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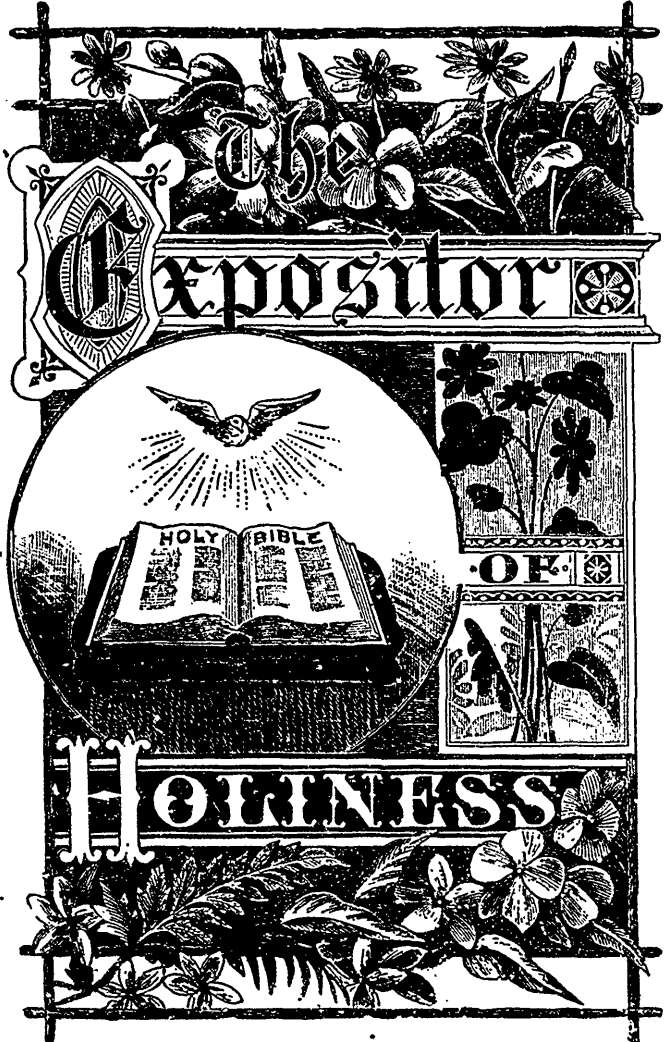
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CALENDAR OF HOLINESS MEETINGS.

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.

Brockton Methodist Church, Friday evening.

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

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

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

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

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

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

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

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

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

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COURAGE.

BY CELIA THAXTER.

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

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

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

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

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

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

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

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

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

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

METHODS.

"If thou do these things show thyself unto the
world."—JOHN vii. 1.

Those who are worldly in their in-
stincts and tendencies are ever ready
with their advice to boom spiritual
things after the ways of the world.

So soon as they are aware that there
is really something in any spiritual
movement, they would apply to it the
usual methods for securing publicity,
and capturing the attention of the
world's busy ear.

It is impossible for them to realize
that a spiritual movement must be
guided and controlled by a spiritual
head. Hence, it follows also, that so
soon as they who are used of God to
commence a spiritual work adopt the
ways of the unspiritual in its manage-
ment, immediately the work ceases to be
spiritual, so far as they are concerned.

Christ was no exception to this rule.
He did always the will of the Father ;
and hence, in working miracles, in going
to Jerusalem, or remaining still in Gali-
lee, it was as the Father, not He or His
friends, decided, and, as was to be ex-
pected, the guidance of the Father was
ever different from what man would
suggest.

And this will ever characterize the
work of God. None but the spiritual
will understand it or approve of the
methods adopted in carrying it on.

The history of the work committed to
the Canada Holiness Association thus
far in its history has been a conspicuous
object lesson to teach this truth. From
the very first, efforts have been made to
take it out of the hands of the Holy
Ghost, and apply to it the whip and

pur of worldly methods. And it is also a part of its history, that they who put forth these efforts to boom the work of the Spirit, so soon as they discovered how futile they were, one after another fell away and identified themselves no more with it. Did we deem it wise, we could here mention name after name of parties who worked enthusiastically as members for a time, then quarrelled with the management of the movement, but not succeeding in diverting its course into the channels in which they labored, turned against it, in opposition more or less pronounced.

But the movement has gone on with increasing power continually, having survived all internal mutinies and outside attacks, illustrating *divine guidance*, not only by its teaching, but in its very history.

For we speak with the confidence of years of close observation, when we say that in this movement the Holy Spirit has had full right-of-way as far as the Association is concerned. The distinct guidance of the Blessed Spirit has been recognized in appointing all our gatherings, whether camp-meetings, conventions, or weekly gatherings. His presence and guidance has been fully realized in conducting all services, and as a consequence, there has been no barrenness or want of spiritual power in all our assemblies.

Again, in encountering opposition of every form, whether public or secret, single or combined, there has been no counterplotting, or hasty rushing to the defence of the ark; each and all opponents have had all the scope they needed, to discover for themselves that they were fighting, not the Association, but the Holy Ghost, the Leader and Guide in this holiness revival represented by the Association.

We write not these words for either the comfort or sorrow of those who have, in their fancied zeal for God, flung themselves against the work of the Association, but for the comfort and edification of all those who are walking in the Spirit, that we may rejoice together because of all the way the Lord has thus far brought us. As John Wesley frequently exclaimed in considering the

work of God in his day, so we can still say with glad confidence, "The best of all is God is with us."

Not only is He manifested in all our public gatherings without exception, but in our individual capacity, as we mingle with men and women in life's activities. He causeth us everywhere to triumph, showing forth in us the savor of His presence, so that individuals are continually being led to accept the Holy Ghost in Pentecostal fulness, and unite with us in making known to still others what is this mystery hid in the ages.

And let it be well understood that this work of the Spirit goes on, not according to outward manifestations, such as the size and number of public gatherings, but according to our individual walk in the Spirit. We who walk with God in the Spirit are being used to the utmost limit of the possible in spreading the Pentecostal experience, no matter where we are found, or what is the nature of our work, whether private or public in its character. But they who walk not in the Spirit after this sort do not count in propagating this experience, whatever may be the appearance of success in their public labors.

As the way of the Spirit's guidance of the Association in our public work has been different from all our preconceived notions, so it will be in the future. Whatever plans we may conceive as the best for the future, we may with tolerable certainty, know will not be those which will be adopted; "For who knoweth the mind of the Lord, or being His counsellor, hath taught Him." And further, we remark that the methods which will be adopted will not commend themselves to any member of the Association, who does not walk in the Spirit, as the one and only law of life, nor yet to any others like them in experience. But they will be acknowledged by every spiritual one who continues to walk with God as the work of the Spirit, that is, if the Holy Ghost, as heretofore, has full right-of-way in all our work.

Shall the servant be above his Master? But every one that is perfect shall be as his Master. "Wherefore, holy brethren, partakers of the heavenly calling, con-

sider the Apostle and High Priest of our profession, Christ Jesus; who was faithful to Him that appointed Him."

"TRY THE SPIRITS?"

It is marvellous how a scripture, once deflected from its right meaning, maintains this wrong direction in the minds of many. That this scripture, in its application, has been more frequently quoted as an exhortation to be careful to distinguish between the suggestions of the Holy Ghost and of the devil than for any other purpose all will admit. But few will readily admit that there is no warrant for its use in such a connection. And yet a very little study of the passage makes this so evident that he must be a very unfair man who could continue to thus use it after having his attention called to its consideration, so evident is it that this is not the meaning of the passage.

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.

"Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh is of God.

"And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that *spirit* of anti-christ, whereof ye have heard that it should come; and even now already is it in the world.

"Ye are of God, little children, and have overcome them; because greater is He that is in you, than he that is in the world.

"They are of the world; therefore speak they of the world, and the world heareth them.

"We are of God; he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error" (1 John iv. 1-6).

When this passage is read connectedly, it must be evident to all that John is discoursing of men who were acting as public teachers, and not of spirits making impressions on the minds or hearts of Christians.

The apostle gives his readers a rule whereby they could most readily distinguish between them, viz, the acceptance of Jesus Christ as having really come in the flesh. Indeed, so important did it seem to him that this fundamental truth should be emphasized, that he wrote his entire Gospel to make it an unanswerable argument to all who were beginning to dispute the character and divinity of Christ.

It does not follow, we remark in the passing, that this text would be sufficient to establish orthodoxy at the present time, because it was all-sufficient in his day.

But it is evident that John considered it a test quite sufficient at this time for dividing all preachers or teachers of the Gospel into two classes—the true and the false—and he urged upon his fellow-followers of Christ this simple method of distinguishing between the orthodox and the heterodox, exhorting them that, whilst they were to receive the one, they should not believe the other, that is, accept their teachings as in harmony with the teachings of Christ.

How accurate students of the Bible should ever have quoted any part of this passage to establish the fantastic thought concerning judging between different kinds of *impressions*, is one of those puzzles that ever and anon meet us in the theological world. That some of the profoundest students of the Scriptures have thus used the passage is well known to all.

But we maintain that no authority is sufficient to justify the continued wresting of this Scripture from its legitimate meaning. And, as might be expected, the object aimed at in misapplying the text is not a proper one, for it is made to imply that it is a difficult matter to distinguish between the Holy Ghost and the devil, as they touch the soul of man, and that great care and continued watchfulness are necessary to keep from being imposed upon, even whilst desirous of walking in the Spirit.

Now we maintain that this is purely an imaginary difficulty, the outcome of the too general rejection of the Holy Ghost as the one and only law in the kingdom of Heaven. Safety from the

seductions of Satan is not secured by standing on sentry and challenging every impression, and after lengthened examination pronouncing as to its source. This is really playing into the hands of our foe. Real security is obtained by walking in the Spirit, for as the apostle writes, "If ye walk in the Spirit ye shall not fulfil the lusts of the flesh."

They who accept the *promise of the Father* in the Pentecostal sense and continue to walk in the Spirit with momentary obedience, as the guide and teacher absolute, are not harassed by fears as to any difficulty in distinguishing between the voice of the Spirit and that of the devil. As certainly as the sheep hear and distinguish unerringly the voice of their shepherd, so they who walk in the Spirit know His voice and follow as He leads, with ease and confidence. If it were otherwise, we might well wonder at the Saviour using the parable of the shepherd and the sheep to illustrate the intimate, close relation established between the Spirit and the bride in this dispensation.

Wherefore to all sincere souls, trying to distinguish between the Holy Ghost and the devil, we would say, accept by faith the blessed Spirit, and continue to walk in Him as the one and only law of life, and you will soon be conscious that your old efforts to *try the spirits* will have become a thing of the past.

"IMPARTING THE HOLY GHOST BY LAYING ON OF HANDS."

We notice that one of our exchanges undertakes to criticise Rev. A. B. Simpson for having a special meeting for this purpose.

We deem it proper to offer a few thoughts on the subject. We learn from our study of the New Testament that, in a few instances, some of the first preachers of the Gospel laid their hands on individuals, and in connection with that act the Holy Ghost was unmistakably received.

But whilst the fact is not stated, we gather from our study of Christ's teaching concerning the character and work

of the Holy Ghost, that He, the Holy Spirit, intimated to the disciples, thus doing His will that they should act in these instances after this identical manner. And, further, we believe that they received no directions from the Spirit that this act of theirs was to be a rule in connection with the reception of this supreme gift of the Gospel.

Hence we infer that no one can dogmatize for or against; for, whilst there is no Scripture warrant for such a rule of practice as obtaining in Christ's kingdom, there is not the slightest intimation that He, the Holy One, will never again direct one of His servants to imitate Paul in his dealings with the twelve Ephesian disciples.

If, then, Rev. Mr. Simpson was distinctly called of God, on this special occasion, to gather a few together and lay his hands upon them that they might receive the Holy Ghost, this incident must be accepted as possible, and stands or falls on the fact of his being really led of the Spirit to take such a course. If the forthcoming proofs are as satisfactory as in the case of Paul, then every reasonable demand should be satisfied.

In the case of the great apostle, the results were so satisfactory that they were not called in question in his day, nor by Christians since his time.

It is only asking for the reasonable to demand like unmistakable results in the case of Rev. Mr. Simpson. Merely receiving spiritual blessing, or having a happy or profitable meeting, will not meet the case. To agree with the apostolic criterion, all upon whom he laid his hands at that meeting must clearly have received the Holy Ghost in Pentecostal fulness, so as to connect them with the experiences of that day, or no valid claim can be made to a complete imitation.

If, however, he called that meeting because he fancied that the fact of the early disciples laying on their hands, was establishing a precedent which might be safely observed, then we decidedly object to the whole proceeding as contrary to the teachings of Christ and His apostles. It is then simply one of the innumerable attempts to take some incident in the history of the Church and carve it into a rule of faith, to the de-

thronement of the Holy Ghost as the one and only rule of faith.

Any disciple of Christ who accepts the Holy Ghost in the apostolic sense must grieve Him out of His temple, if in thought or word he circumscribes His power by refusing to act, if asked by Him to lay his hands on a disciple of Christ, that this disciple might thus receive the *promise of the Father*. Or, again, he would fall from grace, in the meaning of that term as used by Paul in his Epistle to the Galatians, if he undertook to impart the gift of the Holy Ghost by the laying on of hands, simply because of his belief that it was established as a rule of the Gospel.

What about personal experience concerning this thing? Well, we have never yet been called on to imitate Paul in the laying on of hands in connection with others receiving the Holy Ghost, and yet we hold ourselves in readiness to obey in this as in any other matter. But we would, as in other things outside of the ordinary, expect that the Holy Spirit would make His directions so clear and explicit that we would fully understand that not to do so would be a distinct act of disobedience, forfeiting all claim, in the meantime, to discipleship—in short, an act of disobedience to be repented of and forgiven on pain of continued exclusion from the kingdom of Heaven here and the kingdom of glory hereafter.

“THAT THEY SHOULD BELIEVE A LIE.”

2 THESS. ii. 11

Notice that the parties here referred to are not hypocrites, but persons who sincerely believe that the lie they accept is the truth; and as a truth, therefore, we may presume that they are zealous for its propagation. They may even sacrifice time, money, health, and life itself therefor.

This thought is in harmony with Paul's declaration that a professed Christian may give all his goods to feed the poor, and even his body to be burned, and yet do it all to propagate a lie; for having not love, *i.e.*, love for the truth,

he is but as sounding brass and a tinkling cymbal.

Hence we have Scriptural warrant for the contention that love for the truth is the only safe test of *orthodoxy*. Zeal for God and His cause, sacrifices cheerfully endured for the purpose of spreading any form of presumed Bible truths, success in the work attempted, whether in the form of conversions, sanctifications or denominational extension, cannot be admitted as tests of *orthodoxy*. These all may even coexist with correct moral, religious living and yet be no proof of a sincere love of the truth.

What then is this love for the truth which is the only guarantee of true *orthodoxy*, and the only effectual guard against belief in and propagation of falsehood? Is there any *practical* value in it as a test?

Jesus speaks of it, as He does of faith, as a self-evident fact, wherever found, “Every one that is of the truth heareth my voice” (John xviii. 37). We have no reason, then, to suppose that it requires special mental or spiritual endowments to use this test. All without exception ought to be able to know at any time if they abide by this heaven-appointed rule of faith.

Also the converse of this rule must be true; they that love the truth will not, cannot, believe a lie to their own condemnation.

If we take our stand on these two Scriptural rules, with what confidence ought we to come before God to be taught the truth as it is in Jesus.

Take an illustration at this point. Here is a man who is in doubt concerning his adoption into the family of God and his heirship to everlasting life. Now, if he comes to God with the very spirit of honesty permeating his whole being, is it conceivable that he cannot, will not, learn the mind of God concerning this matter?

But this spirit of honesty implies that he, without any mental reserve, engages to carry out all the instructions he may receive from the Holy Spirit concerning this matter. It means that he is perfectly willing to rectify anything in the past after the manner he may believe to be right when thus in the presence of

God. It also implies that he will gladly accept and act out in life all the conditions of this divine relation, that he will not put anything in the way of learning what they are or show any desire to modify them after they are known, even if these conditions should include much sacrifice of time and money or of natural desires.

Now, we maintain that the character of Christ and His revelation is staked on the impossibility of such a lover of the truth failing to learn the certain mind of God concerning him in these relations. Whilst he holds this attitude toward God he cannot believe a lie to his own condemnation.

But, alas, it is also true that any attitude of the soul toward God short of this absolute desire to know the certain mind of God with the deliberate intention of carrying out in practice all His will as it may be revealed, courts the delusion which ends in condemnation.

This principle of simple, conscious love of the truth being understood in this one matter can with ease be applied to every circumstance and condition of life. Should there be perplexity concerning our relations to members of the same family, to business, to the visible church, to individuals, whether professedly Christian or not, the same unequivocal love for the truth, practically exemplified in our waiting on God, will secure orthodoxy before Him in all our conduct toward our fellowmen—we shall not believe or act out a lie to our condemnation.

Certainly without perfect faith we cannot please God or secure freedom from error, but we hesitate not to declare, our own personal experience backing up the clear teachings of the Word in this thing, that to the soul thus acting out sincere love of the truth faith is both simple and easy.

Two preachers about equal in ability started in the ministry about the same time. One deflected now and then into semi-secular enterprises, and made some money; the other kept steadily at his work in saving souls, living economically, and laying up nothing. Now both are old, and the money-maker is poor and in debt, and the soul-saver is not rich in

this world's goods, but he owes no man anything, and his sheaves will be many. This is not an allegory, but history—history of a kind that is likely to repeat itself.—*Ex.*

READY OBEDIENCE TO THE HOLY GHOST REQUIRED.

When Jesus was leaving His disciples He showed them that He would virtually come again in the advent of the Holy Ghost, and that therefore their obedience to Him would be tantamount to obedience to Himself. This obedience was to be absolute, unquestioning.

When a would-be disciple offered to follow Him if permitted first to return home and bury his father, Jesus refused his discipleship with even this apparently reasonable limitation. Even a look that implied hesitancy concerning uncompromising, limitless commitment to His orders was pronounced on as vitiating the profession of discipleship. "No man having put his hand to the plough and looking back, is fit for the kingdom."

When, then, He taught that the Holy Ghost should personate Him to His disciples, He more than implied, He actually taught, that the same unhesitating, reckless obedience should be accorded to Him which He demanded for Himself, and which, moreover, He illustrated in His own relations with the Father.

Nothing, then, is more clearly taught by the Saviour than that our obedience to the Holy Ghost must be absolute, unhesitating, prompt.

But this claim for perfect obedience is exclusively confined to the commands of the Holy Spirit, and implies the right to hesitate and refuse to act when there is the least reasonable doubt as to what His commands are.

Was there any room for doubt when Jesus said to the inquirer, "Follow Me, and let the dead bury their dead?" or when He said to the nobleman, "Sell all that thou hast and give to the poor, and thou shalt have treasure in heaven?" If the young man had any reasonable doubt as to the meaning of the demands of Jesus, would he not have been ex-

cused if hesitating till Jesus made the matter plain? Jesus Christ always made Himself clear to all who honestly wished to know His real meaning, and never insulted man's inner being by finding fault where He did not make His meaning perfectly plain.

Would it not then be out of harmony with the teachings of Christ if the Holy Ghost, the Guide and Teacher whom Jesus and the Father sent to personate the Godhead, visited pains and penalties on any for disobedience where His instructions could not be clearly understood? Such a caricature of the Spirit would compromise the character of Jesus. Hence we maintain, without admitting the slightest discount in any direction, that whilst the Holy Ghost demands prompt and unquestioning obedience, He never exacts it where there is any possibility of a sincere lover of the truth failing to know His mind concerning that command. In other words, whenever the Spirit requires us to obey Him in any direction, He makes it perfectly plain to the willing and obedient soul what He requires at his hands.

Moreover, it is evident that when there is a reasonable doubt as to what is right in any direction, it is perilous to advance in that direction, no matter if impelled by impressions, voices, reasoning processes, advice of friends, or Scripture passages.

God did not chide Gideon when he asked for signs to certify him that it was Jehovah who called him to extraordinary action, seeing he was willing to execute promptly so soon as the certainty of his divine commission was realized. But He was angry with Moses, who hesitated after his judgment was convinced that his call to deliver his countrymen was of God.

How to utilize this subject in actual life is a proper conclusion to this article. Under all circumstances certainty must be admitted as belonging to all the commands, the guidance of the Holy Ghost. He that doubteth is condemned in the act, and thereafter in vain appeals to a process of reasoning to salve a sore conscience.

But is that act necessarily the outcome

of divine guidance where certainty was felt by the actor? By no means, as a very short consideration of the matter will show. Our claim here is that if there is any reasonable doubt concerning any presumed command or guidance of the Holy Spirit as emanating from Him, then it is the part of wisdom to refrain from acting in that direction. If, for example, one has a strong conviction that he should do some extraordinary act, as, for example, change his place of labor, forsake home or kindred, oppose himself to the current of thought as to what is proper in home or church, it is the part of a sound mind to leave that act unperformed, unless such a course of action would be a conscious act of disobedience to God, forfeiting all right and title to the kingdom of Christ.

And we must remark here that they who rule out of their lives all extraordinary conduct which will not abide this rigid scrutiny, need not be alarmed as to any want of opportunities for bearing reproach with their Master. Christ's words will be fulfilled in all His followers without any efforts on our part to court opposition or hostile criticism.

DIVINE GUIDANCE.

How does God guide His people? Not by impressions. The devil can make impressions. God guides His people by instructing their judgments, and quickening their consciences. A man should never do anything which his good sense condemns. A man should incur as certain condemnation for acting contrary to common sense, as against a plain precept of the Bible. We ought to saturate our minds with the Word and the Spirit of Holy Scripture, and then study the providences, circumstances and conditions surrounding us, and act boldly, promptly and confidently. We are liable to mistakes, but ordinarily mistakes can be rectified, and they bring no condemnation.

A business man should never violate good business principles, no matter what his impressions may be. God governs us by the principles and laws of good sense. A man who violates these is a fool.—*Witness.*

REMARKS.

There is nothing here of *divine* guidance. "A man should never do anything which his good sense condemns." That is, evidently, he should look upon divine guidance as guidance by common sense.

Wherein, then, is the difference in guidance between a converted and an unconverted man? None, apparently, according to this showing. But stay, it may be in the fact that one is converted and the other is not, the Holy Ghost being commissioned by the Father and the Son to see to it that the common sense of the one should be greater than that of the other; or, at all events, that there should be some difference in favor of the child of God.

But will they who reject the definite, conscious guidance of the Spirit as a part of Christ's Gospel take a definite stand here, and attempt to show us what they really mean? We think not. For we find that so soon as any definite thought is mentioned it has to be buried in a generalized statement. Where was the common sense in Philip going to *Gaza, which is desert*; in Peter and John going into the Temple publicly to teach, after being forbidden by all visible authority, secular and sacred; in Paul and Barnabas leaving one country and going to another, because the Spirit alone guided them?

Of course, the answer is given that these were apostolic days, and the intimations from the Spirit were given almost exclusively to apostles. But we who carefully follow the narrative of Luke cannot discover this thought of distinction in the historian's mind. He speaks of such things as the common heritage of all the saints.

"The devil can make impressions." Where in the Scriptures is this stated as a fact? That is, a fact of the dimensions of this statement. For it is here asserted that whilst the devil can make impressions, he cannot act on common sense or on the judgment of the mind. Did the devil act on David by an impression, or by warping his judgment, when he moved him to number Israel? He would be a metaphysician of mar-

vellous pretensions who would dogmatize concerning this thing.

Who manipulated Herod's conscience when, for his oath's sake, he beheaded John the Baptist? What absurdities we do fall into when the effort is made to circumscribe the operations of the Holy Ghost!

Impressions, we believe, are as safe in His hands as common sense, judgment, and conscience are; and it is as easy for man to know His guidance through the one as through the others, whilst it is equally easy to exclude the work of the devil from all.

To some minds acting *boldly, promptly, and confidently* is foolhardiness when such uncertainties gather around us, and are not driven away, when the outcome of such action is that mistakes will be made, and we are not certain that they can all be rectified, *v.e., only ordinarily*, they can be made right. Even worldly advice exceeds this, for a well-received motto of the world is, "Be sure you are right, then go ahead."

This writer seems to say, "You can't be sure you are right, therefore go ahead."

"God governs us by the principles and laws of good sense." Granted, but is it not in accordance with good sense to go ahead when the Holy Ghost makes known to us the mind of God through our impressional faculty? Should not the bare fact of knowing with certainty the will of the Master at once capture our common sense and conscience, even although our previous notions of common sense were somewhat outraged? To our mind he is a common-sense man who carries out divine instructions, no matter how they come to him, provided, always, he is *certain* they are the ways of the Lord.

WITH more faith in God, our fears would vanish. True, we know not all that is to come; but, as we know in the world of nature that the seasons will continue their succession, that seed-time and harvest will not fail, so there are certainties in our spiritual concerns on which we may as confidently depend. We have an unchangeable Saviour, and the revolutions of planets are not more sure than the fulfilment of His promises.—*Christian Inquirer.*

LIMITATIONS OF DIVINE GUIDANCE.

It is always a safe rule of interpretation to understand the terms of a text in the whole extent of the possible meaning, when there is something in the nature or necessity of the case to qualify those terms, or to limit their application. Take for illustration, John iii. 16, and Luke ii. 1: "God so loved the world," etc., must be understood of the whole human world, because there is nothing in the nature of the case to limit the terms employed; but the statement that "all the world must be taxed," must be limited to the Roman Empire, as being required by the very nature and the necessity of the case. The same rule applies to 2 Corinthians v. 14: "Died for all," compared with Matthew ii. 3; iii. 5: "all Jerusalem," "all Judea," etc., as also to many other passages.

So the various phrases, "shall teach you all things," "guide you into all the truth" (R. V.), "ye know all things," and "need not that any man teach you"—these must be understood with important qualifications. Otherwise every holy man might assume to be equal in knowledge with the omniscient, all-knowing God.

The evident and necessary meaning is, that the office of the Holy Spirit is to teach those whom He sanctifies the deep, spiritual truth of God as revealed in the inspired Word, unfolding its hidden meaning, and guiding them in "all things that pertain to life and godliness" (2 Pet. i. 3), within the limits of Bible doctrine and precept, but without overriding or superseding their mental or physical powers.

It follows that the province of the Holy Spirit is not to teach men, however holy, the knowledge of scientific, mathematical, and historical truths, etc., because the God of nature has endowed them with faculties for acquiring such knowledge, without special divine illumination, whereas, in the realm of spiritual truth, such illumination is imperatively required (1 Cor. ii. 6-16).—*The Good Way.*

REMARKS.

Whether excused or not, we cannot accept the above as a *safe* rule of interpretation. For this rule can be made to play into the hands of any commentator of God's Word. It is always made to sanction the preconceived notions of the writer who accepts it, no matter how fantastic or wide of the mark they may be.

Especially on the subject of *divine guidance* is this rule an unsafe one, for it is really begging the whole question, and tends to make useless the teachings of Christ concerning the Holy Ghost.

Jesus teaches that the Holy Spirit is God, and as such to be accepted with absolute faith, and without prescribed limitations as to His power or intentions. If He, the Spirit, should even propose to lead any man consciously into any form of scientific truth, he has not the right to say to Him, "thus far shalt thou come, and no further." He, the Spirit of truth, alone has the right to limit His own work as a guide and teacher, and no man can know Him as guide into all the truth who undertakes to put Him under limitations.

The moment we recognize His claim to speak with certainty concerning sins forgiven, under the teachings of Christ, that moment we are required by all the rules of logic to recognize His sway in the soul as absolute, whilst the best possible life for the man who does not thus accept Him, is a sinning and repenting one.

Grant but His jurisdiction as guide in any direction, and the same result is reached. Should we desire Him to guide us into all the truth necessary to keep a conscience void of offence toward God and man, that is, rise above a life of sinning and repenting, then it follows that, as we do not know how this is to be done, we cannot, in the nature of the case, make any conditions as to how, when, and where He may require us to act to secure this result.

But, says the writer, "it is not the province of the Holy Ghost to teach the knowledge of scientific, mathematical, and historical truths."

Well, suppose this is absolutely true, as true as that God the Father and God

the Holy Ghost are one, is it for a moment to be presumed that He who made man, is unacquainted with this fact, if fact it is. Where, then, is the common sense of making this a limitation in yielding ourselves to Him. We abandon ourselves to His guidance in the confidence that He will do the right thing at all times. If, for example, it is better for me to discover a scientific truth by hard plodding and persistent exercise of my mental powers, will it make me less certain to go through that course of mental discipline if I am consciously led by an infallible guide in so doing? nay, is it not self-evident that He who parades such limitations, and flaunts them before the Holy One, does so because of conscious fear to trust himself absolutely to the Guide whom Jesus promised to us, and in promising, declared that He would be better to us as guide than His own bodily presence?

We repeat, there is no "*evident and necessary meaning*" to the words of Christ concerning the Holy Ghost further than the fact that there is a call to accept Him, without limitation, as guide into all truth, as teacher of all things.

It is showing scant honor to the Founder of our holy Christianity, when proclaiming our hesitancy in accepting His last best gift, by finessing to discover laws of limitation to throw around Him. Jesus proclaimed Him as the one and only law supreme in His kingdom, and they, who accept Him without limitations, secure all the blessings of the kingdom to which they, as subjects, are eligible, and they alone.

This, we remark, is not put down as our assertion, but as a necessary logical sequence, and challenges criticism as such. Our experience is that when absolutely abandoned to the Holy Ghost, there is no desire to put limitations on the Holy Spirit, nor is there a conscious shrinking from using the words of Christ, without added explanations, when giving our personal testimony. He, the Holy Ghost, guides us into all truth, even as Jesus prophesied He would.

"THE only way to keep our crowns on our heads is to cast them down at His feet."

LIVING TESTIMONY.

"Out of the abundance of the heart the mouth speaketh."—GOLDEN TEXT.

As a reader of the EXPOSITOR and a lover of the beautiful in thought, word and deed, I wish to give cheerfully my Christian experience concerning the deep things of God.

I had long cherished hopes of becoming a co-worker with God in the great work of salvation under the management of the Holy Ghost, the sole executor of the Father's last will and testament.

For many weary years I had been a weak, sickly lamb of the fold, kept alive by the sincere milk of the word, given by my mother Church. I often became exceedingly faint, and frequently despaired of life, from the prowling wolves in the wilderness of doubts and fears, whilst striving to keep near the *bell sheep*. By not staying near the sheep of His pasture I did not learn to distinguish the voice of the Shepherd apart from the sounding echo of the frequently misleading *bell*. But my hunger after God was real, and I have at length proved the truth of Christ's words: "Blessed are they that hunger and thirst after righteousness, for they shall be filled." This hunger after all the mind of God, led me to forsake all for Christ, and follow Him as the Shepherd and Bishop of my soul, so soon as I learned to know His voice. How I have grown strong in His grace and favor since I have learned without fear to satisfy my thirst at the overflowing fountain of God's holy love, and to feed upon the green pastures of His word.

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

"Feeding on the husks around me,
Till my strength was almost gone,
Longed my soul for something better,
Only still to hunger on.

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

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

"Hallelujah! I have found Him;
Whom my soul so long has craved,
Jesus satisfies my longings,
Through His blood I now am saved."

Had I sooner known this gift of God, I would have earlier in my Christian career asked of Him who is more willing to give the Holy Ghost than a father is to give bread to His hungry child, and He would have given me the fulness of the blessings of the Gospel of Christ. For Jesus declares that "He that believeth in Me, out of his belly shall flow rivers of living water. And this He spake of the Spirit, which they that believed on Him should receive."

Dear reader, have you received the Pentecostal gift? If not, receive Him by a simple act of faith, for He is promised most certainly to you and to all who hear the message of invitation: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." And it shall be to him a veritable "well of water springing up unto everlasting life."

"Heavenly Father, loving Saviour,
Holy Spirit, Three in One,
As among Thy saints and angels,
So on earth Thy will be done."

"Bless the words we here have spoken,
Offered prayer and cheerful strain,
If Thy will, O Lord, we pray Thee,
Grant we all may meet again."

W. E.

ALMOST, BUT NOT QUITE.

How often have the fond hopes of the opponents of our work been seemingly almost realized. As attack after attack has been made from the pulpit, from the editorial chair, or from other sources, it has seemed to them that nothing could withstand such well-directed and such formidable onsets. Then after every such crisis the escape of the movement has seemed to them so narrow, that they were always ready to try, try again.

And we expect this will go on continually. For such is the nature of this antagonism that, after every failure to stamp out the presumed heresy, the next attack looks so much more formidable that they can scarcely help believing it

will be successful, and so establish them as having done right in their former efforts to crush it.

And in one sense they reason correctly. For if this movement be not of God, one way to prove it so is to succeed in stamping it out. Well, we join with them in wishing their success, if it is not of God. But believing, as we do, that it is a revival of the very experience which met with all forms of opposition in the days of the apostles, we simply smile at all the efforts put forth against it. And this smile of contempt for their puny efforts is not incompatible with the sincerest sorrow of heart for themselves who try conclusions with the Holy Spirit.

After all their labors, they will find, as in the past, that the experience they combat will live and propagate itself. Nay, that it will grow as vigorously amidst storm as in calm. The only way to destroy it is to succeed in seducing individuals to give up their experience of receiving the Holy Ghost in pentecostal fulness and walking in Him as the one and only law of life. To the extent they succeed in robbing individual members of the Association or others connected with them by like experience of their continual joy in the Lord, to that extent they will retard the work. But all efforts put forth to retard the work of those who continue to walk in the Spirit, doing God's will on earth as it is done in heaven, can only begin to succeed after Pentecost has ceased to be the beacon-light of the ages.

We will find, by sad experience, that we cannot always judge correctly concerning a person's morality or religion or holiness by the fact that their preaching or profession or singing have a very exhilarating effect on ourselves or on a meeting. Some excellent people are very dull and blundering and stammering; while others, who are not so good, have a great deal of tact and talent and "personal magnetism." A sister made a great sensation in a meeting; but it created a sensation of another kind when it was afterwards learned that she had separated man and wife, had broken up a very happy family, and had nearly ruined the cause of holiness in her Church and community.—*Standard.*

“HAVE YE RECEIVED THE HOLY
GHOST?”

BY THE REV. W. S. BLACKSTOCK.

IV.

In endeavoring to ascertain the precise meaning of the question proposed by the apostle to the Ephesian disciples, and of the promise made by our Lord to His followers, from whom His personal presence was about to be withdrawn, when He said, “Ye shall be baptized with the Holy Ghost not many days hence,” our first source of information is found in the terms of that promise in the various forms in which it occurs in the discourses of our Lord, especially in that one which was delivered immediately before His crucifixion. From these terms we learn that what the infant Church was to wait for was the revelation of the personal presence of the Holy Spirit. The proof of this has already been adduced in part. Pronominal forms of speech are applied to Him who was to come which are only applicable to a person, and in the passages in which these occur acts are ascribed to Him which could only be performed by a person. This argument might easily be elaborated and expanded, but probably the outline which has been presented will be accepted by the candid reader as sufficient.

Another thing that we learn from the terms of the promises and predictions which refer to the coming of the Holy Spirit, is that He was to take the place and carry on the work of the Lord Jesus Christ. He was to come in Christ's name, and in such a way that in His presence Christ should Himself be virtually present. It is remarkable, that in referring to the *Paraclete*, He does not hesitate to say: “I will come unto you.” As He had come in His Father's name, and had so faithfully represented Him, that He claimed that they that had seen Him had seen the Father, so by the presence and agency of the Holy Spirit He was Himself to be made visible to the souls of men. “Yet a little while and the world seeth Me no more; but ye see Me; because I live ye

shall live also.” The living Christ, though invisible to the world, was to be seen by the living souls of men, quickened and spiritualized by the indwelling of the Holy Ghost.

What the Second Person in the Divine Trinity had been to His disciples in the dispensation which was then closing, the Third Person was to be to them in that which was about to be inaugurated. As the Godhead had been manifested in the past by the former of these, in the future it was to be made known by the latter. Hitherto the statement had been true, that “No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, He hath declared Him;” henceforth no man was to see the Son at any time, in the sense of the passage which has just been quoted; but the Spirit proceeding from the Father and the Son was to reveal Him. As the Son had taken of the things of the Father and showed them unto men, so the Holy Spirit was to take of the things of the Son and show them to them, only by a different mode of manifestation. The former of these Divine Persons had revealed the Father in His own person, through the medium of His humanity; the latter was to reveal by the Son, by direct contact and purely spiritual communication with the souls of men. And thus was the way to be prepared in what is described by our Lord as the coming of the *Paraclete*, for a purer and more perfect, because a more spiritual, revelation of God to man, than any that had preceded it.

That the inauguration of the Dispensation of the Spirit was to mark a distinct and advanced stage in the progress of revelation is evident from the fact that our Lord distinctly intimates that He had communications to make for which even His carefully instructed disciples, including the apostles, were not yet prepared. “I have many things to say unto you, but ye cannot bear them now.” He had still to speak unto them as babes, feeding them with milk, because they were not yet capable of digesting and assimilating the strong meat with which He was prepared to feed them. He had to adopt His teach-

ing to their low state of spiritual development. He had, therefore, to leave the completion of this part of His work to the Holy Ghost, who by a divine process of interior illumination, would put His redeemed people in possession of truths which were too spiritual to be conveyed in any form of human speech which even the great Teacher, who spake as never man spake, could command.

It is remarkable that in this very discourse in which our Lord utters these wonderful things concerning the Holy Spirit, into whose hands He was about to commit His Church, for which He was in a few hours to lay down His life, He utters some of the most wonderful things that He ever uttered concerning Himself. One of these was a saying which it has required all the intervening ages, between the time of its utterance and the present, to enable the Church to acquire even a tolerable comprehension of its import. The profound truth which He uttered when He said, "I am the Truth," is better understood now than it ever was before; but how few even now appear to have grasped it fully. In Him, indeed, are "all the treasures of wisdom and knowledge," but without the supernatural divine illumination of the Spirit they are, as the apostle says (Col. ii. 3), "hidden" in Him. He was unknown, and knew that He was unknown, except in the crudest and shallowest manner, even by these who had been brought into the closest and most intimate fellowship with Him during His earthly ministry, and that it was by the ministry of the divine *Paraclete*, who should testify of Him, and take the things that belong to Him and show them unto men, that He should be made known.

It is in view of this fact, that the Comforter whom the Father, in answer to the mediatorial prayer of His Son, was about to give to His disconsolate and bereaved Church, which was so soon to be reduced to a state of utter desolation by the withdrawal of His personal presence, is called "the Spirit of Truth." Our Lord invests Him with His own attribute, and yet with a difference corresponding with the different character of His ministry and mode of His operation.

The Lord Jesus Christ was the Truth embodied, manifested to the senses, the understanding, the reason of men, in their own nature, bone of their bone, flesh of their flesh, sharing all the innocent infirmities that belong to humanity, and tempted in all points like unto His brethren. Great, indeed, is the mystery of Godliness. "God was manifested in the flesh." This revelation of God in the perfect humanity of His incarnate Son, was a stupendous advance on all former modes of divine revelation; but it was of the same nature, it proceeded along the same line with that which preceded it. God, who had been virtually incarnated in human thought and in human speech, was now actually incarnated in the person of a living man. "The Word was made flesh and dwelt among us (and we beheld His glory, the glory of the only begotten Son of the Father) full of grace and truth."

In this stupendous act of condescension on the part of the Deity, this form of external revelation reached its highest possible development. It was impossible that a revelation to man from without could be carried to any higher point. If any further advancement was to be made in the disclosure of the Divine to man, it is evident that it must be made from within. It must be made, not by the Truth embodied, speaking to man through his senses and his intellectual nature, but by the Truth in its pure spiritual essence, touching him on the higher, the Godward side of his being. Even the intellect of man, marvellous and even Godlike as it is, is not the highest part of his nature. It is his moral and spiritual being that is the divine thing in him. It is this that allies him to the Deity. It is this which constitutes the point of direct contact between him and his Maker.

Here, then, is the difference between the ministry of Christ and the ministry of the Holy Spirit, by which it was to be superseded. The ministry of Christ was from without, that of the Holy Spirit is from within. The former was necessarily sensuous, addressing itself primarily to the eye and the ear, and through these making its way to the understanding and the heart. The latter

appeals directly to the highest thing in man, accomplishing its work by the direct contact and communication of a purely spiritual agent. And this more perfect, because more spiritual, ministry, to which all former divine communications to man were preparatory, and the foundation for which was laid in the incarnation and redemptive work of the Son of God, is to continue forever.

Of course, there can be no antagonism or inconsistency between the ministry of the Lord Jesus Christ and the ministry of the Holy Spirit. The essential unity of the Godhead makes this impossible. Nor was the latter of these ministries to be independent of the former. There was to be the most perfect harmony and co-operation between them. As the ministry of the Holy Spirit would have been impossible without the ministry of Christ, which had preceded it, so the ministry of Christ could never have reached its highest consummation without the ministry of the Spirit. The latter was, according to our Lord's conception of it, to stand in the relation of a fulfilment to the former. As in the person and personal work of the Messiah there had been the filling up, the rounding out and completion, of all those disclosures of the character and will of God which had been made to man in former dispensations, the work of the Holy Spirit was to fill out this more perfect revelation which God had made in the person of His Son. Thus while the Holy Ghost was to perform the part of a Teacher, He was at the same time to act as a Remembrancer, teaching His Church all things and bringing to its remembrance that which had been taught by the Lord Jesus Christ: "These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father shall send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have spoken unto you."

Truth is never inconsistent with itself. That which pertains to the highest dispensation can never be in conflict with even that which belongs to the lowest. Truth is of God, and, like everything else that is divine, it is immutable and

eternal. It is not in the essence, but in the form and expression of truth, that it is susceptible of modification and change. It is not in its substance, but in its accidents, that it is capable of improvement. The evolution or development of the truth revealed in the person of the Lord Jesus, and in His words and acts, is a subjective process; it is a change wrought in us, not in the truth, by which our crude and unworthy conceptions of it are exchanged for those that are purer and more worthy. What additions may be made to the sum of truth by the ministry of the Spirit during the progress of the ages, we cannot, of course, even guess; but of this we may be assured, that they will never, that they can never, exceed what is in Christ; in whom are hidden all the treasures of wisdom and knowledge. It is into these hidden treasures that it is the mission of the Comforter to lead us.*

But here, in order to avoid error, we must distinguish between Christ and the verbal utterances of Christ. Precious as are the latter, they are not to be compared with the former. Wonderful, indeed, are both the words and works of Christ; but Christ Himself infinitely transcends all that He said and did. It is not merely His acts and sayings which it is the work of the Spirit to interpret, so as to make the full depth of their divine meaning accessible to the supernaturally quickened and illuminated souls of men. It is an error to suppose that His divine ministry is to be confined to the mere iteration and exposition of the words of Jesus uttered

*Since this article was in type, the writer has met with the following in the Bampton Lectures for 1888:—"In Christ are all the treasures of wisdom and knowledge hidden. They are hidden that we may search them out, that we may expect ever fresh light and fresh knowledge to break forth from Him. 'I am verily persuaded,' said the Pastor of the Pilgrim Fathers, as they embarked in the *Mayflower*, 'I am verily persuaded that the Lord has more truth to be brought forth out of His Word.' 'It is not incredible,' says Bishop Butler, 'that a book that has been so long in the possession of mankind should contain many truths as yet undiscovered.' 'O send forth Thy light and thy truth that they may lead me' should be the prayer, as of each Christian man, so of the Church at large. 'Lord, to whom shall we go? Thou hast the words of eternal life.'"—"Letter and Spirit," by Robert Edward Bartlett, M.A., p. 150.

during His personal ministry on earth. No doubt, bearing these sayings in upon the soul and applying them to the heart and conscience is a part, and a very important part of His work. But it is only a part of it. Taken in its breadth and fulness, it vastly transcends any such narrow limits. It is not into the spoken or written Word, but into living spiritual Divine Word; not merely into truth as embodied in even the most perfect forms of speech, but into the living, essential, personal Truth, which infinitely transcends the possibility of expression, that it is the mission of the Comforter to lead us.

The correctness of this view will become apparent in proportion to the critical care with which John xvi. 13-15 is studied. The Authorized Version, in consequence of the omission of a word, scarcely brings out the full meaning and force of the original. It makes the office of the Holy Spirit in His teaching function to guide believers into all truth, whereas the Greek represents it as being to guide them into all *the* truth. This is the rendering given in the Revised Version. Now, our Lord Jesus Christ, as the Eternal Word, which was in the beginning, was with God, and was God, is the Truth. And that this is the Truth, into a full acquaintance with whom it is the mission of the Comforter to guide those who are led by Him, is evident from what follows. This Divine Agent, in the execution of His office, "shall not speak of," literally *from*, "Himself"; but shall act in such complete harmony and co-operation with the other Persons in the Godhead that His communications, while, in the strictest sense, His own, shall at the same time be the communications of the Father and the Son. "Whatsoever He shall hear that shall He speak."

Of course, what is said of a purely spiritual being must be understood in a purely spiritual sense. Neither speaking nor hearing can be attributed to such except by a figure of speech. We cannot understand how spirits can communicate with one another without the intervention of material organs, and least of all can we understand how the Trinity of Persons in the Godhead carry

on their divine counsels and operations so that there is such absolute unity of thought, of purpose, and of action, that whatever is thought or willed or done by either of them is properly attributable to all. But we can apprehend the fact, though we cannot comprehend its *rationale*. In this respect, though the mystery involved in it transcends all others, it differs not from a great many other things that we know as facts, but of which we can give no rational account. In a universe which is full of mysteries, the greatest of all of which is that of its own being, it ought not to be a matter of marvel to us that the Great Being, in which this universe had its beginning, and by whom it is perpetuated and governed, should be Himself the sum of all mysteries.

The truth expressed by our Lord in the passage under consideration, however, is, when stripped of all figure of speech, that the Holy Spirit makes no communications to the souls of men which are not in perfect harmony with the character, the thoughts and purposes of the Father and the Son; and that on account of this absolute harmony, the manifestation of Himself is, in fact, the manifestation of the whole Trinity. As the Son is the effulgence of the glory of the Father, the Holy Ghost is the outshining of the glory of the Son. But as the glory of the Father and the Son are the same, in glorifying the Son He is, at the same time, glorifying the Father. "All things whatsoever the Father hath is mine; therefore said I, that he taketh of Mine and shall declare it unto you." It will be readily seen that in this saying of our Lord there is something implied which is not expressed. It is implied that the work of the Spirit is to reveal the things of the Father, but that as all things that belong to the Father belong to the Son, in revealing or declaring the things of the Father, He is by the very act uncovering and displaying the things of the Son. And this process of self-manifestation by the agency of the Holy Ghost is to project itself into the whole future of the Church and the race.

Because the external revelation, the record of which is contained in the Scrip-

tures of the Old and New Testaments, is completed, it does not follow that no further divine communication will be made to man. If we have read aright the utterances of our Lord in respect to this matter, humanity was to be brought, in this dispensation, into closer relationship and more intimate communion with God than it ever had been before. God was not only to dwell among men, but to be in them. It was in exposition of the transcendent privilege of the new dispensation that our Lord said (John xiv. 23), "If any man love Me, he will keep My words; and My Father will love him, and We will come and make Our abode with him." That is, in this new and spiritual dispensation, under the quickening and illumination of the Holy Ghost, both the Father and the Son shall become continuously and permanently the supreme objects of thought, of affection, and of consciousness to the loving and obedient soul.

Coming or going, departing from, or abiding in or with particular places, or individuals, are things which can only be affirmed of a Divine Person in an accommodated sense. Absolutely God is in every place. There is not a spot in the universe from which either the Father, the Son, or the Holy Ghost has been or can ever be absent for a moment. And notwithstanding what is sometimes said about a special presence of God, there is not a spot where these Divine Persons are present in any higher sense than in any other. And the movement of such a Being from one point in space to another is manifestly impossible. There is no room for such movement on the part of a Being who is Omnipresent. All those passages of Scripture in which such phrases occur as imply the localizing of the Divine Presence must be understood as referring not to the absolute or essential, but to the manifested, presence of God. It is in this sense that we are to understand all those passages which refer to the *coming* of the Comforter, and this one in which He promises that He and His Father will come to the loving and obedient and make Their abode with them. The meaning is that They will come permanently into the thoughts, the affec-

tions, the consciousness of such, so that they shall no longer be apprehended as intellectual abstractions, or Beings at an awful distance, concerning whose very being we have only dim and distinct notions, but living realities ever present to the consciousness.

Now, this was to be the experience, according to the comforting words addressed by our Lord to His disciples when He was on His way to the Cross, of all such as received the Holy Ghost in the new dispensation in His fulness. His indwelling was to be a matter of consciousness, and it was not only to make itself known, but to reveal the presence of the Father and the Son. He was, in fact, to annihilate the sense of distance between the soul and God, to bring them, as a matter of consciousness, face to face, by bringing them into vital and loving communion. And what progress in divine knowledge may be made when the soul is thus brought into personal and direct communication with the living truth itself who can tell? So far as we can learn from the teaching of the Lord Jesus Christ, there is absolutely no limit to the revelation of God to man, but in the capacity of the soul to receive it; and how far this capacity may be enlarged, under the quickening, illuminating, and sanctifying influence and power of the Holy Ghost, we have no means of knowing.

There will not, indeed, be any revelation made to man which will supersede that system of truth which constitutes the historical basis of Christianity. Startlingly original as the teaching of our Lord must have appeared to those who heard Him, He never failed to put honour upon the Scriptures. In this respect we cannot be too careful to follow His example. If we would avoid error, however, and not shut out the progressive illumination which the words of the Lord Jesus warrant us in expecting in this the perfection and crowning glory of all the dispensations, we must not confound the spirit with the letter. We must learn to distinguish between the truth embodied, represented in symbols, and in forms of speech, which, however perfect, owing to the defectiveness of the recipient, can never of themselves

convey to the soul a complete representation of such a subtle essence as the truth of God, and the living Spirit of God, which is essential Truth itself, operating upon the human spirit by the written Word, by the facts of nature and Providence, by the progress of human development and the peculiar forms of intellectual activity which distinguish the successive ages of human history, by the state of the affections, and by the aspirations, and the conflicts and struggles of the soul in its efforts to obtain a more complete comprehension of the mystery of being, and a more perfect acquaintance with God. All these constitute a divinely-appointed system of means for the development and perfecting of human nature; and in all these, through all these, and by all these, is the Holy Ghost continuously working, not only through the entire lifetime of individual men, but through the whole progress of the ages, guiding those who love God and keep His commandments into all the Truth. Such is the mission of the Comforter, in its broadest and most comprehensive aspect, if we read aright the promises and predictions of our Lord respecting it.—*Methodist Magazine.*

THE PROMISE OF THE FATHER.

Although through all these years of our existence as a Prayer Union we have made the Holy Spirit the engrossing topic of our communication to you, beloved, we are still moved to press upon your consideration the thought of Him as the Spirit of Promise. And since the place given Him in all of us is incomparably less than the place given Him in the Word of God, we urge upon all a more diligent study of the Bible that we may really know God's thoughts on this subject.

There is no subject connected with the redemptive work of Christ on which more definite information is required at the present time than this. For what would we know of God in all His wondrous love, what would even the sacrificial work of our Lord avail us but for the Holy Spirit. Nay, what would

Christ Himself be to us in all His glorious fulness save, as the Holy Spirit takes of the things that are His and shows them unto us; and in the showing wins our hearts to His love and centres our affections upon Himself, that He may be all and in all.

Let us remember that the works of the Spirit, though He is Himself invisible, are everywhere to be seen in the world of nature as well as in the world of grace. To Him we owe all the manifestations of God's presence in the world around. For when the world was but a chaotic mass in perfect darkness He touched it, and it was vitalized and forms of living beauty everywhere covered its surface. So too, with man himself; he was a simple mass of matter, only dust of the ground, till the Spirit breathed into the body's form the breath of life.

As the Spirit inspires faith in the heart of believers they pray and expect answers to their prayers touching all temporalities. So are the hearts of all men wholly under the power of the Spirit, and He works whether men will or no; convicting them of sin and leading to repentance and to Christ; begetting in their hearts such a faith that they believe in Him to the saving of the soul. This is anterior to and preparatory for the all-strengthening and vitalizing power of the Spirit of Promise in the inner man; so rooting and grounding the heart in love, that there is a realization of Christ Himself dwelling within, and they are enabled to comprehend within all saints, what is the breadth, and depth, and length, and height, and to know the love of God, that passeth knowledge, that they may be filled with all the fulness of God. To all who abide here God is able to do exceeding abundantly, above all they may ask or think. Such, beloved, are the distinct and most clearly revealed workings of the Spirit when the heart is laid upon the altar, and so emptied of all that has possessed it, that the Spirit can have complete and perfect control.

This then is His way: first inducing conviction of sin, and then in-working faith in Christ for its remission in hope of salvation and deliverance. But com-

ing to the believer as God's Spirit of Promise (and He is the inheritance of every believer), He imparts Pentecostal blessing; the endowment of power, and fellowship with the Father and with His Son Jesus Christ. The things that are freely given us of God are taught us with a sense of all sufficiency for all things, for every good work.

While the conviction of sin and the revealing of Christ to the sinner as the One who has made the atonement for sin is the special work of the Spirit to the impenitent, His work to the believer is to shine into their hearts to give them the light of the knowledge of the glory of God as it shines in the face of Jesus Christ. The Spirit of God making the knowledge of God all glorious in the reflected glory of Christ to the soul of the believer, is eternal life. We rejoice and praise God that in abounding grace it is given, that the Christ life should be seen again in man—the mystery hidden from ages and now made known through the Spirit, which is Christ in you the hope of glory.

Think of the early disciples who for years were in most familiar converse with the Lord, receiving daily his instructions in words of wisdom greater than Solomon's; teaching them the mind of God and what the manner of their life should be; giving them glimpses of His power and even a sight of His transfiguration glory. Yet so weak, so little moved by it! But when the time came and the Spirit illumined those truths and shed His light over those days, they were transformed and made epistles of God known, and read of all men.

When our Lord was with His disciples and seeking to impress them with the thought of His relation to God as His Father with whom He was in abiding fellowship, and assuring them that His God was their God and His Father their Father, it availed nothing in bringing them into filial relationship; until the Spirit came to indwell, teaching them how to pray and teaching them as they prayed, to say, "Abba, Father." Most blessed was the consciousness of union with Christ that then came, and the loss of the old self-life. This gave them

deliverance from all worldly aspirations, so as never more to be filled with such desires, as "which of us shall be the greatest," as they did, the night before His departure.

But we must close, having more than intimated that the indwelling Spirit was and is the crowning of Christ's redemptive work. Having come to manifest to man the Father that we might know Him, He laid down His life a sacrificial offering; and then, returning to the Father, He sent the Spirit to indwell, as He had promised, that is His inworking the life of the flesh might be displaced by the life of Christ which the Spirit would beget. This abiding Spirit life within would formulate all prayer, while Christ at the Father's hand would be our Advocate in Heaven. This life would be so perfected that we would have great assurance of our acceptance with the Father, with clear tokens of His favor and love always our constant heritage. So we beseech you, to bow with us in deepest humility and love, with an offering of thanksgiving and praise to God, for the gift of His love. Asking Him so to deepen in us the consciousness of His presence, that He will be ever a living reality; that He will teach us all things and so illumine the truth that, through it, we shall be sanctified; that we may live under a growing sense of His indwelling and have His blessed guidance so that all our energies shall be expended for the glory of Christ; and the love of Christ become the ruling passion of our souls.—*Salutation to the Daily Prayer Union.*

"YE MUST BE BORN AGAIN."

About eighteen years ago, when in the north of England, at one of our minister's fraternal gatherings, I heard the following, which, as near as I can remember, I relate for the benefit of those who delight in variety at the expense of truth, and to encourage those who keep pegging away with one aim only, namely, the gathering out of God's elect from the ruins of "The Fall."

In a rather fashionable and wealthy circuit among the Methodists, a good

brother had recently been invited or appointed; his fame as a preacher had preceded him; in his last circuit it was said he drew persons from all denominations to hear him, and his chapel, when he preached, was always full. Many gathered to hear him on his first Sunday. In the morning he preached from the words "Ye must be born again," dwelling upon the last two words, showing the analogy between the natural and spiritual birth. Some praised it, saying they had heard nothing like it for long enough; others said it smacked rather too much of Calvinism. The unusual manner of dealing with the subject, and the deep thoughtfulness shown in its preparation, caused many to talk of it and him; and, as a consequence, a larger congregation came to hear him in the evening. Then he took the same text, this time dwelling upon the results in the individual life of those who were "born again," urging his hearers to personal examination, repeating his text often during the sermon. Many of those who praised in the morning held their peace at night. What was "Calvinistic" then, was "too personal" now.

Notwithstanding adverse criticism, a still larger congregation gathered the next time he preached, when he for another sermon chose the same words for his text, this time enforcing the necessity for the new birth by emphasizing the "must." Many and various were the comments at the close of the service. To many lovers of the truth it was as "marrow and fatness." These also talked about the "three wonderful sermons" they had heard from the same text. But that evening the preacher announced for his text John iii. 7, "Marvel not," etc. This time he emphasized the "I," opening up the character of the wonderful person speaking. "Marvel not that I said," etc., following up the argument to its logical issue—that for Him to say so, it must be so. He who formed the body and filled it with the soul, who came from heaven's glory for the express purpose of redeeming both to God the Father, ought to know what He was talking about when He said "Ye must be born again."

Some of the leaders and stewards of

the chapel thought they had heard enough of this text; all agreed that the subject was "well handled," "nicely put," "cleverly thought out," but "rather dogmatic"; and some suggested they might have "too much of a good thing," and hoped they had heard the last of that text. Judge of their surprise the next Sunday morning, when, for the fifth time, their new minister took "the same old text." Everybody agreed that it was a wonderful sermon—logical, incisive, and experimental; and not by any means a repetition of any former sermon.

In the evening of the same day he made a most earnest and eloquent appeal to the unconverted from the same words, "Ye must be born again," defining the condition of various classes to whom the words applied. At its close he asked any who "wished they were born again," to come to the front; while those who knew they were, were requested to remain and pray for the power of the Spirit. Large numbers of both kinds remained, while the majority of the congregation left the building. Many entered into peace that night, and a grand awakening had begun.

At a steward's meeting during the following week, this matter of three Sundays with their new minister and only one text, was a subject of discussion; and after the proper business of the meeting had been transacted, one of them ventured to ask him, in the presence of others, if he could find but one text in the Bible? "Well," said the minister, "I might find another, and possibly shall do so; but answer me this—are all our people born again yet? Why did they all troop out of chapel, last Sunday, immediately after the sermon?" Several replied, they did not suppose the majority were regenerated. "Then," said he, "I must tell them their need, and preach the new birth till they are."

The next Sunday, just before the sermon, this new minister leaned over the desk, and confidentially asked them all to give him their attention. Of course they gave it; when he spoke words to this effect, "I have been asked during the week if I cannot find another text in my Bible besides John iii. 7. I never find texts. I study my people and my

Bible. I pray to be guided to the right subject for them. When a text lays hold on me, I preach the truth it contains. When it drops me, I drop it. Your position as a church and congregation is an honorable one. Good Sunday-school; good staff of teachers; large income from seat rents; good collections for home and foreign missions and for all charities. You have a good organ and a good choir; a good house for your minister. In every way you are pattern for other congregations, except for one thing, and that is the prayer-meeting. I could count easily all who were present at the one preceding my first sermon here. I found this and my text fell upon me. I was compelled to preach the most important and fundamental doctrine in the Bible. If we are not born again, we have no true religion; our profession is simply dressing up an enemy in the regimentals of the Queen's troops; we have not the Spirit of Christ, therefore we are none of His. Now, no one can be born again long without knowing it; therefore, I ask a favor of you this morning, and that is, that all of you dear people who have been born again will raise your hands; and let me say, you will not be ashamed to let others know it, if you are. May God help you to testify of His grace in you!"

Amidst profound silence, nearly one-third put up the hand.

"I see," said the minister, "that more than one-half of you are not born again yet; will you that are unite in prayer for those who are not, while I preach to them, for they are yet dead in trespasses and sins?" After a short and earnest prayer, he again announced as his text, "Marvel not that I said unto thee, Ye must be born again."

In the evening, to a crowded congregation, he preached from the words, "He that hath the Son hath the life; he that hath not the Son hath not the life" (1 John iv. 12, R. V). In consequence of this man of God's earnest, though eccentric manner, his preaching was the means of a very gracious awakening and revival in that neighborhood; and nearly every Sunday, for a considerable time, there were persons remaining after the services asking "What must I do to be saved?"

We are led to cry often, "Oh, for more of the old-fashioned discriminating kind of preaching!" We have plenty of generalities, there appears to be a wide-spread fear of offending "the pew" by supposing that any members of our congregation are not Christians; even the prayers offered from most of our pulpits suppose that all present are children of God, while some go even further than that, and teach the pernicious doctrine of the fatherhood of God. Not long ago I myself heard a leading minister in Bristol declare to his people—a large and mixed congregation—as follows:—"God is your Father; if He is not, who is? Certainly not the devil; he could not beget such a wonderful, comprehensive combination of body, soul, and spirit. Should any one come to you and say that God is not your Father, tell him it is a lie. Never give up this heritage, your birthright."

Such men ignore the plain teaching of the Word of God; they cannot read such portions as John iii., 1 John iii., or Paul's arguments to the Romans and Galatians. Thank God, there are those who are not afraid to make distinction between Christ and Beelzebub; between saint and sinner; between "those called out" (*Ecclesia*) and those left, between pardoned sinners and rebels, not following the majority, who only distinguish between the copper and silver; the silver and the gold; the silk dress and the merino, the gold-headed cane and the hazel staff; the workingman and the gentleman; the servant and the lady, in the church and assembly of believers. Oh, for more of the Spirit of the Master in all our membership, that we all may be one, making a distinction where our Lord made one, but not dividing what He hath joined together!—*William M——, in Sword and Trowel.*

"How many professors are there who have light enough to know what should be done, but have not love enough to do what they know? Such people have no advantage from carrying a bright candle in a dark lantern. Give me the professor who perfectly sees the way he should go, and readily goes the way he sees."

OBJECTIONABLE BIBLE
PHRASES.

Two phrases are often used in the English versions of the Bible which appear to me objectionable, viz.: "God forbid" and "would God." The first occurs twenty-two times in the Old Testament and twenty-one in the New. As Bible readers are familiar with them, I quote but few: "God forbid that thy servants should do such a thing" (Gen. xiv. 7). "God forbid that we should rebel against the Lord" (Josh. xxii. 29). "When they heard this, they said, God forbid" (Luke xx. 16). "Is Christ the minister of sin? God forbid" (Gal. ii. 17). The revisers have invariably followed the rendering of the common version, except in one passage (Gal. vi. 14), "God forbid that I should glory save in the cross of our Lord Jesus Christ," which they have changed to, "Far be it from me to glory." Why did they not use this form in all of the other forty-two passages in both Testaments? The expression is objectionable, both because a familiar use of the divine name when unnecessary is apt to beget irreverence, and because it is not a translation of the original. The Hebrew is virtually an interjection. It is equivalent to the Latin, *absit*, far be it. It is an exclamation of abhorrence. The Greek is simply *me genoio*, let it not be.

I find that the American Company of Revisers of the Old Testament substitute for "God forbid," "far from it," and Dr. Chambers gives the reason for the change, that it "does not seem reverent to introduce the divine name in an exclamation where it does not appear in the original."

The other phrase is, "Would God," and in some places "Would to God." Thus, "Would God all the Lord's people were prophets" (Num. xi. 29). "Would God we had died when our brethren died" (Num. xx. 3). "Would God I had died for thee, O Absalom, my son" (2 Sam. xviii. 33). "I would to God that all were such as I am" (Acts xxvi. 29). "I would to God ye did reign" (1 Cor. iv. 8). "Would to God ye could bear with me" (2 Cor. ix. 1). This phrase occurs nine times in the Old Testament, and

three times in the New. This seems to me worse than the other. "God forbid," if the original allowed it, might be defended as an expression of abhorrence, or of strong desire that God would prevent the thing deprecated. But "would God," or "would to God"—*i.e.*, "I wish to God"—makes no sense. It certainly is not English. The Hebrew is simply a particle equivalent to the Latin, *O si*, or *utinam*, O that. "Would that," or "O that," would exactly express the Hebrew and the Greek. In four places the revisers have given this form. "Would that we had died by the hand of the Lord." "Would that we had been content." "I would that ye did reign." "Would that ye could bear with." It is much to be regretted that they did not give this rendering in all the passages.

How such a phrase as "Would God," or "Would to God," could have come into use at all, is indeed strange, and why it should have been adopted as a rendering of the original, I do not understand. It is admitted to be very old English, being found in Robert Manning, A. D. 1302. The English dictionaries justify it as an expression peculiarly English. How, they do not tell, neither do they attempt to explain its origin. Perhaps I shall be called a purist. Well, let us try to keep the language free from needless mixtures.

In commenting on these phrases, I am reminded of another in 1 Sam. x. 24, where is found this same familiar use of the divine name, and not required by the Hebrew—"God save the king." The American Company of Revisers proposed, "Long live the king," which is the original, "Let the king live." It is easy to account for this phrase in the old versions. The translators and revisers being accustomed to the form, "God save the king," adopted it as in their view a proper rendering of the original. But it is not a literal rendering of the Hebrew.—*Rev. Samuel Hutchings in N. Y. Observer.*

"How rare is it to behold a soul in an absolute abandonment of selfish interests, that it may devote itself to the interests of God!"

CHRIST THE BAPTIZER.

The guilt and condemnation of sin was met by the blood of Christ. There was in this pouring out of the blood something visible and outward which could be shown through all the types of the Old Testament. But the pouring out of the Spirit remained a mystery on earth and in Heaven till John made the first intelligent revelation in the ears of men when he declared "Upon whom thou shalt see the Spirit descending and abiding upon Him the same is He that baptizeth with the Holy Spirit." But the doctrine of redemption covers the end as well as the beginning of salvation. The blood of the Lamb was to cleanse God's temple and restore His throne within the heart, that God might find a dwelling place and be at rest in man. John the Baptist gathered from the Old Testament the double truth which he proclaimed of the double baptism of water and of the Holy Spirit.

The disciples knew as little of this baptism of the Spirit as many of us. They had the teaching of Jesus and they saw His life. It was His teaching exemplified. In the Old Testament the Spirit of God was spoken of as a Spirit of Power giving life, giving judgment and wisdom; and a Spirit of holiness giving condemnation of sin; a Spirit that led the people, that guided them, that taught them; but of this as a personal individual experience they know little or nothing. The Holy Spirit in His relation to man, had no real life for them, He dwelt still in the promise, not in the presence, and so in unity with their understanding of words and conditions, Jesus told them of the Spirit of the Father which should teach them and give them words to speak in their hour of trial. Again in a lesson on prayer, He put as an end to be desired the gift of the Holy Spirit, which the Father would give to those who should ask. Further words we have none, till on that pass-over night He enters fully into the subject and shows by His own life what the Spirit would do for them. These words all were for the future. It was expedient He should go. The glorified Jesus alone could fulfil and make true to them the blessedness contained in every thought. But each word He spoke was illumined by

the light streaming clear and strong from the life He had lived before them. Lightning flashes of truth glanced and gleamed; flashes which became clear and strong and abiding as the days went by and they waited for the promise of the Father of which they had heard.

That which they had seen, had heard, had handled of the word of life they talked of in those waiting days with bated breath and hesitant trembling syllables. And yet they talked believingly with enough of remembrance of visitations from the Lord, to hold them to Himself till the hour had come when all things being finished He could pour out upon them the promised gift, and fit them to be witnesses of Himself.

They had had His life always before them, and He had gone the way they were to go. Born of the Spirit and growing through those years in wisdom, the wisdom of God's thought concerning earth's things, while He grew in stature; when the hour was come, He was baptized with the Holy Spirit and with power to be fitted for His work. Not till then did He move out, not till then were His convincing words heard, or His mighty works seen. The hour of His baptism was His sealing hour. Now was His sonship announced, now heard He the words of His Father's pleasure. Directly after followed His testing. By the Spirit He was driven into the wilderness, and what He had received of God was proved His own. Tried, tempted, He held against all appearances to God's word. The power was His for God to use; what He heard with the Father that only would He do.

The perfect man, strong in God, began His work. In the power of the Spirit He preached, and worked, and lived, and all bare Him witness at the gracious words which fell from His mouth. These men who had entered His class to be His followers to learn of Him, watched Him narrowly and loved Him tenderly. They longed to be like Him, they would give their lives to save Him; and yet He was still all impotent to give them the strength which would make these desires lasting and true, which would turn their impulses into living facts. We can believe they hungered for the same power, the same life, and when He said "the Father abiding

in Me, doeth these works," may it not have been in answer to many an expression of desire and hope, as they lived with Him and suffered with Him in the scornful rejection He often felt before the crowning day of rejection came. My Father abiding in Me doeth these works. Abide in Me and greater works shall ye do. Keep My words and My Father shall come and abide in you. Keep My words and I will come. Keep My commandments and the Spirit will come. But the limitation was still upon Him; the Holy Spirit was not yet. He could not yet baptize His hungering disciples for His work was yet to find completeness. Its culmination was to be in the entering of His divine humanity into Heaven. Beside the throne He was to stand after having through the eternal Spirit offered Himself a sacrifice to God and His will. Having ascended on high, He could give gifts to men. How was our Lord straitened until this was accomplished? How many times He groaned for this power we may never know, but some who have entered into sympathy with the Son of Man, have learned something of this lesson of waiting over slow developments. Waiting to see the upspringing of good seed, sown in good soil.

The ten days waiting was over. They were baptized with the Holy Spirit and with power. Now the disciples knew! Their testimony was sure! Sons of God, said John. The Spirit whereby we cry Abba, Father, is ours, said Paul. Sealed with the Holy Spirit of promise, sealed unto the day of redemption, sealed and given the earnest of the Spirit in our hearts! Walk worthy of the Lord in all pleasing. He works in us what is well pleasing. Yes, John answers, "We do the things which are pleasing in His sight." The disciples were to be baptized with the Holy Spirit and with power, and Jesus having gone that way, they knew what it meant and what the effects would be. We go no other way. The lack is ours till the glorified Jesus is received in our hearts. And when we know that for us He stands beside the throne, that for us is the promise held true, then in our heart of hearts we meet the conditions and tarry at Jerusalem, and the enduement comes.—*Salutation to the Daily Prayer Union.*

LIVE YOUR RELIGION.

He preacheth best who liveth best—
Men heed not words, but actions;
By this smooth stone 'tis fair to test
The zeal of blundering factions.

A godly deed weighs more than creed;
An armor fit for trials
Is forged alone by hands that speed
In righteous self-denials.

To win mankind, the heart first find
By acts of right and reason,
For words alone will never bind
Like good deeds done in season.

Not as we say on Sabbath day,
But as we practice weekly,
Will people rate us, though we may
Preach long, and wise, and meekly.

Wouldst thou preach well? Then live thou
well—

Who'd lead the way to glory
And best the Gospel tidings tell,
Should *live* the old, old story.

—*Christian Observer.*

MODERN SIGNS: OR PRESENT
PROOFS OF THE SUPER-
NATURAL.

BY ARTHUR T. PIERSON.

The answers to prayer should form a distinct department in the proofs of Supernatural Interposition: and with these we shall bring to a close our brief presentation of Modern Signs.

The words of David (Psalm lviii. 11) furnish a good starting point:

So that a man shall say,
Verily there is a reward for the righteous;
Verily He is a God that judgeth in the earth.

These words close a psalm of complaint. David is surrounded by unjust, malicious, and hardened foes. He prays that their devices against him may be broken, and their power destroyed, and he concludes the psalm and prayer by showing what was the secret reason for his supplication; *he wishes God to be glorified.* If wicked men triumph over the righteous, it looks as if there were no God; it seems to set a premium on sin. But when evil designs are frustrated, and wicked men overthrown—when a righteous life is rewarded—God is vindicated, and the

existence and justice of the unseen Ruler of men is demonstrated. Men are compelled to say, "Yes, there is fruit to the righteous, there is a God judging in the earth." This is represented as said, not by any particular man, not even by believers, but by man in general as opposed to God. And the original words carry even a stronger, more emphatic meaning, that *this and nothing else is true* (Ps. xxxix. 12). The righteous gets the appropriate fruit of his character and life. The same power protects him and destroys his enemies. Notwithstanding all doubts, false appearances and denials, THERE IS A GOD, and He judgeth the earth; He separates between righteous and wicked. Men may not, but *He does* discriminate.

These words present the exact argument of this paper. If you scatter filings of various metals upon a surface, and the iron and steel filings separate themselves from the rest, you know there is a magnet at work, though you may not see it. When you pass through a garden, and see weeds plucked up, and lying withering under the sun, while not a flowering plant or fragrant shrub, or useful vegetable has been disturbed, you are just as sure that a husbandman has been at work as if you saw him at his toil. So there are such differences in this world between the good and the evil man that no sane man can doubt God's existence. Even *ungodly* men can scarce watch human history without feeling the presence of a presiding power.

Franklin will not be accused of being a Christian believer. Yet in the National Convention of 1787, at that momentous crisis, when no progress seemed to be making toward a closer bond of union between the Confederate States, he rose, and thus addressed the President: "How has it happened, sir, that while groping so long in the dark, divided in our opinions, and now ready to separate without accomplishing the great object of our meeting, we have not hitherto once thought of humbly applying to the Great Father of Lights to illuminate our understandings? In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayers in this room for divine protection. Our prayers, sir, were heard, and graciously answered." And Franklin moved that "henceforth, prayers, imploring the assistance of Heaven and its blessings on our deliberations, be held in this assembly every morning before we proceed to business." When it is remembered that Franklin was a sceptic rather than a believer, it will appear that he must

have been singularly impressed with the obvious proofs of a divine hand judging the earth.

A terrible plague of grasshoppers devastated Minnesota and Dakota for several years, until it seemed as though famine threatened the people. A day of fasting and prayer was appointed in Minnesota, and devoutly observed. The next spring the grasshoppers appeared, but immediately a parasite attached itself to them, which prevented their doing damage, and laying eggs against another season. It made a profound impression on the people, that, from the time of that public humiliation, the scourge disappeared. The despair of the people drove them to prayer, and the answer was so plain that it was a matter of general public recognition.

Spurgeon designates as "Modern workers of miracles," Franke, J. Falk, Jung Stilling, J. Gossner, George Muller, Theodore Fliedner, L. Harms, J. Whichern, and others, who by faith and prayer have originated and developed Christian institutions of the most remarkable character. For one, I am alarmed at the waning faith in the supernatural, found even within the nominal Church of Christ. The drift is toward a blank, bleak naturalism. The inspiration of the Bible is resolved into the inspiration of genius; the Incarnation of God in Christ into an impersonation of godly character; the divine atonement by blood into a mere human martyrdom; the Regeneration by the Holy Ghost into a self-reformation: even so the supernatural power of prayer is refined away. A man pulls himself toward shore by a rope attached to a stake, and persuades himself the shore moves toward him. Results proceed, "not from the influence of the suppliant on God, but from the mystic working of one soul on another, or on itself."

As Christlieb says again, here is a greater miracle than that God should answer prayer. How often help comes from a person of whose existence, even, the suppliant did not know, in response to an existing need unknown to any one but the needy. It has been said of Muller, that "the 'Lord' who went before him was merely another form for his own German energy, his simple, feeling heart, etc., a form dear to him, and imposing to the English public." And so, forsooth, we are to account for the fact that during a half century, without ever applying to a human soul for a gift, he received millions of dollars to build the orphan houses, to provide food and clothes and all needed comfort for 2,000 orphans; notwithstanding

that, in the crisis of want, lest it should seem that he was indirectly applying to the public for aid, he even withheld the annual reports in which the story of past needs and divine supplies is told. This story of George Muller is too marvellous to be rapidly and superficially told. There is no solution to the mystery it presents, except a prayer-hearing God.

I have enjoyed the rare privilege of an intimate personal acquaintance for twelve years with Mr. Muller, and I have learned facts from his own lips. When he went to the University of Halle, as a student for the ministry, he found 1,300 students, 900 of them theological, and yet out of them all only *three* who gave evidence of being really followers of the Lord Jesus. He observed among nominal Christians, in both Germany and in England, great unbelief in the power of prayer, and about the year 1830, when twenty-five years old, he determined to undertake a work of God that should be a rebuke to such unbelief.

He would look entirely to the Lord for his living, and for the entire support of his work. This is now nearly sixty years ago, and he has never wanted for anything. Many times left without a single piece of money in his pocket, or a morsel of bread for his table, he has gone to the Lord on his knees, and simply prayed, and in each case the want was supplied. He was the first man in the kingdom of Britain to take the step of relinquishing his salary, but thousands of others have now been inspired by his example to rely on the same merciful and gracious hearer of prayer.

When he removed to Bristol, his heart was singularly stirred by the condition of the poor children in the streets, and though he had no means whatever, he determined to undertake a work for the street arabs. In 1834 he formed an institution for supporting both Sunday and week-day schools, and schools for adults. He began with only a single day school, choosing God instead of some duke or earl as the patron, and made no appeal for funds, but simply published by circular, the purpose of his school. Fifteen years ago, there were already *seventy-five* day-schools connected with this institution, and 15,000 children, thirteen of the schools being in Spain, two in Italy, five in India, and six in Demerara. Beside these, there were thirty-nine Sunday-schools, making in all 114, which had been attended by above 75,000 children.

In the first year they circulated a few copies of the Scriptures; now tens of thou-

sands yearly. Of late years, 150 missions, scattered in all parts of the world, have been assisted by this Society, and they are sending out 4,000,000 tracts yearly, over 66,000,000 having been sent out previous to the year 1878.

Then look at Muller's orphan work. His pastoral visits had shown him that parents lacked faith in prayer, and that orphan children were growing up without care. He had neither money nor influence, but he resolved to trust in the living God and start an orphan asylum. He is not an impulsive man, and he undertook this only after much thought and prayer. One evening, reading Psalm lxxxi., he noticed the verse which became the key-note of his life: "*Open thy mouth wide and I will fill it.*" He fell on his knees and besought God to do great things for him—to give him a suitable house for an orphan asylum, and £1,000 to start the work. Think of this one poor man calmly getting down on his knees and asking God for a building and \$5,000 in money! It seemed an immense sum, but he opened his mouth wide, and expected it filled. The first day he got *one shilling* from a poor German missionary, and another little donation from another missionary. Little by little money came in. Then a poor woman, who earned but one dollar a day by her needle, was moved to give him \$500, the savings of many years. He felt it to be wrong to take her money, but she refused to take it back. In a few months he was in a position to rent a house capable of holding thirty orphans, and set a time for applications to be made by those who wanted orphans to be admitted. He waited on that day three hours, but no application. He went home and lay on the floor praying to God. He saw he had prayed for a house and money, but he had not prayed for orphans to fill it. Next morning he had the first application, and in a month forty-two were received. In six months he opened another house for boys and girls under eight years. In nine months he opened a third house for boys over eight. Thousands of orphans have been thus cared for in answer to prayer. When money is all spent, he calls all his helpers together, and forbidding the buying of a single article except for cash, they simply call on God. During fifty-four years these asylums have never allowed *one cent of debt*.

Often they have got through breakfast and had nothing in the house for dinner. He calls his helpers together for a united prayer, and help always comes. Often it

was necessary to have a second prayer-meeting after dinner before they got a supper, and even a third before they had provision for breakfast. The prayer plan has never failed in these more than fifty years! Not once, nor ten times, nor a hundred, nor a thousand, but ten thousand times he and his helpers have thus called on God for an immediate want, and it has never yet failed to be supplied!

And the way in which the supplies have come has been wonderful. Sometimes the cheque will come by mail from a stranger at a distance, or a visitor would happen in and visit the institution, and be moved to give something, and sometimes at a critical hour, just the amount of food and clothing would be sent anonymously to the door. Awhile after the first orphan house was opened, a donation of \$2,500 was received, and a new house was opened. Then came a new crisis, they had 126 orphans, and more could not be taken in. They must have their own houses and must build them. They would need \$75,000, and had but \$7 in the treasury. Mr. Muller began praying. For thirty-three days not one penny came in, but he still kept praying. On the thirty-fourth day the first donation came, it was \$5,000. He was no more excited than on the previous days, for he was not at all surprised. He knew the money would come, and he could wait God's time. The faith that began by trusting God for a shilling, now equally trusted God for \$100,000. Money now came in rapidly, and he had enough to commence building; but he would sign no contract till he had enough, to pay for the whole work.—*The Watchword.*

HOLY BOLDNESS.

BY SIR ARTHUR BLACKWOOD.

Courage is one of the great secrets of success. If our great enemy can discourage us, he greatly diminishes our prospect of success. Therefore does our gracious God always seek to encourage us. And ought we not to be "very courageous?" Have we not "a Leader and Commander" who has never been defeated? Is not "the whole armor of God" provided for us, that we may be made invincible? What a great "cloud of witnesses" we have to the faithfulness and power and love of an ever-present Saviour. Why should we be discouraged? We may well be disheartened if we look at ourselves, our resources, or our fel-

low-Christians. We shall seem as "grasshoppers," and our foes as "giants." But Jehovah was greater than millions of giants in the days of old: and He is on our side, so that we may boldly say, "The Lord is my helper, and I will not fear what man shall do unto me."

There may be overwhelming numbers against us; but as Gideon's band of three hundred self-denying volunteers were more than a match for the hosts of Midian that were "without number," so shall it be even now. We may have tremendous difficulties, but as of old Pharaoh's host and the Red Sea were nothing before the breath of God, so they who go forward trusting in Him shall be conquerors over every difficulty. Iron gates may bar our way, and chains fetter our movements, as in the case of Peter, but gates shall "open of their own accord," and chains drop off, when God commands them so to do. "Five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight." So doubtless argued Shammah when he stood all alone in his little garden of lentils, and the people fled from the Philistines. "But he stood in the midst of the ground, and defended it; and the Lord wrought a great victory." Why should not every one of us be like Shammah, "strong and very courageous?" We have each our little bit of ground to defend. It is part of Immanuel's land, and the enemy must by no means take possession of it.

Courage will give calmness; for courageous people are not flurried. And calmness will beget kindness; for those who are quiet and restful find time to think of others. And how attractive will the Christian lives be of those who are courageous, calm and kind. For let us remember we are not only to war, but to win. The object of fighting is to gain victories; and while we must resist, "even unto blood striving against sin," the aim of our warfare is to win our fellow-sinners to Christ. For this He will give us wisdom; for "if any lack wisdom, let him ask of God, if shall be given him."

Courage is contagious. We must encourage one another. "The carpenter encouraged the goldsmith, and he that smootheth with the hammer him that smote with the anvil." We are responsible for cheering up the hearts of our fellow-soldiers. A timid Christian discourages others. Before a conflict, the officers were to speak unto the people and say, "What man is there among you that is fearful and fainthearted? Let him

go and return unto his home, lest his brethren's heart fail as well as his heart. Therefore, "Be strong in the Lord, and in the power of His might." "Be strong and very courageous." "Wait on the Lord; be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord."

THE BAPTISM, NOT A BAPTISM.

Some say to baptize means to sprinkle, some to pour, and some to dip; but it means more than all of them put together. It means to permeate, to saturate, to fill, not as a cup, but as a sponge—all through, in every part and department. Hence, when the disciples, on the day of Pentecost, were baptized with Christ's baptism, they were said to be filled with the Holy Ghost. The Holy Ghost is God Himself in the person of the Spirit.

There can be but one baptism of the Holy Ghost for the person who remains sanctified, for the reason that such baptism is not an effusion merely, but an infusion, yea, more, a taking complete possession of by permeation.

The theory of frequent baptisms must also admit that such baptisms are simply the *influence* of God on the heart, and not God Himself in the heart; for how can we in reason be constantly pleading with a friend to visit us, who is *abiding* in our home? If we know him to be there, and that he is come to stay, it would surely be folly to be all the time insisting on him to come again. We might reasonably expect to be frequently *refreshed* on account of his constant presence, otherwise he would be lacking in that which constitutes a friend. So with the Comforter. He is to abide, teach, avooint, enlighten, strengthen and direct in all; and in all these things His presence IN us will be variously manifested by His effects UPON us, bringing joy, peace, thankfulness, tender love, longsuffering, meekness, gentleness, etc., not all at once, but as the necessity of our case may demand.

Now the manifestation of these upon our hearts and lives is conclusive evidence of the Spirit's presence within; and if we have *them* not, it is because we have *Him* not. This baptism, then, is not something done for us by the Holy Ghost, but is the Holy Ghost Himself, and these things are not something done by Him on us, in us, or for us, but are the natural effects of His abiding presence.

As we are blest in conversation with a friend, so are we also blest in holy commu-

nion with Him; and it is right and proper to hold such conversation and communion with Him, as will result in a happy fellowship, even causing outbursts of joy and thanksgiving. But remember these things do not sanctify, but are consequent results of being sanctified; for none but the holy have any reason to expect them, and they have a right, not only to expect, but to have them all the time in greater or less degree; in fact, *must* have in order to keep the victory; for we may, by simply doing *nothing*, cause the Spirit to withhold His manifestations until we shall not know by His conscious presence whether we are saved or not. Then the enemy injects doubts; and before we realize what the matter is, and how it was brought about, we are under condemnation.—*Pentecost.*

THE FULNESS.

Hast thou not seen the soft white snow,
Gently falling on all around,
In feath'ry flakes, like downy plumes,
As e'en from angels' wings? Slowly
And silently it wraps the earth,
As in a mantle rich and pure,
And seems to fold the cold dark scene
In sweet embrace—so close—so warm.
See'st thou yon tree? whose every branch,
And bough and twig is bending 'neath
The accumulated pile of flakes.
Chaste and unsullied from
The cloudland heights—beyond our ken,
Glory to God!—to whom all praise
Be given—for grace and mercy
Bestowed e'en so abundantly
On me—less than the least of all.
For in that bending tree I see,
My soul's similitude—and stand
In rapturous adoration,
With that love which bows my spirit
Down with the full blessing—and makes
It kneel in sweet humility,
To bear the precious burden of
The "eternal weight of glory"
Begun e'en now—I am covered
With His feathers—and my trust is
'Neath His wings—and thus o'ershadowed
By His mighty love, I'll rest in
Its immensity—till faith's veil
Be drawn aside:—Then! my spirit
Freed from all sense of weight shall soar,
Far above all the snows of time,
Into that realm of glory where
No shadows are.

—C. S. Elliott.

HOW MUCH ARE YOU WORTH ?

BY R. C. ROUSE.

How much are you worth? Do you mean, how much money have I? No; I mean, How much are *you* worth. Perhaps you have not thought, my friend, how valuable you are. When this question has been asked, How much are you worth? you have thought how much your farm is worth; how much money you have in the bank, or in stocks. Perhaps you are poor, and in answer to the question you have answered, I am not worth anything. Let me tell you what you already know, your money isn't you. How much, I again ask, are you worth? If you have never thought, let me tell you, you are immensely valuable. We may make mistakes and pay more for an article than it is worth. We may be cheated. But God knew how much we were worth when He bought us, for we must never forget we are bought and paid for, and in this case we may estimate the value by the price. Do you not think it reasonable that the one who bought you should have you? After you pay for an article, do you not say, it is mine? Now, God's word is, "Ye are not your own; ye are bought with a price." God gave the greatest price He could pay, you were so valuable; and He so wanted you that He gave His only Son to die for you that you might not perish, but have everlasting life. You must now choose whether you will let God have what He bought at such an immense cost, or you are lost forever. There is no other way of escape. For you to be lost—such costly property—is a greater loss than for this world to be sunk into ruins. Say, this moment I will give to God what belongs to Him, and because Christ has died for me I belong to God; I am the Lord's, and thus believing you are saved.—*Lamp of Life*.

"THE Christian Church in England is weakened and paralyzed in every part of it by the sin and shame of schism, for which all are really, though not equally, responsible. The great and crying need of the present day is for men and women who are one in Christ to insist on work, and pray for unity in the Churches." We quote these words from a leader in the *Record* on the subject of the recent Conference of Evangelical Churchmen; the object of that Conference being to consider "the state of ecclesiastical affairs, with a view to maintain the principles of the Reformation in the Church of

England." We believe that, excellent as the aim may be, no real good will be attained until we cut deeper down—until we deal with the root of the matter, until we begin with the spiritual condition of those who are the teachers and pastors of the flock. It is not "work" that is to set us right spiritually; nor is it "work" that will "heal our unhappy divisions." We must be put right ourselves in our own hearts spiritually, in order that we may do God's will, both in work and walk.

To meet together to discuss and arrange, is to deal with the evil from without. It is like putting the hands of the clock right outside, instead of beginning with the adjustment of the works within.

We shall not see any real revival of power and unity of action in the Church until those who are its acknowledged leaders come together, not so much with the object of putting others right, as of getting right themselves. When the ministers and preachers of the Gospel are themselves brought into a condition of spiritual harmony with God, then there will be unity with one another. When they themselves are experimentally living in the power of the Holy Ghost—working in the energy of a divine equipment—then we shall see a united front, effective service, steady progress, and glorious victories in work of evangelizing, both at home and abroad.—*The Life of Faith*.

JESUS had made a man whole that had been impotent for thirty-eight years. Means that cured others were unavailable to him. Others crowded him away from what he believed to be his only chance of deliverance. Yet the Jews persecuted Jesus and sought to slay Him because He had done this thing on the Sabbath. Bigotry, even over a good thing, may seek to kill off the man who has done a clear work from heaven, and thereby made the very best use of the Sabbath. Bigotry sees nothing right, never learns, always reasons down from the greater to the less, and always has some absurd objection to whatever good is going on. If they so treated Jesus, when He was so clearly doing good, what may other good people, who are doing other good works on the best of days, expect? Works of necessity and mercy done on the Sabbath will not shield nor render popular the man who does not act to suit a formal and pharisaical ecclesiasticism. The better the day and the better the deed are only grievous aggravations to the personal ambitions that are endangered by them.—*Sel*.

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