say full, impartation of God's Spirit. At one time when he came down from divine communion on the mount, his face so shone, that the people were afraid to come nigh him. Contact with God produced a physical glorification and change, and surcharged him with divine power to such a degree that he was able to communicate that power to Joshua. No one had ever laid hands on Moses for that purpose, he received the power direct from God, and with him this sacred hypnotism seems to have originated. There does not appear to have been any repetition of the ceremony in the appointment of the Judges, who were the successors of Moses and Joshua, at least it is not so recorded. Nevertheless the Spirit of the Lord is said to have come on some of them, notably Shamgar and Samson. Did it cease when there was no longer a man qualified by intimate communion with God to impart His Spirit to others? Certain it is that Joshua had a work to do for God which had an apparent importance vastly greater than any of the Judges which succeeded him. The divine authority was the paramount thing in his position, in theirs not quite so much so.

This ceremony again appears in the beginning of the history of the Church

of Christ. First, in the appointment of the deacons, "When they had prayed they laid their hands upon them." This was not to convey the Holy Ghost as a general gift for Christian life, but to qualify for and designate to a special work. When Peter and John laid hands on the Samaritans (Acts viii.) it was to convey the Holy Ghost as the completion of their Christian equipment for life.

When Ananias laid his hands on Saul, it would appear that it was for the same purpose. For his commission as an apostle was received directly from Christ Himself. When Paul and Barnabas were being sent to evangelize Cyprus, after prayer and fasting on the part of the prophets and teachers of Antioch, they laid hands on them, in obedience to the Spirit's mandate, which designated them to that special work. When Paul laid hands on the Ephesian disciples, and they received the Holy Ghost, it was to put them on a level with other believers, Jewish, Samaritan and Gentile.

Timothy appears to have at some time been appointed very much as the deacons were, and as Paul and Barnabas were, by the "presbytery," the officers of the Church as a body, for Paul exhorts him, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. He is also exhorted to "Lay hands suddenly on no man." Hitherto it had been a very solemn and carefully guarded and prepared for ordinance. But in 2 Tim. i. 6, Paul says, "I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands." Which gift of God seems from the context not to have been official, but personal. Paul calls Timothy his son, probably he had the privilege of leading him to Jesus as mediator, and of conveying to him the Holy Ghost as he did to the Ephesian disciples, as narrated in Acts xix.

No rule as to who has exclusive right to use this ceremony is to be found either in the Old or the New Testaments. Nor is there any statement as to who is to be the receiver, who is to have hands laid on them for this purpose. But from the case of Ananias laying hands on

Paul, we see that the prerogative was not confined to the apostles nor even to high officers of the Church, for as far as we can see, Ananias was one of the "rank and file" of the Church at that time.

We see also, that this act was performed not only at the time when the second benefit, the fulness of the Spirit was bestowed; but also when persons were appointed to some special work, whether that work was to be a life-work or a special work. And we do not find anything to make it wrong for us to believe that there were some who received the fulness of the Spirit without this external act being performed, and it is quite probable that some appointments to special work were made also without this ceremony.

From all the foregoing we gather, that this ceremony ought never to be performed except as the Spirit shall direct. As He is given to teach all things, and to guide into all truth, His direction is specially needed in such an important matter. For its meaning is this, that from the hands of the One, a divine power or influence flows into the other. In every recorded case, there was faith and intimate communion with God in the person who laid on his hands, and on the part of the other there was, at least, a willingness to receive.

The celebrated Gideon Ouseley once preached at Camew, Ireland, and a reliable witness reports, that "while the preacher was speaking of the indwelling of the Holy Ghost, such a power rested on the people as I never witnessed before or since." So great was the influence that Ouseley abruptly concluded his address and went among the crowded hearers, pointing them to Christ. A young Episcopal minister was present. When Mr. Ouseley came to him, he said, "Kneel down, my son, and I will pray that the Holy Ghost may come upon you." He did so, and Ouseley, placing his hands upon his head, prayed. The next day, in conversation with a friend he said that he had often wondered in reading the Acts of the Apostles what the experiences of those persons might be on whom the Apostles' hands were laid and they received the Holy Ghost; but, said he,

I know it know. That clergyman testified boldly to the good he had received, and in spite of influential opposition, preached with an unction and power previously unknown. No doubt that Ouseley was prompted directly by the Spirit, to whom he had been doing honor, to do as he did in that individual case.

A Methodist minister still in the active work, once told the writer that at one time during the high tide of a revival under his ministry, he felt prompted to lay his hands on the head of a person who was earnestly seeking the fulness; and that she informed him afterwards that when he did so, she was conscious of a great spiritual uplift. We must allow God the Spirit to be sovereign in His own sphere.

B. SHERLOCK.

EXPOSITION.

"Like as He which called you is holy, be ye yourselves also holy in all manner of living."
1 PETER i. 15. R. V.

Does the apostle wish to teach that our manner of living must be right? Can it be that it is God's plan that our manner of living should be right continuously—by the year—all the time. Every thought, word and deed right! Holy in all manner of living; not part of our life holy and part unholy; not our general manner of living holy, and specific acts, thoughts or deeds unholy. In the passage, "Come unto Me *all* ye that labor," "All" means every one, no limitation here. In the passage be ye holy in all manner of living, the "all" is without limitation. "He shall guide you into all truth," or *all* the truth, "He shall teach you *all* things." There is no limitation here. All our manner of living must be holy, must please God, must be right, God's will must be done in us. It matters not how many we displease, all our manner of living must be holy. It don't matter what subtle forms of temptation the devil may subject us to, we must come up to the standard in all our manner of living. It matters not what the creeds teach on this question. The question of questions to

you and to me is, do we come up to this apostolic teaching? What did the Lord Jesus Christ teach? "Ye therefore shall be perfect as your heavenly Father is perfect." "Like as He which called you is holy, be ye yourselves also holy in all your manner of living."

Possibly some would prefer that the old version form of this passage had been retained—"in all manner of conversation," instead of "all manner of living," thus enabling them to limit God to our popular use of the term "conversation." If holiness be talked, not lived, the bill would be filled. There are hosts of holiness talkers. As a class they are more numerous than holiness liver.

How can I be holy in all my manner of living? By the indwelling of the Holy Ghost, by the indwelling of the person, and then "ye shall receive *power* after that the Holy Ghost has come upon you." I have before me a statement by one professing to be an authority on this question that "holiness needs air, warmth, exercise, food, light, society and sleep as conditions." All very good and necessary conditions; but to me it seems all these conditions may be present to the individual, and unless he have the constant indwelling of the Holy Ghost both "to will and to do," all his manner of living will not be holy. The Lord Jesus was frequently without many of the above conditions—they all forsook Him and fled, He had not where to lay His head. Yet, with the Holy Ghost, He had all things necessary to living a holy life.

Woodstock, Ont.

WHAT we need is more of the fulness described in this extract from the *Christian Alliance*:—"Nothing so sweeps away the littleness of our conceptions of God, the pettiness of our faith, the narrowness of our love, the meanness of our self-consciousness, the insignificance of our work, as to be filled with His glorious presence, to look in His face, to feel the tides of His love, and to be thrilled with the touch of His own heart and its mighty thoughts and purposes for us, and for the world for which He died. We need not say that the place to receive Him is the mercy seat.—*Sel*

KNOX CHURCH NOTES.

A few weeks ago the *Reporter* mentioned that Rev. Dr. Jackson had been requested by a number of elders and others to redeliver the sermon of the previous Sabbath evening on some morning service. Sabbath morning, Dec. 14th, without announcement or explanation, the doctor read his text—Phil. xi. 12, 13—and proceeded with the delivery of the sermon, which had excited the special notice. The substance of it is as follows:—

We are to take this charge as from the Lord Jesus to each member of Knox Church. Work out your own salvation. Many people are afraid of that kind of language. It savors too much of Romanism. They want to magnify the work of Christ, which affords a finished salvation to every one who believes in Him. But the New Testament writers are far from being afraid to speak of good works. On the contrary, they continually exhort those to whom they write to the constant doing of them. Peter, for example, exhorts in this style: "Giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." "Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." And the Lord Jesus, Himself, far from satisfied with a mere invitation to "come to Jesus," emphatically warns people not to come unless they are ready to take up His cross. "Not every one that says Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of the Father."

What is salvation? It is not the escape from hell and admission to the abodes of the blessed dead. It is the escape from the bondage of sin and the becoming *like God in spirit and life*. Those who condemn good works usually think that they thereby honor the work of Christ. But Christ's work is not salvation to any individual. It is properly only the means or way of salvation. If we accept of it and act in accordance with its principles, ye shall be saved; but if not, it will be damnation and not salvation. "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were

evil." So far as the work of Christ is concerned, no one can outdo me in the statement of its absolute completeness and everlasting efficacy. It is a full and free atonement which Jesus rendered for the sins of the whole world. But in order that His work shall become salvation to any one, it is necessary that he accept of it and put on the new man. His old nature must be crucified with Christ; *he must be renewed after the pattern of the life and spirit of Christ*.

For the securing of this salvation everything necessary has been provided by God. But we must put it on, in order that we may have it. Salvation is the clothing of the soul in the divine nature, and making it to be *animated* by divine principles. *Character is immortal*. It is the only property that will remain with us in the change of death. Indeed, we shall not be able to escape our character. It is our very self. On it depends our eternal happiness or woe. God cannot, I say it with reverence, take a man to heaven whose nature and principles are not *fashioned like His own*. Place an unregenerate man in the very inmost seat where God's glory is manifested, and it would be to that unchanged man an intolerable hell. Now, for men to ask to go to heaven when they die, unless their nature has *become like God's*, is to ask for their own condemnation. God has provided the way of life. The opportunity is given us here and now to *walk in that way, to evolve that divine nature*, and everything is provided by His grace to enable us to work out that great transformation. We are told to build ourselves up in Christ. All the materials for that spiritual building are provided, and the grace necessary for the work; but if we do not build, even God Himself cannot save us. If they hear not Moses and the prophets, neither will they change even if God should fill the heavens with wonderful manifestations of His terrible glory.

Now, you give a poor man all the material necessary to build himself a house, and offer to provide him with all that is necessary for his support while engaged in the work, but he walks about with his hands in his pockets until the winter is on him. What would you think of him? Yet that is just what many are doing. They profess to accept of the great salvation, but they do not build up the divine character in their life. Others begin to build on Christ, but they build *a part* of the house, and consequently are little, if any better off than those who made no attempt to build. These, and such as these, bring dishonor on the name and grace of Christ.

They make the Gospel appear to be a failure. It is only as we live and walk *as Christ would have us*, that we have the promise of peace and joy and hope.

But somebody objects that a full pardon through the work of the Christ will lead to license. Men will live in sin and look to Christ for pardon. That is answered only in one way—it is not true. No one ever truly came to Christ, whose life was not changed. Men may profess to come, just as Judas, or Demas and Alexander, or Ananias and Sapphira and Simon Magus, and the whole host of deceivers or deceived; but he who truly accepts of Christ cannot but be a changed man. He may fall into sin, but he will not remain in it. He will yearn for a closer fellowship with Christ, for more likeness to Him, and the closer we live to Him and the more we become like Him, the deeper will be our loathing of everything that would be offensive to His pure and loving eye and the more should we desire likeness to Him as the chiefest good.

But as we work out this salvation, what is our guarantee that we shall not fail? The answer is explicit. It is God which worketh in you. He is in all life, and all life continues because of the inherent power received from Him constantly. Even so, although we may not be conscious of it, He is in the will and in the heart, and He moves us so that both are sustained in the struggle for victory over the old evil that lurks in our nature. As the engineer, with one hand on the throttle of the engine, throws in the volume of steam at the right time and in the right measure, and with the other hand guides the great machine in its course, even so God directs us by moving upon our wills while His grace fills and thrills our hearts. "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of His good pleasure."
—*Galt Reporter*.

REMARKS.

One would think that this sermon had been preached by a member of the Canada Holiness Association, so true is it to its teachings. But what must be the surprise of the reader when told that it was preached twice in the same church, the second time by special request, by the minister who was most conspicuous in expelling seven members from his church for professing to live out this very teaching.

We have italicised some of the passages where he brings out most distinctly this teaching for the convenience of the reader. Is it not strange that men can thus honor the utterances of Christ one day and the next stone them who illustrate them? But why so strange, seeing that since, and before the days of the Son of Man, the phenomenon has been so oft repeated that it has ceased to be strange any longer. It was not only in olden times that men could garnish the sepulchres of the prophets and stone them who imitated them.

"THE KING'S HIGHWAY."

This a new paper, published at St. John, N.B., in the interests of personal religion. It is a neatly printed, four-paged sheet, and is the organ of the new denomination which was recently founded by the ministers who were expelled from the Baptist Church, because of their preaching and testifying to the blessing of holiness. We give it God-speed, and cheerfully comply with the request to put it on the list of our exchanges. Price 50c. per annum. Address, A. H. Sherwood, Hampton Station, N.B.

THE greatest conflict for righteousness and holiness is not between the church and the world. The important battle is between the real religion of the cross, and formalism *in the church*. It is the cruel, old, Cain pride-and-pomp worship in murderous encounter with humble Abel offerings of blood and fire. O ye who withstand what heaven has blest, beware lest ye be found fighting against God.—*Vanguard*.

THE minister who is manacled with the carnal mind, is much like a convict who has escaped from prison, but still drags his ball and chain. He feels the glorious thrill of freedom, but is fettered in his homeward flight. He can run, but with a hobbling pace, and in a zig-zag course, carrying his ball and clanking his chain. Sanctification makes his feet "like hind's feet," and sets him "leaping like the roe."—*Sel.*

THE HEAVENLY AIRS.

Work is the fresh air of the soul !

It clears the heavenly brain,
Quickens the pulses of the mind,
Warms thought to action, and the blind
And sluggish will, sunk into ease
Of intellectual lethargies,
It stirs to life again.

Grief is the cold air of the soul !

It chills and blights the flowers,
In urgent gusts it sways and smites,
Freezing the source of all delights ;
But roots grow strong by dint of storm,
And, when the spring awakes, they form
The growth of happier hours.

Love is the warm air of the soul !

It reacheth far and wide,
Clasping all life with healing touch,
Wooing the little into much,
Making brown branch and buried root
To bud and blossom and bear fruit
Like the sweet summer-tide.

Blow, heavenly winds, on every soul !

And stir them constantly ;
Sting us and quicken us and bless us,
Relax not in thy urgent stress
Till out of toil and love and pain
Full strength and stature we attain,
And are led home by Thee.

Susan Coolidge, in Congregationalist.

CHRIST'S EASY YOKE.

BY JABEZ GALLOWAY.

Cheer up ! I am sure the dear Lord wants to pour a lot of comfort into your soul without having you wait another minute, so just consider yourself singled out to be fairly loaded up with gladness before you have had time to finish reading these pages. Now let me say to you on the start, that anything I may advance in this conversation is the simple outcome of the way I have been led by Him who has said, "For My yoke is easy and My burden is light." May the gentle spirit of God lead us out by the still waters, where we can recline under His shadow, and speak of all that is in our hearts.

So you have been a Christian for a number of years, and have never once felt sorry you started on the way. Can the whole you have enjoyed considerable of the Saviour's presence, and wouldn't purposely grieve Him for the world, you are looked upon as

an active, earnest worker for God, and appear to have had some success in almost everything you undertook, and yet after all you are not really satisfied that you are doing just what you ought to do, or as much as you might do ; you feel there is not that inspiration and gladness about your service that makes it *restful*. You have a lot of perseverance and industry, you pray about your work, and do the best you know, and yet you find yourself uncertain and often discouraged.

Perhaps you feel at times just as I used to feel, wish some one else better qualified would take your place, or that you could get some great baptism, or something else that would just transform you and make you a genuine success. What a lot of people have felt like that, and continue to feel so, simply because they are so wise and prudent that they can't accept a truth which the Master reveals unto babes. Paul was very anxious lest some of his children should be induced to depart from the simplicity that was in Christ.

Now, let us get at the most restful and successful way of serving the Lord, in order that we may banish these care lines and put a cheerful courage on. We wish to be a success and rightly, too. The Bible states God intends we should succeed, everywhere and in all things, from the smallest fraction of life to its highest possibility. Listen ! "God is able to make all grace abound toward you, that ye *always* having all sufficiency in all things, may abound to every good work." (2 Cor. ix. 8.)

Now, don't that settle it just beautifully ? Read it over carefully and take it in with your whole being, until it dawns upon you that God really does intend you to live a life like that. May the dear Lord so strengthen you that you stagger not at the promise through unbelief, but be strong in faith, and go in and possess your inheritance.

Blessed be God ! We are to succeed, but what is to be our business ? For answer, let us turn to Eccl. xii. 13. "Let us hear the conclusion of the whole matter, fear God and keep His commandments, for this is the whole duty of man." Surely these are plain words, and settle our *occupation* very definitely, which is simply obeying God. Why, you say, I thought my business was to preach or teach, or visit the sick, or work in a mission school, or be a district visitor, or a city missionary, or gather in the outcasts, and do a lot of work involving self-denial.

Why, no, my friend, that is not your business primarily, all you have to do is to *obey God*, which may include some of these things, or it may not. Perhaps you have been trying to spread yourself over a lot of ground, overloading with responsibility, instead of asking, "Lord, what wilt Thou have me to do?" When we once get down to the real business of life, we are greatly surprised to find how much more considerate God is of us than we are of ourselves. We are a long time getting over the thought "that Jordan is a hard road to travel." Of course, we talk and sing about rest, and assume there is a good time coming, but not before we die.

When some good brother does get his head above water, and begins to talk about "mounting up with wings as eagles," or being "kept in perfect peace," usually there is not a profusion of helpful "Amens." Somebody will soon likely tell him "that in this world we shall have tribulation," and as for trials, you may expect them, for everybody has them.

But to keep to the point, to *obey God* is our business, our whole business, and nothing but our business. Now, how are we to do it? Well, we have to learn the most important and most precious lesson of our lives, viz., how to become the Lord's little ones again. We are rather overgrown, we stalk about in a very manly and womanly way; we look at ourselves and say, "by these hands have I made my mountain to stand strong." Perhaps we wonder what the Lord would do without us, and consider that it would be a little difficult to fill our place. Now, if we feel like this, we can rest assured that we will find difficulty in the will of God, for the very reason that we have so much will of our own in the way.

Possibly you would like to be strong and vigorous, able to do great things for God. Perhaps you are asking for that very thing now, and importuning heaven to grant it, but I am not at all sure you are longing for the best value when you seek strength and power. From the standpoint of observation, Scripture and experience, I would most heartily recommend that you be "broken up" into fragments so small, that no one but God Himself can find your identity, and that when He gathers your poor disappointed discouraged particles together again, you may find yourself to be nothing more than Jesus' little child, sitting at His feet, or climbing about His knees, all ideas of strength and greatness gone, and you

haven't anything left but Jesus' love and Jesus' smile.

Why, the Lord bless your dear heart, don't you know that there is something so much better than being great; you remember how beautifully Christ settled that very question with His own disciples. They were very much agitated about "greatness;" Jesus called a little child and set him where they could all see him, and gave them an object-lesson; pointing to the little one, He said, "Verily I say unto you, except ye be changed (converted) and become as little children, ye shall not enter into the kingdom of Heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of Heaven."

It must have been a great surprise to them, as they evidently had not thought of reaching "greatness" by that route. Nevertheless, so it is "God's ways are not our ways, nor His thoughts our thoughts." To go up with God is to down with men. You see we sink into perfection's height.

It does so comfort my heart that God does not ask me to become anything more wonderful than a little child, we enter spiritual life as a child, and then the simple direction is, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him, rooted and built up in Him, and established in the faith." Don't you see our very roots run down into Him? We are partakers of the divine nature end developed because we are part of the vine.

Some of us appear to think that spiritual life is furnished on the instalment plan—a blessing or a packet of blessings now, and more another time. We clamor for God's gifts and graces as though there was nothing better. Why, the dear Lord wants us to have Himself for our very own possession, and informs us that He has set apart him that is godly for Himself. God is adapted to the soul's need forever and forever. When will we let go of everything else and claim, "The Lord is the portion of my inheritance and my cup, Thou maintainest my lot."

In our blindness we are apt to seize upon some graces or fruits of the Spirit, and make them a sort of vehicle on which we try to ride heavenward, when all the while we might have been carried in the "everlasting arms."

The Lord in great mercy has interfered with many of us because we were allowing good things to get between us and Himself; many a soul has relied too much on *faith*, and found trouble. Faith is always less

important than its Author. We wouldn't think of singing, "Thou, O *faith*, art all I want." Christ and Him crucified must fill our entire vision.

"Thy gifts, alas, cannot suffice,
Thou must Thyself be given."

Oh, yes, this personality of ours that desires to do great things for God and be a credit to His cause, must be changed into the little child, who loves to accompany the Master, living on His smile, and tripping with happy feet carrying His messages of love. The "I" that is so restless and ambitious must die and be hid with Christ in God, and henceforth we are to prove what is that good and acceptable and perfect will of God. We are now to serve and bear flowers and fruit in the Master's own way. In the past we have managed our own resources, we now propose to

"Let Him to whom we now belong
His sovereign right assert."

In other words, to do God's will is to be the supreme object of our life. We started out from the premises that God intends us to succeed, not occasionally, but always, successful in glorifying God by bearing such fruit, and as this very fruit-bearing was heretofore our great perplexity, we had better find out for our comfort just what plan the Master adopts.

He has given us two very beautiful illustrations of the conditions of successful service, one under the figure of the "vine," the other under the figure of the "yoke." Let us look at the former illustration first, Jesus said, "I am the vine, ye are the branches," and tells us very plainly that it is expected that the branches shall bear, not merely fruit, but *much* fruit, and that living, bearing branches are pruned in order that they may bring forth *more* fruit. Please notice that the Husbandman is always looking for *more* fruit on the branches. This, of course, implies that our lives are capable, under proper conditions, of bearing more and still more, and yet more fruit.

Now comes the divine plan of bringing this about, here is the formula: "He that abideth in Me and I in him, the same bringeth forth much fruit." "For without Me ye can do nothing." If we examine this formula closely, we will see that man's part of the transaction is *abiding in Christ*, just as the branch abides in the vine, and then the life of Christ flowing into and through his entire being, sends out the buds, blos-

soms and fruit as the most natural thing in the world.

The secret of fruit-bearing is not effort, push and perseverance, although many of us appear to think so, there is always the mark of the tool about a life of that kind, such lives don't rest one, we rather catch the agitation and go along again under the lash. Jesus said *abiding in Me* means *much* fruit, *more* fruit. Oh! the beautiful simplicity and power of abiding in Him. Just like the little bottle on the ocean, the sea is in the bottle and the bottle is in the sea, but the sea bears the bottle.

The tree God plants, and to which He imparts the life-energy, is not conscious of fruit, but simply lives, and grows, and flourishes. We are so joined in living union with Him who is the life, and we are not careful about our fruit and foliage, the joy of abiding in Him and doing His will is so much better than clusters of fruit, that we may become almost unconscious of their existence, so taken up with our Lord that we dwell not upon our progress.

It is the soil that sends up the plant with its fruit and flowers. In like manner it is the life of the vine that produces fruit on the branches without struggle or strain.

If, then, everything depends upon "abiding," how am I to abide? Jesus tells us how. He said, "If ye keep My commandments ye shall abide in My love," and then He adds, "that is the way I abide in My Father's love." *Obedience* is the secret of abiding, doing just what the Master wants us to do. Do you say you are afraid you never could obey Him right along, every day? Well you haven't to obey Him in more than one thing at a time. You understand Christ lives in you all the time and furnishes all the power to do everything. Listen (Ezek. xxxvi. 26), "I will put My Spirit within you and *cause* you to walk in My statutes, and ye shall keep My commandments, and do them." You see, everything, even the power and will to obey is furnished by our abiding Guest. In other words, Jesus Christ lives out His own life in our souls.

Now, let us look for a little at Christ's idea of service under the figure of a "yoke." We will find that here, as well as in the case of the vine, Jesus has in His mind the idea of service, and wished to teach His hearers that true service under proper conditions was most blessed and enjoyable. He looked upon poor, tired souls shuffling along under "yokes" that galled them sorely, and called to them, "Come unto Me all ye that labor and are heavy laden, and I will give

you rest," and although He spake those loving words, He did not offer to free them from service, but did something so much better by offering them an *easy* service, and a *restful* life. Jesus saw the whole trouble was in the "yoke," and, therefore, asked them to take *His* yoke, which was easy to wear. It takes a long time to convince some of us that our old *home-made* yoke is not as easy as any in the market, of course, we grumble about it and let people know how it chafes us, but wear it all the same.

Sometimes we conclude during a camp-meeting, convention or revival to have some alterations made in it, and we get it fixed up by professional workmen and fancy it does fit now completely. but usually we don't go very far until we discover that there are some rough places in it yet, despite all our tinkering. Of course, we are not alone in our trouble; there are lots of yokes no better than ours, and it is not an uncommon thing to find a brother or sister who feels that we would be all right if we would only adopt their style of yoke.

Jesus Christ never offered to *fix over* a yoke for anybody, He does something very much better than make alterations, He offers a brand-new yoke, His own manufacture, and guarantees it a perfect fit, and easy to wear. Now, don't it look as though we might take His word for it; surely we have made enough experiments to convince us that we are not a success at making "yokes" for ourselves, whatever we imagine we can do for other people. Now, if your yoke is not easy, abandon it, and hurry away to Jesus. He says, "Learn of Me, for I am meek and lowly in heart, and ye shall find rest to your souls."

Oh, how I delight to read those words, they rest me so, and my soul takes in long deep draughts of the rest and quiet of God. I read (Isaiah xxx. 15), "For thus saith the Lord God, the Holy One of Israel; in returning and rest shall ye be saved, in quietness and confidence shall be your strength," and my whole being reposes in unbroken comfort. Then I turn over to Isaiah xxxii. 17, 18, and the same restful thought comes bubbling up fresh from the heart of God, "And the work of the righteous shall be peace; and the effect of righteousness, quietness and assurance forever. And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." Precious Jesus, who wouldn't take Thy yoke and enjoy a complete rest in service, "For Thy yoke is easy and Thy burden is light."

Don't I believe in *doing*? Why yes, doing the will of God. Nothing more, nothing less. Don't we *work out* our own salvation? Certainly we do, just as God works in us to will and do of His good pleasure. No faster, no slower. Our motto should be, "My soul wait thou only upon God, for my expectation is from Him." Isn't it always in order to do certain good things? It is always in order to obey God, whatever that means.

There is often a good deal of activity displayed by those who do the Master's will. They "run in the way of His commandments," "mount up with wings as eagles," "are in labors abundant," run without weariness and walk without fainting; some of God's obedient ones can run through a troop or leap over a wall.

You will please understand that I am not pleading for a *cessation* of service, but for a *rest in service*; as followers of Christ, our great business is not to preach, pray, visit the sick, and lead sinners to Christ, but to do God's will. Surely there is sufficient opportunity wrapped up in the divine will to bring out the best that is in us. I write in this strain because of the great tendency there is in the Church to-day to pile on the work as the great means of producing a vigorous life.

If a poor fellow feels tired and out of sorts, and applies to his superior for advice and help, he is too often advised to undertake more work, when the chances are, he requires to rest at the feet of Jesus, "and learn of Him who can give rest to his soul." A young lady of more than ordinary piety came to me not long since, and said she was so weary with her efforts to do a lot for Christ, that she was obliged to drop some lines of work; and her pastor assumed she was growing cold and told her so, and she felt that the way was not really delightful in the service of the Lord. It was so evident that she didn't need any body or anything but Jesus her Lord. I told her to go and rest in the gladness of His presence, and not to attempt to do another thing of any description until He said so.

"She went to Jesus as she was
Weary and worn and sad,
She found in Him a resting place
And He has made her glad."

Do you know, it is quite possible to get too much of a good thing; lots of people are induced to take big contracts of prayer, Scripture reading, meditation and church work, and after a little find it does not agree with them. Prayer becomes burden-

some, Scripture reading dry, meditation difficult, and church work a grinding duty. The trouble is very likely in the yoke—it is home-made and hurts the wearer. The privileges or duties just mentioned, are quite in order when they are the natural result of the life we live, but when performed as a sort of dumb-bell exercise to develop our life, they become wearisome.

Notice that little pasteboard figure attached to your hot air pipe, see the miniature man how active and industrious he is, what is he doing any way? Why, you say he is producing hot air, working it up by his activity; we smile, thinking it a good thing the little chap don't know of the hopelessness of his occupation, and yet we have plenty of men and women who deem it far more honorable to turn something than to be turned by something. Perhaps it is; but it don't take a very close observer to detect which is the easier way. Lord, *help* me, is a nice little prayer for a Christian, but it will wear you out sooner than Lord, *use* me. In Lord, *help* me, the man goes ahead and asks to be assisted; in Lord, *use* me, the Master always leads. Do you notice the beautiful distinction. "Without Me you can do nothing," said Jesus. Paul said, "I can do all things through Christ who strengtheneth me." Jesus said, "Lo, I am with you alway, even unto the end of the world."

There is no occasion for agitation about supplies, having Christ we have all and abound. Just let me be Jesus' little child, loving to be at His side as the moments go by. I do hope that I will never become so manly that I won't relish sitting at His feet, and saying from my heart:—

"Gentle Jesus, meek and mild,
Look upon a little child,
Pity my simplicity—
Suffer me to come to Thee.

"Fain I would to Thee be brought,
Gracious Lord, forbid it not;
In the kingdom of Thy grace
Give a little child a place."

Somehow we have grown too large for the old nursery cradle in which the dear Lord loves to rock His own little ones. This old world has tired us out, and we feel too big now to go to Jesus with our aches and pains, some of us feel that we would give almost anything if we could only go to mother again and hide our face in her lap, and cry it out, just as we used to do, for after all our wrinkles and grey hairs and increased stature simply cover up our old love for rest and sympathy. Who has not

said over to himself during some period of weariness and longing these old words,

"Backward, turn backward, O time in your flight,
Make me a child again, just for to-night."

Oh, yes, there are times when we say over to ourselves so quietly that no one but God can hear, "Oh, rock me in the cradle all the day." Many of us have taken long strides from childhood, and the grass may be green o'er mother's grave, and still there is one who can more than fill mother's place. Listen while He speaks, "As one whom his mother comforteth, so will I comfort you."

Do you think I can ever forget the time when I was so tired out with heavy contracts of holy living, and active service, that I cried out, who is sufficient for these things. That cry came up before God. Then as I despondently turned a corner, I came suddenly upon Him whom my soul loveth, and as He stood with outstretched arms, I said, Oh, take me, Jesus, take me. He folded me in His loving arms, and oh, how they rested me; and as He looked upon me with such utterable love and sympathy, He said, my poor tired child, you have been so agitated and anxious about being strong and wise so you could do a great deal for Me, that you have failed to see the simple restful way of doing it? And so you would just love to be strong, would you? Now, My child, why do *you* need strength, you know that I am strong and I am all yours, and you know my strength is made perfect in your weakness; now, you just count on *My* strength, *you* don't need any of your own, not the least little bit. And so you would like to have great faith and abounding joy? Well, My dear child, just think I am joy, and faith, and success, and all else, and I am yours. Now, just abide in Me and I will live in you, and we need never be separated any more. I will plan your life and teach you to serve Me, and give you rest. Then He smiled and said, "Take *My* yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest to your soul, for *My* yoke is easy and *My* burden is light," and so I just live and love and work out my salvation as my abiding guest works within me, and the way is so delightful in the service of the Lord.

Jesus employs me in doing the little things. He sets before me an open door because I have so little strength. Don't you think it is very loving for Him to open doors of usefulness for me when I am not strong enough to open them myself? Oh, yes, He opens all doors and then uses me to

do the service and actually puts it down to my credit. It makes me think of how my father used to let me drive the horses; I would hold the lines in my little hands and think I was driving, but father's hands had firm hold just behind mine and did all the guiding and assumed all the responsibility.

May our blessed Lord do all the providing, all the guiding, and get all the glory.

Brantford, Ont.

WORDS OF BISHOP TAYLOR AT LAKESIDE.

BY MRS. E. S. GLEASON.

"I have not come home to die, but expect to live, to labor twenty years in Africa."

I have not crossed the main to die,
But to labor on in the fields of God;
And my waiting heart makes this reply,
As I press my feet where Jesus trod.
May I watch and work for a score of years,
Till the mountain's level as the plain,
And the lifting valleys break in song,
And Africa for Christ we gain!
Exultant o'er the wastes of care,
I'm housed within my "Father's fold,"
And as I heirship with Him share,
I sing, His workers ne'er grow old.
My drink is from life's healing stream,
And with the Prince of Life I dwell,
And, closeted with Him, I learn
He ever doeth all things well.
He gives His power, He gives His grace,
His welling joy is all my strength;
I know His secret dwelling-place;
And He will let me see at length
His pleasure prosper in my hands,
And this dark land to Jesus given—
A certain highway be cast up,
Whereby her children pass to heaven.

—*African News.*

THEY only are in a condition to exercise perfect faith, and to receive that perfected holiness which results from it, who are willing to stand alone with God and share the reproaches heaped upon His beloved Son.—
Daniel Steele, D.D.

A SISTER, in telling her experience, said:—"I am thankful for as much of the love of God as I enjoy in my heart, but I do not love God as I once did." I replied, "What a pity! Sister, if you should say that of your husband it would nearly kill him."—
Bishop Wm. Taylor.

BISHOP TAYLOR ON FAITH CURE.

BY REV. J. B. KANAGA, A.M.

Recently I enjoyed the privilege of hearing Bishop William Taylor, of immortal missionary fame. In discussing the subject of prayer he incidentally referred to the subject of faith cure. The two main ideas emphasized were, first: In all temporal interests, such as health, wealth, etc., God's will cannot be positively and definitely known, and, therefore, no one can exercise the faith that delivers from disease unless God gives the afflicted an intimation of His purpose to heal as a basis of faith. He did not believe the basis or warrant of such faith was in the Scriptures, as it might not be God's will to heal the individual. We cannot reasonably expect answer to prayer which we are not sure coincides with the divine will. When God gives an intimation of His willingness to heal an individual, and the invalid and others unite their faith on this basis to this end, then results may be confidently expected. Miss Jennie Smith, for seventeen years unable to stand or walk, finally received such divine intimation. The conviction of God's purpose to heal her was so clear and strong that she believed it to be of the Holy Ghost. Upon inquiry she found that a number of those with her had similar impressions. Those who had not, she asked to leave the room. They then united in prayer with the well known glorious result. Since then her life and unsurpassed Christian service amply justify, in our human view, the special dispensation of mercy to this once patient, saintly sufferer, and subsequently courageous and tireless Christian woman.

In the second place, He insisted that we should do our utmost in the use of all proper means. God is pleased to accept our co-operation. To ignore available remedial agencies, and then look to the Lord for relief is presumption. God had revealed Himself in Egypt as the Almighty God amid marvellous display of divine omnipotence. At the Red Sea He revealed Himself as the Deliverer, and at Marah as the Lord, their healer, and yet a condition was given. Had they ignored the condition, they would have worked absolute forfeiture of the blessing promised. When in the Epistle of James we are advised to call in the elders, to anoint and pray with the sick, we should remember that the anointing oil was to be both internally, as well as externally, applied. It was a current remedy then, as well as a religious symbol. Let the elders be called to pray

with the afflicted, and at the same time let the sick use the best remedies they can secure. God honors human effort; to Him obedience is better than sacrifice. Follow the dictates of common sense. But what shall we do when no means are available, or when all means fail? Hold fast to God. That is all we can do, and we are safe in doing that. God can get along just as well without our help or any natural means. He delights to employ our powers and develop in us a spirit of obedience to His will by the use of any divinely ordained means; and yet, when this is impossible, He can accomplish the same blessed results just as easily and immediately. In prayer for physical healing we must remember that Scripture being silent as to the exact will of God in a given case, it can only be known by divine intimation, which God sometimes gives. Moreover, we must always avail ourselves of any means which the God of nature has honored in restoring health. Do your part and look to God. If you can do nothing, God can meet the emergency with such a disposition of your case as will conduce most to His glory and your good.—*Sel.*

RESIST NOT EVIL.

I do not know whether an account of how Hudson Taylor was practically convinced of non-resisting principles has ever been published. He was sitting on the bank of a river in China awaiting a ferry-man he had called from the other side. A Chinaman came and sat beside him, and directly hit him a blow on the head that knocked him over and for a moment stunned him; recovering himself, he was about to return the blow and knock the Chinaman into some very soft mud which was below him, and which he saw would spoil his elegant silk suit, when, he raised his arm, the Scripture, "Resist not evil," came into his mind, and he forebore. The ferry-man came, but refused the Chinaman a passage, but finding that he wanted to go out to a vessel that was lying in the river, Hudson Taylor prevailed on him to take him also. The Chinaman, appreciating this kindness, began talking with Hudson Taylor, and when he had told him that he was an Englishman, the Chinaman said, "No, you are not, or you would have knocked me down." Hudson Taylor then told him why he did not do so, and it ended in the Chinaman being converted to Christianity.—*Ex.*

LOYALTY TO ONE'S CONVICTIONS.

I had a very instructive case in my own experience as pastor, teaching me the vital importance of absolute loyalty to one's convictions. At a funeral of a rich and popular but dissipated man, who died of delirium tremens, I felt it my duty to be very plain in addressing the large number of men who attended the funeral with words of warning. So, after a few words of reference to the dead, I began a pointed appeal to the hundreds of his unconverted business associates, who came to the last rites. I asked them that old question of profit and loss, "What shall it profit a man if he shall gain the whole world and lose his own soul?" With as much plainness as I could, I applied that question to many who, as I knew, never showed themselves within church doors.

Of course they took offence. Many came that day expecting that the "officiating clergyman" would pay homage to a rich and popular man, and gloss over, with polite varnish, his life of profligacy and inebriety. They hoped to get some salve to their own consciences from the ointment of praise with which such a man would be anointed for burial. The disappointment of a few was both outspoken and violent. One man went away angrily cursing and swearing at me, and declared that he would put it in his will that I should never have any part in his funeral ceremonies! Any minister of the Gospel who seeks first of all to be true to himself and to God, as well as man, knows at what sacrifice of feeling truth has sometimes to be told, and conscience obeyed.

But sooner or later the compensation comes. And in this case it came very unexpectedly and markedly. Within a few months God smote that man with an incurable disease; and as he belonged to my congregation, it now became my duty to offer him such consolation and help as I could. Hesitatingly I ventured to call upon him; and to my surprise he was not only glad to see me, but begged me to come often, which I did. He clung to me like a little child, opened his whole heart to me, confessed his own life-long sins, besought me to pray for him and with him, and before he died wrote me a letter, which is among the precious things preserved with great care. In that letter he says, after paying the most loving tribute to what attentions I had paid him during his illness, "*Always tell men the truth.* Be honest with them under all circumstances. They may be offended at the time, but they will believe in you and

trust you in the end." In that same letter he says, "As a man of the world, let me say, my dear pastor, that when you or any other minister of the Gospel can present the subject of religion to a sinner in such a manner that you make him feel that you have a *personal interest in him*, outside—if I may say so—of your mechanical duty as a clergyman, to present these great truths to all men—I say when you establish that feeling in any man, you have made rapid strides into his heart and confidence." That letter is a revelation of what passes in the breast of many a hearer who seems to give no heed.—*Arthur T. Pierson, D.D.*

WHERE "AMEN" FAILS.

Here is a true anecdote, and one showing a very practical way of testing the character of Christian profession. An old Methodist preacher once offered the following prayer in a prayer-meeting: "Lord, help us to trust Thee with our souls." "Amen" was responded by many voices. "Lord, help us to trust Thee with our bodies." "Amen" was responded with as much warmth as ever. "Lord, help us to trust Thee with our money," but to this petition the "Amen" was not forthcoming. Is it not strange that when religion touches some men's pockets it cools their ardor at once, and seals their lips? We often hear men talk of the "peace of God in their heart," and to the phrase we raise no objection, but it has often occurred to us that if the "peace of God" could only get in some people's pockets, it would be a blessed thing.—*Christian Giver.*

CLOUDY DAYS.

Some time since we came across this sign over a photographer's establishment, "Cloudy days as good as sunshine." Science and art had overcome the former natural obstacles, limiting the artist's efforts. Many a Christian experience may be likened to the photographer's. There was a time when only the sunshine of life gave joy, but in later and deeper experiences other lessons were learned until the photographer's sign would not be out of place over the door of their hearts. Stars are best seen on moonless nights, and the scintillating brightness of the promises of Jehovah are hidden until brought out in full relief by the background of faith-testing and heat-trying shades and shadows."—*Sel.*

HELP ME TO WAIT.

LIZZIE DAVIS FIELDER.

Help me to wait Thy time, O blessed Father!
It may be long, but I would patient be,
Until Thy will be done, and there be opened
The doors of love and joy and light to me.

I wait for things that might have been, but
were not—

For sweeter joys than yet this heart hath
known;

They are my own by right of prayer and
patience,

And in God's time I yet shall claim my
own.

I want to look on half-forgotten faces—

To hold the lost ones to my heart again;
To clasp their hands, and hear their voice in
greeting,

And all the years have taken to reclaim.

Help me to wait! my prayers are not un-
heeded,

The wordless cry which goeth up to Thee,
Shall answer bring, in all the blessings
needed,

If I but wait Thy time and patient be.

Thy better day! Help me to wait its com-
ing,

Then all these yearnings shall be satisfied,
When once again with loved ones reunited,
I shall forever linger at Thy side.

Munro City, Mo., Oct. 22.

GOD'S WORD ETERNAL.

The empire of Cæsar is gone; the legions of Rome are mouldering in the dust; the avalanches that Napoleon hurled against Europe have melted away; the pride of the Pharaohs is fallen; the pyramids they raised to be their tombs are sinking every day in the desert sands; Tyre is the rock for bleaching fishermen's nets; Sidon has scarcely left a wreck behind; but the Word of God still survives. All things that threatened to extinguish it have only aided it; and it only proves every day how transient is the noblest monument that man can build, how enduring is the least word God has spoken. Tradition has dug for it a grave; intolerance has lighted for it many a fagot; many a Judas has betrayed it with a kiss; many a Demas has forsaken it, but the Word of God still endures.—*Cumming.*

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