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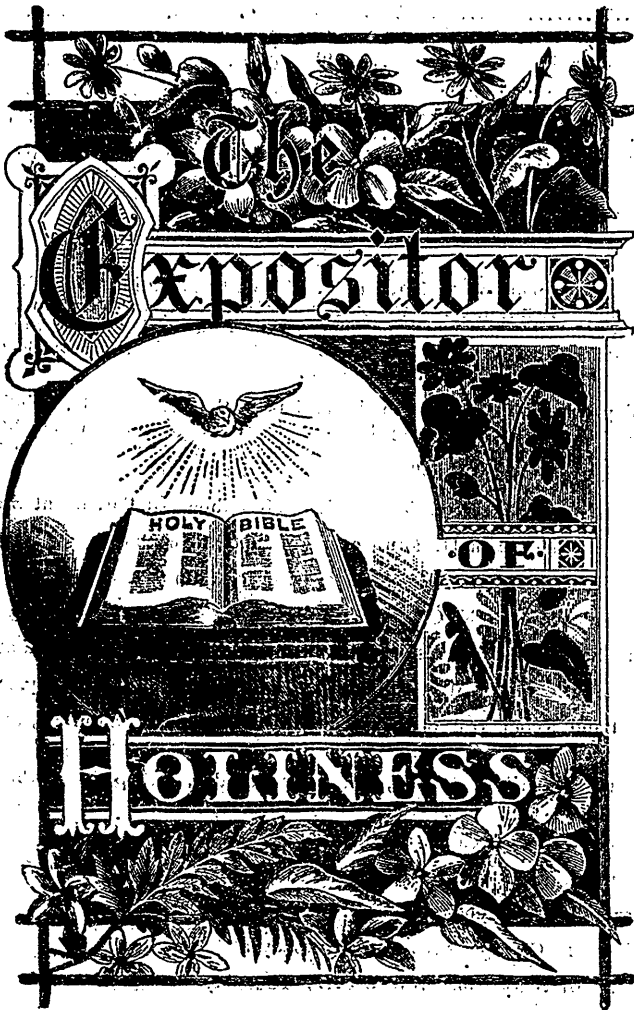
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ONE DOLLAR A YEAR, POSTAGE PAID BY PUBLISHER.

OCTOBER, 1893.



Toronto:

Published under the Auspices of the Canada Holiness Association.

W. S. JOHNSTON & CO., PRINTERS, 29, 31 33 MELINDA STREET, TORONTO.

THE EXPOSITOR OF HOLINESS.

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CALENDAR OF ASSOCIATION MEETINGS.

Every Tuesday, at 3 p.m., at 99 Howard 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 St. car as far as Howard St. and a very little enquiry at that point will suffice to find it.

Every Saturday evening, at 8 p.m., in the parlors of the W. C. T. U. building, on the north-east corner of Elm and Terauley Streets. Parties leaving the Yonge Street cars at Elm Street, by walking one block west, will find the building on the first corner on the north side. A bulletin board is usually at the front of the building.

Every Sunday, at 3 p.m., at the residence of Mrs. McMahon, 301 Parliament Street.

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

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

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

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

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

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

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

Cross Hill, every Friday evening, at the residence of William Petch.

Bothwell, at the residence of Mrs. Kerr, Tuesday, 3 p.m.

Hawtreys, every alternate Sunday evening.

Evanston, Ill., at 19 Chicago Ave., every Tuesday at 8 p.m.

Chicago, Ill., at 361 Sixty Third Street, every Thursday, at 8 p.m.

THE SO-CALLED "GALT HERESY CASE."

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

The Expositor of Holiness.

VOL. XII.

TORONTO, OCTOBER, 1893.

No. 4.

HE CARES FOR ME.

IF I could only surely know
That all the little things that tire me so
Were noticed by the Lord,
The pang that cuts me like a knife,
The noise, the weariness, the strife,
What peace it would afford !
I wonder if he really shares
In all my little human cares—
This mighty King of Kings !
If he who guides through boundless space
Each blazing planet in its space,
Can have the condescending grace
To mind these petty things !
Blent with each ill would come such bliss
That I might covet pain !
Dear Lord, my heart hath not a doubt
That thou dost compass me about with
sympathy divine.
Thy love for me once crucified,
Is not the love to leave my side,
But waiteth over to divide each smallest
care of mine.

MATURITY.

THERE seems to have been floating
about in the minds of the writers
of the New Testament Scriptures an ideal
quantity which may safely be indicated
by the word maturity.

At times there is the idea of indefiniteness about this thought, and again of definiteness. That it is left in comparative obscurity as to what is really meant by them when alluding to the subject is evident to all who read their writings.

At one time it would seem to be the idea of continued improvement which necessarily clings to the finite, indicating the possibility of growth in all good qualities both here and hereafter.

But we are met here by the feeling that this thought is so simple in its make-up and withall so easily expressed that there

could not possibly be any difficulty in gathering the meaning of those writers when alluding to so simple a truism.

Hence the impression is left that after all they alluded to some definite time, epoch or crisis in the believer's experience, which when arrived at could be defined and contrasted with all former experiences.

We refer not now to the crisis of conversion to Christ, but to some after crisis in the experience of the converted one.

It is this fugitive quantity which was fallen back on by all the mystical writers in the church visible during the mediæval centuries, and is even yet responsible for very much of the indefiniteness observable in modern Christian writings, in certain directions.

Some time ago we drew attention to this subject, as brought out in a kind of controversy between several of the most pronounced holiness writers of the present day, and showed that they left it where they found it, still a puzzling and ill defined quantity.

We showed at that time that the blessing of holiness, no matter under what name it was mentioned, did not meet all reasonable demands for definiteness, because there was still a consciousness, on the part of all these and similar writers and professors, of some lack still existing in some direction, a lack which seemingly could not be defined or located.

We now propose to give our views on this vexed question in definite form, not, we remark, as dogmatizing, but as exercising our legitimate right of publishing our individual opinions.

Of course it may be expected that this our opinion will harmonize with all our other thoughts concerning the walk in the Spirit. It will therefore be necessary, in the first place, to re-state in practical form this walk in the Spirit as thus far brought out and defined in these pages.

We teach that Christ was the first man who abandoned himself to God to be led and taught exclusively by him, but he also taught, or rather illustrated, the possibility and safety of such relations with God for all men.

Hence we infer as his clear teaching that any man may at any moment accept God in the person of the Holy Ghost as his only guide and teacher ultimate into all truth.

He therefore who comes to God through Jesus Christ may be converted and walk with God as his regenerated child ever afterwards. This is the glorious possibility of all who hear the glorious Gospel of the New Testament.

But whilst this seems a simple gospel, and really in itself is, still, men practically make it difficult for themselves. So much so that as a matter of history very few of the many who begin to follow Christ, that is, imitate him in his walk in the Spirit, permanently succeed until after many failures.

The Holy Ghost is a spiritual being, and only appeals to the *faith* of man, whilst it is natural for man to desire that he be reached through his bodily senses, or at all events through his emotional or intellectual nature.

This desire on his part causes him to listen to the various temptations which under various forms promise him divine guidance through some of these other avenues of his being.

Now a man is only spiritual when following the Spirit, just as he is only a Christian when following Christ. Therefore when he fails to follow the Spirit any one moment, that moment he is not spiri-

tual, whatever else he may be.

When one then undertakes to be a Christian he is only a spiritual follower of Christ when walking in the Spirit, that is, consciously carrying out the law or the commands of the Spirit. If he starts well in this course and continues obedient, just so long he walks with God and secures all possible spiritual blessing.

But when he ceases so to walk, no matter how well circumstanced the temptation which accounts for his failure to be led by the Spirit alone, then is he off the track.

If now he discovers his error, and by repentance and faith recommences his spiritual walk, of course, he again walks in the Spirit even as Jesus walked. But so soon as he again fails to be obedient to the Spirit, no matter what may be the cause—whether it be through ignorance, fear, or wrong desire—again he ceases to be spiritual.

This is that state of recurring failure and success which characterizes so many sincere, earnest followers of Christ.

We have been accustomed to confine this experience to the *creed life lived* by so many professed Christians. But we must now contemplate it as existing in, and illustrated by, many who compose this spiritual movement represented by our Association.

How many there are amongst us who run well for a time and then meet with failure more or less prolonged! And this in spite of the profession, now and again heard in our meetings, that they were so confident that they would make no future failures, that they were ready to call themselves "invincible." Confidence in one's position, it would seem, does not insure against failing.

How many, too, have again and again had to meet us at our annual gatherings with confessions of failure in their honest efforts to walk in the Spirit! And they have sighed for a time when they would

be so established, so matured, that there would be no more failures in future years to lament!

We have joined our hopefulness with them concerning this thing, and, with them, have been disappointed. But we have continually maintained that it was gloriously possible to be matured, to be so established as to know that *eternal* life had been secured, even as Jesus intimated in his teaching concerning the matter.

What then is this establishment here indicated? Manifestly, it is the knowledge arrived at in some way, that henceforth one will follow the Spirit and him alone in the whole future walk of life.

One may coquette with a profession, such as law or medicine, for a time, and then make a final life-choice and know that come what may he will abide by this his final decision.

So one might see-saw in his allegiance to different governments or political parties, and finally, and for life, choose, and know that he will abide by this his choice, be the future circumstances what they may. Just so one may show vacillation in his walk in the Spirit, and then finally have such an intelligent view of the whole matter as to be able to make a final choice which he would know was final, and thenceforth be established *consciously* in the walk in the Spirit.

Much of the vacillation shown by many in the Association has been the result of ignorance as to what the walk in the Spirit really included. And these mistakes have been honest ones, and therefore have made vacillation inevitable and in a sense innocent.

For if one undertakes to walk in the Spirit, but understands this walk to mean obedience to the Bible rules as interpreted by the Spirit, how natural when he, the Spirit, undertakes to show this party that God must not be trammelled in his guidance even by the Bible, that he should show signs of fear and trepidation, and so falter for a time in his obedient walk.

So it must be in every case where the slightest error in thought exists concerning what the walk in the Spirit really is; there must of necessity then be faltering, more or less pronounced, in reconsidering the question of divine guidance in connection with the errors. And here, we remark, that the discussion of all the burning questions which have been handled in this magazine, has shown more or less of the members of the Association to have been crude in their ideas of divine guidance, in that they had incorporated in their thought thereof limitations of the Holy Spirit as guide in these matters.

Some have thought that the dress question was so arranged that the Holy Ghost was limited concerning this matter. Others ignorantly had put limitations upon his personal guidance concerning second blessing, concerning inspiration, and now, as is evident by recent events, concerning the nature of the divinity of Christ.

Now it was inevitable that there should be a species of hesitancy, if not of failure, to walk in the Spirit where ignorance as to what the walk in the Spirit was concerning these matters. And hence we have seen many who ran well for a season hindered by bringing forward for discussion these matters.

But also we have seen some become established by these very discussions which have tempest tossed the others. That is, many have realized, as perhaps they could not have done by any other process, how utterly and absolutely limitless was the divine guidance which Jesus preached and illustrated, and seeing this they have, like their elder brother, accepted gladly the full conditions and so have become established in the walk in the Spirit.

- This then is the idea of maturity which we see indicated in the writings of the New Testament. It is that of conscious, absolute abandonment to the Holy Spirit to be led by him and him alone every succeeding moment of life.

Now, we maintain, this experience can be clearly thought out and entered upon at the start and carried out to the letter as a matter of course. And so men and women may become established from the beginning. But whilst this is a possibility, the probabilities will still be that the many who do become established will be so established as the result of many failures.

It may be objected here that infirmities of will power may of necessity interfere with the securing of this result to some even after they have clearly apprehended the nature of the walk in the Spirit.

Well, as to this point we are not prepared to dogmatize; still, we incline to the belief that in all exists the power to choose, or not, and that after the absolute or final pattern. But the whole subject will repay further investigation, and it will not be the sign of astuteness or clearness of knowledge where a tendency is shown to come to happy conclusions.

A SHORT TALK WITH SENECA.

THE position which this philosopher held amongst the sages of antiquity is acknowledged by all to be among the first.

He is believed by some to have been a cotemporary of St. Paul. Indeed in the Apocryphal Gospels there are several letters claiming to have passed between the two. Hence he had all the advantages which resulted from the study of the Greek sages before him, with the bare possibility that he obtained a few hints from Judaism and Christianity.

We always look for the results of the researches of these philosophers in their personal experiences, as to their practical importance. And this, we maintain, is the proper test to apply to both Jew and Gentile, not excepting Christ himself.

Jesus under his test comes off triumphant: "Which of you convicteth me of sin," "I do always the will of him that sent me,"

"My yoke is easy and my burden is light," "My peace I give unto you." But Seneca wails out his failure to live a righteous life in the following words:

"As for us, many are the fetters that restrain us, many the infirmities that weaken; we have lain long in the mire; to be cleansed is not easy, for we are not merely smirched, but soaked. And without changing from metaphor to metaphor, I would ask, as I do oft, when I reflect upon myself, why Folly should have so firm a hold of us. It is, first, because we do not manfully repel it nor strive with all our might to attain soul-soundness; and then because we are not sufficiently receptive of what has been discovered by *Sages* and because we trifle with this weighty business. . . . Not one of us has made profound study of *Philosophy*; we have touched only the surface; to have given a very small portion of our time to *Philosophy* amid our many occupations has seemed enough and overmuch."

And here let us remark in passing, that if the two words in this paragraph which we have italicized, to wit, *Sages* and *Philosophy*, were changed to *Fathers* and *Christianity*, it would truthfully represent the very best religious testimony of the representative men in the Christian church to-day.

This philosopher also admits his failure in grappling with such an apparently simple matter as eating and drinking, maintaining that even when comparing himself with the lower animals he came off second best.

His language is: "I have not the sense to know what even the animals learn from a full stomach, to wit, the just mean in victual and drink; to this day I do not know how much I should take."

This is certainly very humiliating, and all professed Christians would fain hope that it was, because, and only because, he was a philosopher and not a Christian that he failed in such a contest with the brute creation.

But who, we ask, amongst Christians has succeeded better? When we look into the subject critically and without flinching, we will find that Christians who can safely fling the stone of reproach at Seneca are few and far between. Indeed we are pre-

pared to say that they will be looked for in vain.

The outcome of Wesley's investigations on this subject was epitomized in the advice to his preachers, to always quit eating while yet hungry. But this is manifestly giving the palm to the lower animals, for they, as Seneca here admits, eat till they cease to be hungry and yet stop at the right time. Hence, whilst the animal obtains the full enjoyment of his food and has not, Tantalus like, to fight hunger when food is before him, the *Wesleyan* fails in this double comparison and so must take second place.

We know an apostle of the faith cure movement who, after years of practice and teaching of his favorite doctrine, traced an attack of rheumatism to an overdose of turkey and plumb pudding. And we all know that if Christians were as truthful as Seneca in giving their experiences to the world, few if any would rise higher than this sage in their personal testimony.

Even when there is apparent success in managing their diet it is after the pattern of this philosopher, that is, by imitating the scientific teacher rather than by drawing superior instruction from their religion. In short, there is no superiority assumed or demanded by the Christian over the infidel in the management of the food question. In every case it is an appeal to the law of repression along the line of scientific teaching, and hence in every comparison the lower animals come out first, seeing their instincts lead them to a better result and by a much easier method. Hence our inference is that Christianity legalized is on a par with Philosophy when tested by this food question, and both are inferior to the instincts of the lower animals when they enter the lists with them.

But what about spiritual Christianity and instinct, when thus compared? Well, we simply here indicate the comparison. The comparison is a legitimate one, and

will doubtless demand much attention in the future history of this spiritual movement.

WESLEY PARK.

W E FIND it needful to introduce another name in connection with the physical manifestation subject.

Mrs. Parks, of Toronto, came to some of our earliest city meetings seeking an improved Christian experience, and according to her testimony, with marked success. Being a person of remarkable ability as a public speaker, she soon took a prominent place in Association work.

At this first camp-meeting at Wesley Park, she gave in substance the following testimony: "When at Big Bay Point camp-meeting, I asked Mrs. Howe and others, if they thought I had received the baptism of fire, when they promptly said I had not. Then, said I, I will have it at this meeting. Accordingly I commenced earnestly and determinately to seek for it. Whilst alone in prayer and wrestling with God for this experience, the Holy Spirit showed me clearly that, since I had accepted him into my being, I had received everything, and that therefore I was no longer to seek for the baptism of fire or any other *blessing*."

But at one of the earlier services of our camp-meeting she told us that now she had received the baptism of fire, and forthwith joined herself to the apostles of this gospel. And so when we publicly arraigned Mrs. Howe, we alluded to this double and conflicting testimony of Mrs. Parks, unhesitatingly pronouncing it fanaticism.

After a time she withdrew from this company and again worked with the Association. But she never got fully rid of superstitious regard for the physical manifestations of which she had been the subject, but always attached a special importance to the fact that on that occasion she

had had some peculiar sensations which she was sure in some way increased her spirituality. And so she, too, finally gave the proof of lack in Christ-likeness which always appears sooner or later when physical manifestations are substituted for the walk in the Spirit. This lack on her part in the end, resulted in her and her sympathizers separating from the rest of the Association, although not in so emphatic a manner as the others did. Still the separation practically took place and no doubt will last so long as the slightest importance is attached to the baptism of fire or any other physical manifestation.

And here we may say, once for all, that in this narrative we are simply alluding to what we believe to be facts, without obtruding our personal feelings concerning them upon the reader. As to whether any or all of these parties should at any future time again become a part of this spiritual movement, we know not.

What we do know is that there is no place in this movement for any who *are* apostles of fire baptisms, anointings for service or blessings of any kind, especially when the legitimate outcome of such unscriptural teaching is witnessed in their lives, to wit, unrighteous acts; for the simple fact of walking in the Spirit must always sweep away such substitutional doctrines and make it impossible for any who in life do not walk as Jesus walked to long remain at one with the Association, provided, of course, that the Association continues to illustrate the walk in the Spirit.

It is also an interesting fact to notice in this connection the various methods employed by the Master in defeating in detail the efforts of these physical manifestation apostles to propagate their teaching in the Association. For, when our camp-meeting was over, the services which followed, although under the direct management of Wesley Park Association and its President, still, it was presumed that the

two associations were and would remain in harmony, since all the officers of our Association and some of the members were directors and indeed formed the most active part of the other Association—very naturally a large number, if not the bulk of those attending, were connected with our movement.

At this camp-meeting then, as might be expected, strenuous efforts were put forth to make this teaching prominent.

However, they were all met and frustrated by strangers from the United States, and after a manner that excited our continued admiration. For instance, their chief leader was distinctly and finally checked and all but silenced by the party into whose hands the camp-meeting was given as leader for a season, and this without his having the slightest knowledge of the conflict which had been going on between different sections of our Association.

Shortly after this, another leading evangelist, Rev. Mr. Reddy, of Syracuse, who was also entirely ignorant of his peculiar surroundings, and therefore innocent of any attempt to take sides in the conflict, gave an impromptu Bible reading on the baptism of fire which evidently took away the last hope of success from its advocates as far as Wesley Park was concerned. Indeed, every effort made, even on the part of individuals, where aggressive work was aimed at, was met with exactly the kind of opposition needful to render it abortive, and always without the slightest counter-planning on our part. Like all the Lord's battles, when those who are marshalled under him simply stand still to see his salvation, or only advance when distinctly commanded, the victory was complete and final, and has not been to the front again as a disturbing force in our annual gatherings. In short, like the dress question, it was absolutely settled.

On our return to the city we wrote the article on physical manifestations which appeared in the next number of the EXPOSI-

TOR, and which has been virtually accepted by the Association as voicing its teaching concerning this matter, which article we also published with slight modifications as one of the chapters in "Divine Guidance."

But this disturbing question has not been absent from the minor or local meetings of the Association, nor will it fail to meet the apostles of this spiritual movement from time to time in their aggressive work in many places. Hence it is for their benefit, in part at least, that we are thus putting this important Associational conflict record in minute detail.

It is absurd to imagine that future teachers in our Association need have such prolonged conflicts when they have to deal with this subtle force. It is true in this *kingdom of heaven* as in the world that experience tends to make perfect, and also that knowledge is power. Hence, it follows that familiarity with the history of this physical manifestation battle on the part of members of the Association will more fully equip them for the war against this persistent substitute for the walk in the Spirit.

EXPOSITION.

Think not that I came to destroy the law of the prophets: I came not to destroy, but to fulfil.—Matthew 5:17.

THE prevalent opinion concerning this passage is that it refers to the fact that many of the predictions found in the Bible were actually fulfilled in the life of Christ.

This exposition has doubtless been helped on by the many comments of the historian of the life of Jesus which drew attention to the fact of fulfilment of prophesy as they relate successive incidents in his life.

However a careful examination of the whole paragraph makes evident a very different meaning. This meaning is that he, Jesus, came to exemplify the fact that

the teachings in the law and prophets could be fulfilled or obeyed perfectly by individual man.

This feat, hitherto considered to be impossible even as it is to day, he showed to be not only within the bounds of the possible, but, when the right method was pursued, both simple and easy.

Of course when the professed followers of Christ rejected his method and persecuted, even as they do to-day, any and all who attempt to imitate and more especially when they succeed in copying him in this respect, then it was necessary to invent some other interpretation of this and similar passages.

Jesus fulfilled all the laws of righteousness by abandoning himself, in the absolute sense, to do the will of the Father, not as it might, could or would be made known to him through the written Word, the church or the traditions of the elders, but as it would be made known to him directly from God—the living, thinking, speaking God. And this his method he bequeathed as a possession, purchased by blood, to all his followers.

And so it comes to pass that he who does the will of the Father after the same pattern fulfils all the law and the prophets, and none others do.

A TRUTHFUL STATEMENT.

"This however remains always in view, that no matter how religious endeavor has weakened itself by its divisions it is and has been the great civilizer. It and its adherents, whether those adherents hold modified or even heterodox views, are the ones who have brought liberty to mankind, comparative purity to our public life; and happiness and sobriety, helpfulness and spiritual thought to our homes. In that it has done so much we can never regard its efforts with anything but love and reverence."—Selection.

THIS is a just tribute to the results of the labors of organized Christianity. And it is well for the members and friends of our Association to ever keep this grand truth in mind, lest happily whilst dwelling on individual acts of obstruction which pro-

ceed from the same source, the judgment of injustice be meted out to the church visible.

The teachings of Christ even when legalized are the very best legalistic precepts in the world, and therefore may be rejoiced over by all without exception.

But are the teachings of the church visible entirely legalistic? This question this very church is replying to in the affirmative, in that it is gradually showing itself to be, in its majority votes, a unit in its condemnation of spirituality as exemplified by this movement. Certainly if united Protestants and Catholicism should condemn it, in that fact they would preach to all who would care to understand their action that all their religious endeavors are along legalistic lines.

We shall not therefore as yet give a full answer to our question. We simply point to the action of the churches thus far, as they have pronounced upon our walk in the Spirit as the true answer.

But nevertheless, with the fact staring us in the face that thus far as its voice has been heard it has been to condemn, and in that act testify to its perfect sympathy with legalism as opposed to spirituality, still are we to fall back on the manifest fact that Christianity as legalism and as opposed to spirituality has been the mightiest force in the world for its uplifting, its blessing.

It becomes us then to be just in our judgment concerning this matter, and not withhold one mite of appreciation of this glorious fact because, forsooth, we may be somewhat disappointed in the intensity of opposition which this same benefactor of the world shows to spirituality.

We have done what we could to prepare the spiritual for this bitter, persecuting spirit, in order if possible to guard against the surprise temptations, incident to the shock of disappointment, and still we do what we can in this direction. But now we call attention to the danger of

running to an opposite extreme, that is, beginning to depreciate the work which organized Christianity has done and is still doing.

"Judge righteous judgment" is a command in harmony with the Spirit. He who in the absolute sense walks with God will fulfil all righteousness, and therefore will not fail at this critical point. But let those who are learning to walk as Jesus walked well know that all passion and desire in these directions must prevent the Holy One from guiding them as individuals into all truth concerning their attitude towards the church when they have begun to experience its bitter hatred towards all who live the Christ-life.

The arraignment of the Jewish church by Stephen was a truthful one, "Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers." And yet this same church was through all these ages the real light-house of the world. It was the great benefactor and civilizer of the human race. And therefore to have blotted it out of existence before the advent of Christianity would have retarded human progress indefinitely.

Just so whilst the Christian church has in every age persecuted the spiritual, it has, all the same, been the great light-house of the world, and as such must ever deserve our "love and veneration."

It is true that a time came when the Jewish church ceased to be the light of the world, but it was not until it had distinctly and finally rejected that which was better, so too, it is quite possible that history may repeat itself in this respect. But such a time should by no means be anticipated. Just now it is in order, we maintain, to fully recognize the service of legalized Christianity in blessing the world of mankind, and rejoice in its continued labors in this direction.

COMING TO THE EXPERIENCE.

WE notice that the editor of the *Christian Witness*, Rev. Mr. McDonald, is seriously ill of "bronchitis." He informs his readers that he has come to the end of his ability to seek prolonged life in a more favorable climate during the winter months, and so is unable to comply with his doctor's urgent request again to leave home in search of health.

In all this we deeply sympathize with him, and trust his worst fears will not be realized.

But we notice that these serious circumstances have brought him to a point in Christian experience which we reached several years ago. He says, "We see no way but to stand still, and wait for divine directions."

Yes, it was not till we had exhausted all our resources of action that we were even willing to stand still and wait for divine directions. But we had learned by hard experience that nothing but divine directions were of supreme value, and so when at length we swung loose from all else, then it was divine directions came as plentiful as the moments of our life. Like the sunlight there is a prodigality about divine guidance which he alone knows who is shut up to it and it alone.

Bro. McDonald asks for prayer concerning his state. Our prayer is that he may at this crisis in his career so shut himself up to "divine directions" that henceforth he may *know* and do the perfect will of God, when a cry for the prayers of God's people would be all but impossible.

EXPOSITION.

"For, other foundation can no man lay than that which is laid, which is Jesus Christ."—I Cor. iii : 11.

WE DRAW attention to one point in this passage, which is, that Paul makes a marked distinction between Jesus Christ and himself in laying the foundation

of the church. And yet in the modern church this distinction is lost sight of.

If Paul's utterances are of the same value as those of Christ, where is the difference between them in laying the foundation of this church?

Jesus, as the founder of his church, authoritatively appointed the Holy Ghost as the only ultimate teacher and guide of his followers into all truth. The church visible to-day appoints Paul as of equal authority with the Holy Ghost as guide into all truth.

But Paul, in this and other passages, distinctly and vehemently declares the authority of Jesus to be supreme, and hence it has become a controversy between Jesus and Paul on the one side, and the so-called church on the other, as to what is foundational truth in the kingdom of heaven—the kingdom which Jesus set up in the world:

As for us, be it known to all concerned, that we take our stand with Jesus and Paul in repudiating any and all teachings of Paul as foundational, as of equal value with the teachings of the Holy Ghost; much more do we repudiate the soul-destroying effort which is everywhere being made to make the Holy One inferior to Paul by limiting him in his teaching to simply explaining the meaning of Paul's writings.

NOT CORRECT.

THE SPIRIT IN THE WORD.—The Spirit who inspired must interpret the Word. An irresistible evidence of his inspiration is furnished when He, dwelling in us, makes us understand it as we never did before. Indeed, it is through the concurrence of these two—the Word and the Spirit—that we learn. When they are separated, error and disaster are the result. And, alas! they often are separated, to the grief of many, and the darkness of many more. The Word without the Spirit does not yield its meaning, is an ordinary book, seems full of mistakes and half-truths. Interpreted by learning acumen, logic, study, *alone*, we have all seen the results—in barren treatises, full of the pride and error of man; lasting for a third of a generation, to be succeeded and overthrown by other treatises, going farther into darkness and nearer to despair.

But—the Spirit, without the Word? That

too, is possible. A ship without ballast, without anchor, without a chart! It has been the secret of fanaticism, folly, error and sin. Beginning with devotion, it has surely ended in rebellion. It has placed men in the seat of God, and has made the whispers of human fancy to be the only oracles that carry authority. There is no more certain forerunner of spiritual shipwreck than the neglect of the written Word of God. The Holy Ghost is—not honored—he is *dishonored*—by turning away from those teachings which he has himself given to be the perpetual light and guide of men.

The true and only safe course is thankfully to acknowledge the double source of divine light **THE SPIRIT IN THE WORD.**—*Dr. Elßer Cumming.*

THE Spirit, without the Word!" Who can point to such experience in modern Christendom outside the movement represented by this magazine? Not one, as we have again and again shown.

We are open to correction, but, thus far, every instance of fanaticism in connection with professed Spirit guidance has been the outcome, professedly, of united Spirit and Word guidance.

If our readers know or think they know of one instance which contradicts this statement, they will greatly oblige us by sending an account of the incident either as a clipping or as MS.

But our observations thus far concerning the lives of those who yield themselves to the guidance of the Spirit alone are to the effect that the outcome is the very reverse of fanaticism.

POPULAR REVIVALS.

We have no disposition to say anything against any good work. But we believe that a serious question confronts the church in the popular revivals conducted by the great evangelists. We cheerfully admit that much good may be accomplished. We doubt that the greatest good is accomplished which might be under the same circumstances by different methods. We greatly fear that much harm is done. Not against the good, but against this harm do we protest.

Rev. B. Fay Mills has been conducting a series of most wonderful meetings during the past two years. Some of the principal cities of this country have been profoundly moved, and the converts have been counted by the thousands. The Mills meetings in Omaha are re-

ported as being very remarkable. On Dec. 14, ten thousand persons, mostly business men and their employes, convened in and about Exposition Hall. "Stores were closed, doors of saloons nailed up, even freight trains temporarily abandoned. Though in the midst of the holiday trade, merchants closed their doors, marshalled their clerks and went with them to the meeting. Every great drygoods store, department store, and bank were closed till noon; all kinds of stores pulled down their curtains and did no business, and the railroad offices shut up. Even the prisoners in the city jail were marched to the meeting, some of them shackled."

All this is wonderful, but it is simply the result of previously arranged plans. There was nothing spontaneous in this; it was all a part of the original plan. A recent writer in the *Northern Christian Advocate* says: As to the conversions, it is a delicate matter to speak. Mr. Mills is peculiarly an awakener. He is a John-the-Baptist preacher. The task of arousing conviction, stirring up petrified consciences, and forcing spiritual matters upon the consideration of men, could hardly be better performed than he has done it. . . . But it is a mistake to call those who sign the cards at this meeting 'converts.' There were handed me about one hundred and fifty cards signed by those who expressed a preference for my church. After making strenuous efforts to reach them all, I have at the time of writing, some ten days since the meetings closed, only found about thirty of them who I think really have a sincere desire to commence a christian life. Other pastors tell me the same story. To sign a card stating that "I desire to become a Christian" expresses only the feeblest motion of religious revolution. From my experience already I fear I shall reach at the outside only about fifty out of my hundred and fifty. About three thousand cards were signed in all. Of these, the churches, to the best of my judgment, will get about one thousand. Even of this thousand comparatively few have been genuinely converted; it devolves upon the pastors and the churches to lead them into the fulness of surrender to Christ.

The harmful effect in all this is that multitudes are deceived into the belief that they have become Christians, when at the best they are only awakened sinners; doubtless many of them are not even awakened. When the reaction comes they will not find religion what they had reason to expect and many will turn away altogether to hardness of heart more fatal than their former condition. The results of the meeting are greatly over estimated and the reaction must be to greatly discredit the Gospel. The methods are purely human, and are not the free working of the Holy Ghost. There is nothing superhuman in the arrangement of Mr. Mills that on a certain day stores will be closed and other remarkable things will be done. The public may not see the machine, but it is there doing its work nevertheless. It is a dependence on methods of human ingenuity more than upon the Holy Ghost.

Where so much work is spurious we must believe that the whole of it is subject to a serious discount. The evil effects cannot be too seriously considered. We hail with delight every soul saved, but we doubt if a city or a church or many individuals are permanently lifted out of the world into Christ.

REMARKS.

THIS, in our opinion, is an excellent and temperate article on what is destined to become a burning question in the churches.

Formerly the ability to be successful in revival work was supposed to imply the possession of the gifts and graces of the Spirit in unusual measure, and to-day members of the church are reluctant to admit that natural gifts alone may account for great and even phenomenal prosperity in revival work.

Nevertheless such is the case, as ever and anon proved by the successful evangelist showing himself to be devoid of personal piety or even of average morality.

In a slipshod way this fact has been accounted for by saying that it is the truth preached which is efficient rather than the gifts or character of the preacher. But so soon as the lack of the evangelist in these things is made public then all success ceases. Hence it is evident that it is not so much the lack of these things as the inability to conceal the fact that destroys continued success.

Admitting this, then it follows that the whole difference is in the minds of the hearers—for them, it would seem, ignorance is bliss and knowledge is folly. We once heard a minister gravely say that he no longer judged an evangelist by the ordinary code of morality even in the matter of truthfulness. This absurd conclusion was the outcome of his confusion of thought concerning the connection between revival successes and morality. Believing firmly in their necessary union and having evidence of the one he was disposed to conclude that what he would have called lying in ordinary business transactions was

not sinful when indulged in by a successful evangelist.

Early in life we had to face this matter and reached a settlement which has been of great value to us through life. But with most religionists it is not a settled question.

We unhesitatingly maintain that piety and morality are not essential factors in modern revival work, although it is essential that where they are wanting there must be ignorance on the part of the community concerning the fact. Let this truism be faced and its full significance mastered and there will be an end to all the perplexities with which the above article wrestles. But so far-reaching are the results or inferences which follow from the frank acceptance of this fact that the churches will be very slow to put their imprimatur upon it.

REVERSING MATTERS.

JESUS said "Ye shall receive power *after that* the Holy Ghost is come." Holiness teachers now are urging men and women to seek the baptism of the Holy Ghost *for service*.

Jesus said, Seek first the kingdom of God and his righteousness and all necessary things will be added. His professed followers say, seek the baptism of the Spirit for a certain end or purpose.

This is as clearly unscriptural as substituting cleansing or entire sanctification for the gift of the Holy Ghost.

By this means men can and do dress up a human ideal as to what this supreme gift of Heaven really is, and then seek and agonize for the substitute. What wonder then that they are captured by any passing emotion or strange psychological phenomenon, as the veritable thing after which they are searching. Much more if the outcome of their new testimony is additional impetus given to revival work are they the prey of the passing delusion.

The revival wave started by preaching cleansing from inbred sin as a substitute for the gift of the Holy Ghost, has in a measure spent its force. And now, *the baptism for service* is the ingenious substitute which is coming to the front. Indeed it may be said to have already captured the situation. It will evidently have its day. Anything but the reception of the Holy Ghost as a person to be obeyed, as Jesus obeyed, will be preferred by the majority, as yet.

THE DISTINCTIVE TEACHING OF THE ASSOCIATION.

GOING over old ground, some will at once think as they glance at this heading. Well, yes, we reply, only more thoroughly and exhaustively, and this because of the possibility of so doing through the developing history of the Association.

The unanimous verdict now is that divine guidance characterizes correctly the movement represented by the Association. But as to the nature and true inwardness of this expression much additional light has been thrown upon it by incidental illustrations of late.

The discussion of such questions as second blessingism, inspiration and the divinity of Christ has made it evident that there were all along amongst the members of the Association differing views as to the meaning and extent of divine guidance.

Even when the words, absolute, individual guidance, guidance into all truth, and such like limitless terms were used, it became evident that limitations or mental reservations hampered some in their profession of the experience of walking in the Spirit.

But the late emphasis put upon divine guidance as being for every individual as an individual, and the call to each and every professor of divine guidance to give practical proof of the genuineness of their profession by leaving their brother pro-

fessors in the hands of the Spirit to be taught by him alone, has brought to the fore a phase of the subject which enables us to throw additional light on the distinctiveness of the teaching which characterizes the movement as a movement.

We take the position that Jesus himself will stand successfully this test of the genuineness of his profession concerning divine guidance. That is, he not only obeyed God as his only ultimate teacher and guide, but he taught that all his followers should imitate him in this thing. Moreover, he gave them the proof of his confidence in the all-sufficient nature of divine guidance for them as individuals in that he did not undertake to supplement divine guidance by any precepts of his own, or by appointing any immediate or future individuals who should be clothed with authority to teach ultimate truth to his individual followers. That is, he left all in the hands of the Holy Ghost to be taught by him and him alone.

It is this delicate, and we add, necessary, test of orthodoxy that has been made so prominent of late in our Association work.

He who cannot or does not leave his brother in the hands of the Holy Ghost to be taught as an individual concerning any or all of the burning questions which have been written about in the EXPOSITOR, or talked of at Association gatherings, does not give evidence, the evidence which Jesus did, of his professed walk in the Spirit being the real Simon pure article, and as such it must, perforce, be discounted by all.

Again, this test of orthodoxy is both simple and easily applied. It is as satisfactory in the hands of the unspiritual as of the spiritual. There is no transcendentalism about it; a child can use it successfully.

When one who professes to walk in the Spirit rushes to the rescue of any pet doctrine or practice, and tries to establish it by the utterances of Paul, Peter, Wesley, Luther or Christ, because one or more who professes to walk in the Spirit are ex-

aming said doctrine or practice to its foundation, and seemingly are coming to different conclusions from what they have hitherto held, then it is evident to all who care to test their profession of walking in the Spirit with their practice, that there is distinct, positive failure. Granted even such have, or think they have, confidence enough in the Holy Ghost to be their own guide into all truth, it is abundantly evident that they have not sufficient confidence in him as guide supreme for others. Hence in this respect they do not walk as Jesus walked.

But as only that walk in the Spirit which will survive this delicate test is really and truly accepting the Holy Ghost as guide into all truth, such persons, whilst thus illustrating doubt in the Spirit, cannot be said to represent this movement in its real distinctiveness—they are not *bona fide* imitators of Jesus Christ.

Dr. Daniel Steele, when he came in contact with our work, at once pounced on this distinctiveness in our teaching, and made it his first count in his indictment against us. His words were: "He publicly rebuked those who consult the godly judgment of their brethren on doubtful questions of duty, and said, why don't you go to God?"

In this criticism he, as a man of intellectual ability, put his finger at once on the real distinctiveness between our teaching and his. And so it has been in every instance where men of real ability have undertaken to size up our Association work. They have not failed to discover that our teaching concerning divine guidance was radically different from that of all others. Some of them, too, like Dr. Steele, have discovered it more readily than many members of the Association.

However, there is no longer any doubt as to the fact of the general acceptance by the Association of this test of orthodoxy as being a genuine one, and therefore to be kept to the front as one which all must

measure up to who make any pretensions to walk in the Spirit after the manner taught in the Association.

The distinctive teaching of this movement then is divine guidance, and the best proof of illustrating this experience is in leaving brother professors in the hands of the Spirit with restful confidence.

ORTHODOXY.

ORTHOXY is like a damsel demure,
Of whose likes and dislikes you cannot
be sure:

Flirting to-day with an agnostic thinker,
To-morrow adoring some dreaming tinker,
And lucky it is for the human mind
That she is to fickleness thus inclined,
So that what to-day as dissent is noted
To-morrow as orthodox may be quoted,
And the man in one age as heretic roasted,
May as a holy saint in the next be toasted.

Sometimes, it is true, it is hard to tell
Which really may be the orthodox belle;
For there may be rivals with all your care
You may the wrong one adore—and then beware!
For of all the Furies ever yet seen,
Orthodoxy, when slighted, is the queen.

In the time of King Harry, called the Bluff,
The believer's path was awfully rough;
For under him, though reformer boasted,
Papists and Protestants both were roasted—
Tied back to back, so that each might see
The punishment sure of heresy:
A practice which in one sense was fair,
Since it kept the two upon the square,
But puzzling to those who honestly tried
To be on the safe and orthodox side;
They were bunt for believing the Pope at Rome,
And for not believing the pope at home.
So to be safe, where popes are concerned,
And avoid all risk of being burned,
You have got to believe, through thick and thin,
In the one that's able to warm your skin,
Unless you're possessed by the singular whim
Of being a martyr to gratify him.

And speaking of popes, it is well to reflect
They are more abundant than many suspect;
And though they differ in the creeds they profess,
As in the power they happen to possess,
Yet they all, at bottom, are just the same,
And all try to play a similar game.
Some rule despotic a whole nation,
Others a paltry congregation;
But the pope who rules over half a dozen,
Is the Pope of Rome's legitimate cousin—
For they both agree in damning those
Who their pretensions dare oppose.
With every man pure orthodoxy
Is but his particular doxy;
While heterodoxy—deny it who can—
Is the doxy beloved by the other man.

—Anon.

THE IMMACULATE CONCEPTION.

WE ARE now in a position to state what our attitude is to this doctrine of the churches. It is one of positive know-nothing-ism. While some very plain statements are made by Matthew and Luke, at the same time when we have to compare scripture with scripture, we find so much that appears to negative the almost universally accepted belief, that we are led to wonder how it came to be so generally accepted. Among the scriptures that appear to negative the immaculate conception are:

1. "Ye believe in God, believe also in me." If the immaculate conception is conceded, Jesus was God. Then why need Jesus urge them to believe in him after saying believe also in God,

2. There is none good save One—tha tis God, which meant if it meant anything that Jesus was not God, that Jesus was not good in the sense that God was good.

3. The book of the generation of Jesus Christ—Matthew begat Jacob and Jacob begat Joseph, the husband of Mary, the mother of Jesus Christ. The record here is traced from David down to Joseph and yet Joseph had no relation to Jesus at all.

4. "My Father is greater than I." Jesus in virtue of his acknowledged Divinity has all greatness of the Father. Yet he apparently negatives this.

5. John called Jesus the "Son of Joseph." This could not have been correct if mysticism removed.

6. Jesus' reply to the devil when tempting him that man shall not live by bread, would indicate that Jesus considered himself a man. Could God be tempted?

7. In the third temptation he said to the Devil—thou shalt worship the Lord thy God. The inference is that he did that—that God worshipped God.

8. When preaching perfection he said ye therefore shall be perfect as your heavenly Father is perfect—not as I am perfect.

9. In sermon on the Mount the disciples are urged to obey and worship the Father, not Himself.

10. Jesus plainly calls himself the Son of Man.

11. Blind man said, "Have mercy on us, thou son of David."

12. Jesus declares that doers of the will should be counted as his brothers.

13. Paul in Galatians speaks of James, the Lord's brother.

14. When Jesus taught in the synagogue the people said "Is not this the carpenter's son? Whence hath this man this wisdom?"

15. "To sit on my right hand is not mine to give"—Jesus therefore had not omnipotent power, in other words was not God.

16. "Of that day and hour knoweth no man, neither the son but the Father only." No co-equality in knowledge here.

17. Jesus said, "Not my will but thine be done." He evidently had a will separate from the Father, else this utterance has no meaning.

18. "My God, why hast thou forsaken me?" God forsaking God.

19. "As he is so are ye in this world." Then if Jesus was immaculately conceived so must we be.

20. Thinkest thou that I cannot beseech my Father and he shall even now send 12 legions of angels. It was the Father that had to do the sending, Jesus the beseeching.

21. I am able to raise up the temple of God. How could God raise up the temple of God?

22. Peter declared at Christ's trial, I know not the man.

23. I can of myself do nothing. What about His omnipotent power here?

24. If I bear witness of myself, my witness is not true. Could Divinity bear witness to what was not true?

25. Jesus condemned Jews for admitting that those to whom the word of God came in oldentimes were God's, and then declaring he was guilty of blasphemy because he said he was the Son of God.

26. Jesus prays that they might know Thee—the only true God and Him whom thou hast sent.

27. Glorify thou me with thine own self

—with the glory I haū with thee before the world was.

28. Keep them that they may be one even as we are.

29. *Not one of them perished but the son of perdition—that the Scriptures might be fulfilled, i. e., Jesus could not break the word of God.*

30. To as many as received him to them gave he the right to become children of God—even to them that were born not of blood nor of the will of the flesh, nor of the will of man but of God,—that is, others could be born of God and become children of God without blood, will or flesh or man.

31. Make straight the way of the Lord, in other words let the will of the Father be done.

32. John said, “After me cometh a man.”

33. I beheld the Spirit descending upon Jesus. What for if he was God?

34. And I (John) have seen that this is the Son of God. Said immediately after his baptism by the Holy Ghost, for the first time.

35. Behold the Lamb of God—not behold God.

36. Philip saith, “We have found the son of Joseph.”

37. Nathaniel recognizes that while Jesus could come out of Nazareth he could not see any good thing ever came out of it.

38. Jesus came down to Capernaum with his mother, his brethren and his disciples.

39. Jesus said, “Except a man be born anew he cannot see the Kingdom of God.” Jesus a man, even though immaculately conceived, had to be born of the Spirit, had to be born anew, and it was this new birth that enabled him to see the Kingdom of God on earth—to establish the Kingdom in fact—to become the first born of this Kingdom—to become the foundation stone of Christianity—other foundation can no man lay than this that is laid.

40. As Moses lifted up the serpent, even so must Son of Man be lifted up.

41. “God so loved the world that he gave his only begotten son.” He was the only begotten at that time—the disciples all for-

sook him and fled—the Jews persecuted him. God said, “This is my beloved son in whom I am well pleased”—born of the Spirit.

42. Even John testified that Jesus was alone for he said “no man receiveth his witness.”

43. All that was necessary to be witness to, was that “God is true.” Jesus did this. Then he spoke the words of God.

44. The hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth. Why did he not encourage the Samaria woman to worship him if he was God?

45. Jesus said to the Samaria woman, “I that speak unto you am the Christ.” Christ means anointed. Was Jesus not anointed? If not, what took place at Jordan—and what advantage was the descent of the Holy Ghost at Jordan to Jesus?

46. The Son can do nothing of himself—the Son doeth *in like manner* the things he seeth the Father do.

47. As the Father hath life himself, even so gave he to the Son also to have life in himself. Life was the gift of God to man, not of God to God.

48. As I hear I judge—that is judgment of Jesus the Divine depended on hearing God.

49. Revelation is said to be written by Saint John the Divine. Is this an approach to making John what Christendom has made Jesus, “divine”?

50. “I am come in my Father’s name and ye receive me not—if another shall come in his own name, him ye will receive.” If Jesus had come in any other way than the way he came, viz., to do the will of the Father, they would have received him.

51. For *him* the Father even God hath sealed—God sealing God.

52. For the bread of God is that which cometh down from heaven—I am that bread of life. Not, I am God, but the bread of God—my flesh meat, my blood drink indeed.

53. My teaching is not mine, but his that sent me. How could Jesus’ teaching be God’s alone if Jesus was Divine—was God?

54. Many believed on him and said, Will

he do more signs than this man hath done? That is, will the Christ that the Jews are looking for show greater power than "this man" who was now here.

55. The officers came to the Chief Priests and Pharisees and said "never man so spake."

56. Nicodemus saith, "Doth our law judge a man except it first hear from himself?"

57. I do nothing of myself but as the Father taught me I do these things—that is, the Father as God taught Jesus as God. How can these things be?

58. Jesus positively called himself a man. He said (John 8-40) "But now ye seek to kill me, a man that hath told you the truth which I heard from God."

59. Jesus said, "Which of you convicteth me of sin?" How could God be convicted of sin?

60. Jesus said, I must work the works of him that sent me, the night cometh when no man can work.

61. The blind man said, the man that is called Jesus anointed my eyes.

62. He further said, how can a man that is a sinner do such things?—the plain teaching being that while Jesus was a man he was not a sinner.

63. And still further, "whether he be a sinner I know not, one thing I know that whereas I was blind now I see."

63. If this man were not from God, the blind man continued, he could do nothing.

We are not claiming that Jesus was not the Christ, that he was not the son of God, whether or not he had power to work miracles, to open the eyes of the blind, &c. We are only enquiring into the Divinity which would make Jesus on earth God as well as man. We believe he was divine, but it was in just the sense that you and I can be divine, viz., by having the Holy Ghost come upon us. In no other way can we be as he was.

Any other divinity would preclude us being as he was in the world. We believe that Jesus and the Father were one by the Holy Ghost coming upon him. Here is

where the mystery ceases, and it is the mystery that man devised to cover up their rejection of God.

64. Many said all things whatsoever John spake of this man were true and many believed on him there.

65. Martha said, I know that whatsoever thou shalt ask of God, God will give thee. How could Divinity ask of Divinity?

66. Jesus wept. How could God the unchangeable God weep?

67. As the Father gave the commandment even so I do—God commanding God.

68. I am the vine and my Father is the husbandman—God both vine and husbandman is impossible.

69. As thou didst send me into the world even so I send these into the world.

70. Behold what manner of love the Father hath bestowed upon us that we should be called the children of God, and such we are—the revisors have added.

71. And Jesus said, "They are not of this world even as I am not of this world."

72. And he that hath the hope set in him purifieth himself even as he is pure.

73. "Ye are the light of the world." What more could be said of the Lord Jesus Christ in this respect?

74. Except your righteousness exceeds the righteousness of the scribes—they hewed to the letter of the law—many hew the letter of the law to their loss.

75. Even so let your light shine before men that they may see your good works and glorify whom? Jesus? It was Jesus who was speaking—no, glorify your Father.

76. Ye must be born again, Jesus said to Nicodemus. How can birth take place without conception, and is not the Holy Ghost responsible for conception as well as birth?

77. He that knoweth not the son, knoweth not the Father. Does this mean with some fictitious honor or the truth? And who is to speak dogmatically and authoritatively as to what the truth is? The Roman Catholic says the church. Is there a lingering idea to this effect in the Protestant church yet? How much control of the individual conscience does the church leave the Holy

Ghost? The son can not be more highly honored than by walking as he walked, "in the Spirit."

It will be observed that a great many of these scriptures are from John, who should have taught Christ's divinity of birth most clearly.

78. Whosoever shall speak a word against the Son of Man it shall be forgiven him, but against the Holy Ghost it shall not be forgiven. Why this distinction? Why in this way make the Holy Ghost greater than Jesus?

79. Love your enemies, that ye may be sons of your Father which is in heaven.

80. When Jesus healed the sick of the palsy, the multitudes glorified God which has given such power unto "mën."

81. It is enough for the disciples that he be as his Master, not less nor greater.

82. "The first man Adam became a living soul—the last Adam a ministering Spirit," and so on *ad-infinitum*.

H. DICKENSON.

KEEP THE BALL ROLLING.

Freedom of thought, speech and action are fundamental to every step of human advancement. We are not surprised, therefore, to find the New Testament entirely on the side of such freedom. Rev. J. R. Hodges made a remark at the semi-centennial in Seneca Falls, N. Y., which should have greater emphasis than it has, and be proclaimed to the world. No people are more fully qualified or more divinely called to its proclamation than Wesleyan Methodists. He said: "But for that episcopacy which suppressed freedom of speech, thus making a free and frank discussion of the subject an impossibility, the slavery question would have been settled without bloodshed."—*Wesleyan Methodist*.

CERTAINLY this is all correct. But must freedom of thought, speech and action cease when we inquire concerning the foundation facts of any of the articles of the creeds?

It is no great matter to live lovingly with good-natured, humble and meek persons; but he who can do so with the forward, wilful, ignorant, peevish and perverse, hath true charity.—*Thomas A. Kempis*.

"A SECULAR PAPER IS NO PLACE TO DISCUSS HOLINESS."

SECULAR versus sacred! Spiritual versus worldly!! The Scripture saith: "Whatsoever ye do, do all to the glory of God."

An antagonist of this way stated to me the other day that a "secular paper is no place to discuss holiness." That is the seventh day—the Sabbath—"in it thou shalt be holy." All the rest of the week you can be worldly. That is, the Sabbath must be diverted from its God-given use as a day of rest and diverted to being holy. That is, while it is incumbent upon us to be holy on the Sabbath, holiness is not incumbent upon us during the week. That is, six days shalt thou be worldly and the seventh day holy.

When will the time come when holiness shall be written upon the bells of the horses? But granted that that time is approaching, holiness must not appear upon the pages of a "secular paper" yet. "A secular paper is no place to discuss holiness." But possibly it is only to the "discussion" that objection is taken. The editor and readers of a paper may be permitted to "live" holy, but not to "discuss" holiness.

What difference in this dispensation is there between acts sacred and acts secular? What difference is there between righteousness for Sunday and righteousness for Monday? Where must the line be drawn between what should be inserted in the secular or worldly paper and the sacred or spiritual paper? What pertains to the worldly and what to the spiritual? It is evident that what is spiritual has nothing to do with our every day life. This is only in harmony with what we believe, viz., that the Holy Ghost has been ruled out of the world except as an occasional visitor in answer to prayer.

True we ask for his abiding communion and presence at "benediction" times, but

then we immediately put on our hats and walk out from things sacred to things secular. We discuss the weather, crops, hard times, with an occasional remark about the sermon to prevent qualms of conscience.

There is a straight necessity for the clearing up of the confusion between the sacred and the secular—between the lay and the clerical—in short, between right and wrong. And who is sufficient for these things but God? When he is given his rightful place as “teacher of all things” then and only then will the Babelitic confusion cease.

We have no hesitation in saying that things secular have gone out of our life. Everything now is sacred. Sunday and week day are all the same, except that we labor “six days” and rest the “seventh.” We are not worldly six days in the week and spiritual on the seventh only, but we are spiritual all the time. That is, we obey the Spirit—we walk in the Spirit—we do the will of God all the time. Sleeping or waking, working or resting, we are the Lord’s. Without distinction as to days, our every act, thought and word pleases God.

But, says one who has struggled and wrestled in vain to be able to say this, “talk is cheap,” and “words are but wind.”

True, but then Jesus said “the words that I have spoken unto you, they are spirit and they are life.” Could not it be said of Jesus’ words just the same that “talk is cheap?” And as he is so are we in this world. How convenient it is to be able to “claim” a distinction between Jesus when on the earth and ourselves, and thus deny the Scripture “As he is so are we.”

Is it possible for Jesus’ word to be spirit and life, that is life giving, and ours not? Then what is the sense of preaching? Certainly preaching must in this case be foolishness.

It is universally admitted that some-

times popular evangelists are more popular in their utterance than at other times. And it is also universally admitted that these special occasions depend upon their being led of God.

Why is it then that men will stop short of Christ’s standard and refuse to be led all the time? Why do men want to be worldly through the week and spiritual only on Sunday?

The gospel of “divine guidance” will have to be admitted, and when admitted and when preached, there certainly will not be at least as much stagnation as there is now.

H. DICKENSON.

Woodstock, Ont.

FINANCE.

“IT IS very hard for a holiness man to hold his own in business with those who are unscrupulous,” was stated to me on the street yesterday.

At one time I would have unhesitatingly answered the statement in the affirmative.

I am glad to be able to say however, that I could negative it in the most emphatic and positive manner.

There is and has been a type of holiness current that reasons that because the gold, and the silver and the cattle on a thousand hills are the Lord’s, that he, Midas-like, is bound to turn everything into gold that the professor of holiness touches.

“He will not see his seed begging bread,” “their bread is certain and water shall be made sure,” and other promises are crystallised into a law, and God is as good as commanded to keep up the supplies as long as the profession of holiness is maintained. Laziness, indolence, carelessness, extravagance, &c., may all exist, but as long as the profession of holiness is maintained with at least a reasonable amount of uniformity, it is incumbent on the Lord in order to maintain the truthfulness of his promises, that he keep all professors of holiness solvent, able to pay

100 cents in the \$, owing no man anything.

Then on the other hand the instant any such profession of holiness is made, the professor thereof is at once considered a legitimate victim for fleecing.

He is supposed to be manufactured out of a species of putty, that all and sundry must put their fingers into, and behold a hole is always left.

Do not the Scriptures say "give to him that asketh," and if this or any Scripture be left unfulfilled in the life of a holiness man, then cannot he be legitimately branded as a hypocrite?

The devil may lead a man to do the asking, but, God in order to maintain his consistency must always direct giving. Why! would not refusing be contrary to Scripture and we must always be led in harmony with Scripture—that is, in harmony with man's ideas of Scripture, you know.

We are convinced that nothing but the veriest outskirts of the financial question have been touched by religion. Giving has been lauded into a virtue and withholding into a vice. Philanthropists have been exalted into a species of demi-gods, and the churches have become in many instances simply machines for extortion. We regret having to say this, and we regret still more that the statement cannot be gainsaid.

Rivalry in business, rivalry for social position, rivalry for political preferment, have all been taken advantage of to such an extent that a race of sycophants has sprung up.

These things had not ought so to be. Instead of allowing the church to say what should be given and what should be withheld, instead of being a legalist in the sense of following the letter of the Scripture and not the Spirit, every act and thought connected with finance should come under the scrutiny of him with whom we have to do.

In fact it should be in finance as in everything else, God, the alpha and the omega, the beginning and the end.

How many have been heard of in this and past generations, who would think of submitting such a question as "shall I become an insolvent?" The thing is preposterous! The popular idea is that all insolvents are rogues. If we were told that to day there were more solvent rogues than insolvent honest men, we would not dare deny the impeachment.

There is no doubt that in the churches as well as out of them there is a cardinal necessity for the coming of those who will turn the world upside down.

The tables of the money changers need to be upset. Some at least of the seats of them that sell doves need to be vacated. Methods of money-making need to be revolutionized both by the churches and by individual members thereof.

A place must and will be found for "divine guidance" here, and that of the most absolute kind.

Who has the hardihood to say that it is the mind of God that the church should always be crying give, give, as the leech? Who dare say that there should be as much withholding as giving?

Is insolvency the twin sister of immorality as is popularly supposed? Is solvency a guarantee that a man is living righteously?

Individual solutions of these and other questions, directly from God, are in order, and God will, in the matter of answering, withhold no good thing from them who walk uprightly. In fact the upright walk is inevitably allied to "divine guidance." It requires more intellect to honestly fail in business these days than to succeed.

If it is hard for the rich man to enter the Kingdom, there are a great many anxious to keep out of the Kingdom. There are at least just as many anxious to keep out of the Kingdom as are hastening to be rich, and increased with this world's goods.

It is an exception to find either in or out of the churches one who will take *joyfully* the spoiling of his goods.

There are more camp-followers in the church than doers of the will. Holding one's own in business does not necessarily mean that that business must be a financial success, and the number of failures need not be so numerous if hollow sentiment be excluded. There is no place for anything but the purest kind of sentiment in the religion of Jesus. Joy over losses in business is about as scarce a commodity as sorrow over gains.

Most people prefer to be led along the line of their natural habits. The miserly prefer economic guidance, the spendthrift extravagant guidance. Until these can be reversed joyfully there cannot be any safety. It may be harder for God to get the millionaire to content himself with giving fifty cents to some charity, than for him to get the poor man to open his heart to the extent of a ten dollar bill.

Many think they can achieve success in doing the will of God by imitating Christ in not having anywhere to lay their heads. On the one hand they profess to be "diligent in business," on the other they think they are unlike their master if they provide creative comforts for their families. On the one hand they are worse than infidels because they "provide not for their own," on the other hand they endure the hardships of in many cases self-inflicted poverty, like "good soldiers of Jesus Christ."

It is the simplest thing in the world to get mixed on "finance" if other than the "straight and narrow road" be taken. The orthodox "straight and narrow road" is the "divine guidance" road. But what a foolish thing it is to propose that God should be allowed to do for the individual what he has given him common sense to do for himself. In other words it is safer for men to use their common sense, reason and sanctified judgement,

than to allow God to will and to do his pleasure in them. We may return to the subject again in some future issue.

H. DICKENSON.

THE GOSPEL OF SILENCE.

THE gospel of speech is better understood than the gospel of silence.

"Be still and know that I am God," is a text that is but little understood.

There is a greater number crying to God, "What wilt thou have me to do," than are willing to "stand still and see the Salvation of God."

This is an age of rush, whirl, and action, in the religious arena.

The power of the church exhausted by a huge mass of complicated machinery.

When Jesus was on his trial before Pilot, the chief priests and elders accused him, but he answered "nothing." When Pilot said "hearest thou not the many things they witness against thee," it is recorded that he gave them no answer, not even to one word "inasmuch that the Governor marvelled greatly."

When the Canaanitish woman cried unto Jesus, have mercy on me thou son of David, "he answered her not a word."

When the high priest Caiaphas stood up and said "Answerest thou nothing" Jesus "held his peace."

The 120 tarried ten days at Jerusalem.

There is then a gospel of silence, as well as a gospel of speech—a gospel of inaction as well as a gospel of action.

When Jesus said, it is my meat and my drink to do the will of my Father, was it the Father that led him to keep silence on these occasions?

How many are led of God to-day to keep silence?

Oh! says one, you propose preaching the gospel of Quakerism as well as Unitarianism.

We reply, is it not possible that

Quakerism may have had a kernel of gospel truth in this silence matter? "The wind bloweth where it listeth, so is every one that is born of the Spirit." May there not be a time for silence as well as a time for speech in the gospel of the Lord Jesus Christ?

A meeting is thrown open for testimony, how many testimonies are given because of "divine guidance," and how many because there is a "lull" or, *to help the meeting?*

The eyes of the ungodly are on the meeting, and must not the time be fully occupied! It will never do to have the time wasted! You will go home condemned if you don't speak.

These are the orthodox ideas as clearly brought out in those undenominational, Chaotic organizations called the Y. M. C. A.'s. &c.

If this was not orthodox, it is here that the discovery would be made. Everything that passes muster in a Y. M. C. A. may be safely accepted as the mind of the various evangelical sects.

As "actions speak louder than words" did it every strike you that the action of "keeping silence" might speak louder than "speech"?

Did you ever put the matter of keeping silence into the hands of God? You have allowed him to regulate your speech, time and again. He has wonderfully helped you in this sermon—in this testimony, this prayer has been an unctuous one—that exhortation has been wonderfully owned by God. But what of your silent seasons? Did you every have any? Do you think it possible for God to keep you silent by the year? Oh! no, it pleases God by the foolishness of preaching to save men, and preachers in preaching always use speech. Are you sure of this? Did you every get the mind of God about it? If not then how can you dogmatize? May not your strength be in quietness and confidence? Instead of working out your salvation with fear and trembling, with a rush and a

whirl—with carnal energy and galvanic magnetism, how would it be to study the "not by might nor by power, but by my Spirit saith the Lord of Hosts" side of the question, say for two years.

Of course, irrevocable submission to the Holy Ghost need not necessarily take two years, nor two minutes, but it is always a judicious thing to count the cost before making a venture, and as we suggest that this venture be an irrevocable one, why, better take the two years than fail. We will guarantee that you will make up all the lost time inside of six months. It is the devil's suggestion that two years is too long. It will pay to keep silent for two years. I speak from experience. I was silenced for three years. So, as not to make a law about this matter, I suggest two years for you. You should be advantaged some by my experience and should gain a year or so. Try the Gospel of silence instead of speech for a while. Never mind how beautiful your experience may have been—by spells—by fits and starts—in spots or by spasms. Let your experience be a uniformly silent one, rather than be intermittent and beautiful only at times. In fact we command silence. Disobey at your peril. And this command is not so much to beginners in this way as to those who have been sermonizing possibly for half a generation. It will pay you to take a course at the Pentacostal college for two years.

It matters not what progress up the giddy heights of denominational success you may have made. You may have held official position as high as attainable. We counsel, yea command silence, if Pentacost has not come into your life. We will take all the responsibility of loss of money or loss of souls during the two years, if two years be necessary. In clarion tones, with all the earnestness that we possess, we beseech, if our command is of no avail, and call a halt. The people will "marvel greatly."—H. DICKENSON.

TRUST.

BY HENRY ALFORD

I KNOW not if or dark or bright
 Shall be my lot;
 If that wherein my hopes delight
 Be best or not.

It may be mine to drag for years
 Toil's heavy chain;
 Or day and night my meat be tears
 On bed of pain.

Dear faces may surround my hearth
 With smiles and glee,
 Or, I may dwell alone, and mirth
 Be strange to me.

My bark is wafted from the strand
 By breath divine,
 And on the helm there rests a hand
 Other than mine.

One who has known in storm to sail
 I have on board;
 Above the raging of the gale
 I heard my Lord.

He holds me when the billows smite,
 I shall not fall;
 If sharp, 'tis short, if long, 'tis light,
 He tempers all.

Safe to the land! Safe to the land!
 The end is this;
 And then with Him go hand in hand
 Far into bliss.

"THE AFFIRMATIVE SIDE."

(CONTINUED.)

IT HAS been shown in a former article, that special divine interference in the origination of the humanity of Jesus was in keeping with God's action as recorded in Bible history, and therefore there is no antecedent improbability connected with it, for it harmonizes with his previous procedure as narrated in the Old Testament.

It harmonizes beautifully with the way in which he speaks of himself, and the way in which devils, men and the Father himself speaks of him. In three instances evangelists record that when demons were cast out of men, by his power, called him the Son of God. He calls himself the Son of God thirteen times if not more in speaking to men. On two occasions, his baptism and his transfiguration, the Father speaks out of the heavens to him and those

who were present, to identify him, saying, "This is my beloved son." And the voluntary testimony of those who witnessed his miracles, and observed his character, and listened to his words, contains in at least thirty instances the assertion of their belief that he was the Son of God. That is, that he was in a unique and distinguished sense "the" Son of God. No one of these instances to which attention is called allows the reader to suppose that he was the Son of God in a sense exactly the same as the sense in which believers are called sons of God after their adoption into God's family. They all agree with the supposition that the miraculous generation and conception of the man Jesus was known and acknowledged as a fact and that on that fact was grounded the propriety of the title Son of God as applied to him. For the dogma of the eternal Sonship cannot be traced in any of these declarations, and we may safely assume was not in the mind of man or devil when they gave him the title Son of God. Whether that dogma be true or false, it was not invented or discovered until some generations subsequent to the times of the Apostles. And that is the only other theory on which a peculiar sonship could be attributed to Jesus.

My contention therefore is, that as the miraculous conception of the man Jesus is distinctly asserted by two of his biographers, they not disagreeing in particulars, as there does not exist any of the slightest evidence to the contrary, and as the title that he assumes, which is given him by God from heaven, by demons from hell, and by his contemporary men on earth, agrees with the fact of miraculous conception, which in its turn harmonises with the Divine procedure in the past, therefore to disbelieve it is to oppose all the evidence which bears on the subject.

WHAT THE MIRACULOUS CONCEPTION EFFECTED.

The general belief of Christendom on this matter is, that Jesus Christ as the intended result of the conception was born without the taint, vices, weakness, tendency,

corruption, or whatever it is called, that is called by theologians, original or inbred sin, and that he alone possessed that distinction of all the myriad millions of the human race, seeing that all the rest, without a single exception, are or were born in sin, and therefore are weighted, fettered or weakened by a nature that predisposes to sin.

Two questions meet us here. First, What is this depravity or original sin, what constitutes it, or what does it consist in or include, can it be defined accurately and scientifically? And second: Is the depravity completely universal as it regards human beings? The first of these questions brings us into the region of moral metaphysics. The fact as an experience is powerfully presented by Paul in the famous seventh chapter of the epistle to the Romans, but even he does not attempt to shew what inward organic or other kind of change produces the depravity. We see that one flower is red and another yellow, we know that a sheep loves grass and a tiger loves blood, but how these differences originate baffles us and our inquiry is stunned as we are thrown back on the thought. It is thus nature so to be. So, what new transformation or adjustment of the interior nature of man is needed to produce an immaculate condition, it is difficult if not impossible to see and to describe. There are scientists who are of opinion that the difference of material things are the result of different arrangement of the original atoms of which it is believed all matter is composed, and there are some facts which help to sustain that opinion. If there is such mystery about the essential nature of matter, and the secrets of its difference, how much more may there not be in the region of mind, spirit, moral qualities and relations. Moody's idea of original sin is that man is born with his back to God. If that is correct, then turning the face toward God, is getting rid of original sin. Joseph Cook's idea is that of a clock out of order because its inner machinery is in a state of mal-adjustment. If that idea is correct, then when the clock-maker re-arranges the clock

machinery the depravity will be gone. These two men have as good a right to lead the opinions and shape the ideas of believers as any others who have spoken on the subject, for the one is a great worker on evangelical lines, and the other is a great thinker on these subjects. It is evident that inbred sin is not so formidable a matter in their eyes as the Calvinistic conception, (which is substantially the orthodox conception,) has made it appear to the average Christian of to-day. That conception if true would make it as difficult to change a human being from holiness, as to change a beech tree into an oak. Perhaps if we combined the ideas of Moody and Cooke together we might be as near to reality as we are likely to get by any human explanation. I submit the above in order to shew what little of certainty attaches to current conceptions or definitions of depravity, and thereby to lessen some initial difficulties in connection with the main question under discussion, which is this: Did the immaculate conception of Jesus unfit him as an example to us?

IS DEPRAVITY UNIVERSAL.

This is the second of the subordinate questions mentioned above. The reply of orthodox theology is a prompt and decisive yes. This opinion is based on two or three passages in the old Testament and some *statements of Paul found in the third and fourth chapters of the epistle to the Romans*, which seem to be more distinct and less open to cavil than the Old Testament passages. Those verses in Gen. vi: 5, 9 tell us that, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually, the earth also was corrupt before God, for all flesh had corrupted his way upon the earth." This is the description of humanity immediately previous to the deluge and appears to have been the result of depravity which deepened and intensified more and more through many centuries. It may be said with reason therefore that the picture is too

dark to represent universal experience. The strong statements in Psalms v; 14, 53, are made with reference to the enemies of the Psalmist, and do not of themselves justify the conclusions which are carelessly or for dogmatic purposes drawn from them. For in those psalms another class of persons is described, or referred to in contrast to the sinful class. These passages do not of themselves alone teach the dogma of universal depravity. The oft quoted passage in Isaiah i: 5, 6, "the whole head is sick and the whole heart is faint. From the sole of the foot even unto the head there is no soundness in it, but wounds and bruises and festering sores," is the description of a people of whom it is said in the fourth verse, "they have forsaken the Lord, they have despised the Holy One of Israel, they are estranged and go backward." The irresistible inference is that if they had not "gone backward," the above quoted picture of loathsome unsoundness would not be true of them. And yet that description is frequently quoted as if it were intended to teach the universal and total depravity of all men everywhere without a single exception. The passage in Jeremiah xvii, 9, which says, "the heart is deceitful above all things and it is desperately sick, who can know it?" is often quoted as an assertion of "inbred sin." But see: it is immediately followed by this, "I the Lord search the heart, I try the reins even to give every man according to the fruit of his doings." Now in the verses which precede, from the first verse of the chapter to that which is quoted last, there are two classes of people described, those who trust in the Lord and are blessed, and those who trust in man and are cursed. It is evident that it is those who trust in man of whom the prophet says that the heart is deceitful and sick, for of the other class he says, "he shall be as a tree planted by the waters and shall not fear when heat cometh, but his leaf shall be green, neither shall cense from yielding fruit." Very different indeed is that fruit from the kind described in the

tenth verse as the "fruit of his doings," who has the deceitful heart. You must read something into the text in order to make it teach the ecclesiastical dogma of universal and total depravity. But reading meanings in, that they may be read out again, is a common trick with professional theologians. But a candid examination of Paul's statements in the third, and the implications and basal ideas of his arguments in the fifth chapter of the Epistle to the Romans show at once with unmistakable distinctness that he believed in something very like total and universal depravity. For he quotes those passages in the Psalms which assert depravity of a class only, and applies them to the general mass of mankind. He says, that "whatsoever the law saith, it saith to them that are under the law." He evidently means that the law saith the things contained in what he had quoted; "that every mouth may be stopped and all the world brought under the judgement of God." And again, "For all have sinned and come short of the glory of God." This latter quotation is his own conception of the fact, a conception which recognizes depravity when considered as a universal thing, to be rather a failure than an overt and determined wickedness. But in the fifteenth chapter of II Corinthians he asserts the universality of death with the same positiveness as appears in this statement concerning the universality of sin, saying, "For as in Adam all die, even so in Christ shall all be made alive." That assertion is an inferential echo of God's word to Adam when he uttered the penalty for his sin, "Dust thou art and unto dust thou shalt return." But we know that there were two exceptions to this apparent universality, Enoch and Elijah, and it cannot be proved that there never were others. Might there not therefore be exceptions to the universality of inbred sin? The exceptions to the law of universal death were proved by a special act of God in each case; does anything make it impossible that he may have specially inter-

ferred to produce exceptions to the universality of inbred sin? For aught we know to the contrary, the action of God in the case of Isaac started him in life minus the curse of inbred sin. As a matter of fact, nothing unamiable or impure is laid to his charge. It is not impossible that the same exception from evil taint was true in the case of Samuel also. Jesus Christ said there was no guile in Nathaniel and possibly he never had any wickedness to turn from. I do not believe that John the Baptist ever committed sin, for he was filled with the Holy Ghost from his mother's womb. And assuming as I do that the miraculous conception of Jesus is true, the miracle in his case is just one degree more thorough and complete than in the case of John the Baptist; as it befitted that the birth of the Prince should be still more godlike than that of his forerunner.

The Divine organization of the man Jesus in the special and unique manner in which it was effected, produced a human being in whom was developed and revealed a man according to God's original plan for human nature, a man without sinful tendency. I do not mean *possibility*, but tendency. A man who on the otherhand should have in his nature a Godward tendency. Again let me say *tendency*, not possibility, for the possibility of loving and serving God is a part of every fallen man. As the tendency of the young eagle is to fly in the air, and he is at home in that element; as the tendency of a swan is to swim on the surface of the water, so the tendency of the man without original sin is to commune with God and be holy. Jesus possessed all the faculties and powers which distinguish man from the merely animal being, in their fullest magnitude, so that in their normal and spontaneous exercise they made their possessor superior to all impulses that are ungodly and unworthy of a perfect man. Is he therefore unfitted to be our model or example? Nay; the care which the Creator took to produce a real man, who wearies with extra exertion like other

men, who eats, drinks and sleeps like other men do, who cannot be in two places at the same time, who used the vernacular language of the country he lived in, who when he needed a vantage place to preach from to a crowding multitude, did not mount upon a cloud, but took advantage of a boat moored to the shore; one who should not be an angel, and yet should successfully live a heavenly life, shows how greatly interested he was in putting before the rest of the race an example which on the one hand proved that a man could perfectly please God, and on the other, a model which may be and ought to be imitated.

B. SHERLOCK.

THE FATHER'S HOUSEKEEPER.

BY REV. GEO. B. KULP.

I KNOW one of God's children who has been shut in for ten long years or more, and in these years has learned such lessons of perfect trust that heaven all the time is very near. Some time ago she needed a housekeeper, and finding some difficulty in securing one, she appealed to the ministers she knew, to her many friends, and finally, remembering her husband, when living, had been a Free Mason, she wrote to the lodge, requesting the members to interest themselves in the case of one who needed their help very much. But ministers, friends, and Masons all failed to secure the housekeeper needed. While lying all alone one evening, the thought came, "Why don't you ask your Father?" and then she remembered her thoughtlessness in appealing to so many others and forgetting him who has said, "cast all your care upon him, for he careth for you." Lifting her heart to God, while tears of penitence rested upon her cheeks, she prayed, "Father, forgive me for my thoughtlessness, and send me a housekeeper, just such a one as I ought to have; and when she comes, if I don't think she is just the one I ought to have, make me

take her, Father, for I want your house-keeper.' And then she rested, leaving it all with the Father.

As the angel was commanded to "fly swiftly" and answer Daniel's prayer, so I think the Father at once began the answer.

The next morning a little boy, son of the woman who did the washing for our sister, brought home the clothes, and this "shut in" said to him, "Tell your mamma I want to see her." In a few hours she made her appearance, anxious to know why she was sent for. Upon being informed it was to receive some clothing, which our sister, being an almoner of mercy, had received for distribution, she replied, "Oh, I don't need them, thank you. We get along nicely, my boy and I. Just as much obliged, but there are others who are needy; let them have them."

Conversation upon various subjects then began, and finally drifted to "house-keepers," and our sister told of her dilemma, when the good woman said, "Why can't I keep house for you?"

You see the Father was all ready with a housekeeper, and had sent her one, but she didn't see just then that this was the Father's answer, and she said:

"But you have a boy."

And then, what was worse for an invalid who needed and must have perfect quiet, she found upon inquiry "the boy had a dog," and she did not want a dog.

But she had prayed, "Father, send me a housekeeper," and "If I think she is not the right one when she comes, Father, make me take her." Remembering this, she did not dare to interfere with the Father's answer, but finally said, "Leave it for this evening and come round in the morning." Then saying to herself, "If this is the Father's answer, it must be all right," she went to sleep.

Bright and early the next morning the washerwoman made her appearance and said, "I can come, and at once." And she

moved in, and the boy moved in, and the dog moved in, and the woman has proved every day since that she is the Father's housekeeper." She prepares the daintiest dishes, her attentions are proffered in the most delicate manner to our invalid, who regards her as sent in answer to prayer, and selected by the Father himself. Moreover, "that boy" is a perfect little gentleman. He treads so noiselessly. He bangs no doors. He whistles in an undertone. And the dog? Well our invalid wrote a letter to a friend a few weeks ago, and describing her happiness in her surroundings, she said, "Our dog is a treasure."

The Father heard her prayer indeed, sent the housekeeper she needed, made her take her as she requested, and then gave her double measure of blessing by adding a "boy who is a gentleman," and a "dog that is a treasure." Friends, ministers, Masons, all failed her, but the Father who said, "In all things let your requests be made known unto God in supplication and in prayer." secured a housekeeper just as soon as he was asked for one. The Father knows all our needs, praise his name, and is more willing to give good things to them that ask him than we are to give to our children.—*Michigan Christian Advocate.*

A MISSIONARY OFFERING.

BY HELEN F. CLARK.

IT WAS in the church at M—at the season of the yearly offering for foreign missions. The pastor had preached an eloquent sermon, describing the work in certain portions of the field, and had closed his address with a stirring appeal for means to carry on the work.

In the back of the church sat a young woman, plainly dressed, but with a sweet, gentle face and eyes that instinctively moved you to sympathy with their owner whenever their gaze met yours. She was from the poor farm, but had lived for some

four years with Mrs. John Peabody, a farmer's wife, just in the edge of the town. Her term of service as a "bound-girl" had expired two years before when she reached her eighteenth birthday, but her home with the quiet family was so peaceful that she had never thought of leaving it. So she was there yet, although serving without wages except an equal share in the family's comforts, and such simple clothing as they were able to afford her. The pastor's appeal for the mission work had sunk deep into her tender heart, but she had no money to give. Taking a lead pencil, she hastily wrote on the fly leaf of her singing book the following message:

"I cannot give any money, for I never had any. But I will give myself. Please send me very soon.

"JANET CAMPBELL."

She tore the leaf out of the book, and when the contribution box was passed to her, dropped it in among her neighbors' coins.

At dinner that day the minister laughingly said to his wife, as he tossed a crumpled paper toward her: "There my dear is a foreign mission offering which we did not expect. I hardly think we shall be able to accept it, however."

Mrs. Lansing read Janet's hurried note, and then said slowly: "I do not know, perhaps Janet could be a missionary."

"But she has no education, no abilities or cultivation. How could she? It is impossible."

"Janet attended the public school, and has had an ordinary training in the common English branches. Perhaps she might be sent to school and trained for the work."

"I do not believe that she has the natural qualifications for a student. If you attempt to send her to the foreign field, I am afraid you will find you have a hopeless task before you. Our Board would never accept her."

The Ladies' Missionary Circle met the following Thursday in the church parlors,

and Mrs. Lansing went to the meeting with a troubled heart. Janet's offer still dwelt in her mind, and she could not rid herself of the notion that, somehow, it ought to be accepted. When the ordinary business of the meeting was finished, Mrs. Lansing read Janet's note, and appealed to the circle to know what ought to be done with it."

"I am sure I don't know," said Mrs. Watkins. "Janet is a very good girl, but she is not at all smart, and I do not think she would ever make a teacher. As to actual missionary work, she does not know anything about it."

"She has had no experience at all," said Mrs. Taylor. "So far as missionary work is concerned, I do not see how she can think of such a thing."

"Mrs. Peabody says she is a perfect housekeeper," says Mrs. Whitney. "She says she never knew a better cook or manager. But to my mind, she has no head at all for study. How could she learn a foreign language?"

"How do babies learn their mother tongue?" said Mrs. Lansing with a mischievous gleam in her blue eyes, "and young children a foreign tongue in the nursery? It is not with books and professors, certainly. Even though Janet is not an apt scholar, she may be able to pick up the language by association with the people who speak it. Thousands of servant girls come to this country who cannot speak English. They go at once to service in families, and in six months they can speak very well, and yet they never open a grammar or reader in all that time. Why could not Janet learn a foreign tongue in the same way?"

"Perhaps she could," assented Mrs. Watkins.

"Do you remember what Mrs. Randall, from Burmah, said when she was here?" continued Mrs. Lansing, earnestly. "She spoke of the great difficulty of securing a servant who was either capable or cleanly. She said that she was often obliged to go

into the kitchen herself to fulfil the neglected duties of the servant, and that they were frequently ill from the poorly cooked food. Mrs. Peabody has said that Janet is an excellent cook and housewife. Why not send Janet out to her?"

"But would she be willing to do such work in a mission?"

"I think she would. I called to see her this week, and she says she is quite willing to do anything, cooking, or washing, or scrubbing. But she seems determined to go. Having put her hand to the plough, she seems to have no thought of turning back."

"But we will have to raise the money ourselves. I am sure the Board would never approve of it at all," said Mrs. Taylor.

"I think we could raise it," said Miss Whitney. "I am willing to try the experiment of sending out a missionary cook, although it does seem a queer thing to do."

"Janet offered to work her passage on the steamer, if that would help toward sending her," said Mrs. Lansing.

"O, no!" said Mrs. Watkins, quickly. "Do not let us force her to that. If we send her, let us do it decently."

A month from that date Janet Campbell was on her way to Burmah. It was not easy to leave the kind friends at M——, and the family to whom she had been so devotedly attached. But Janet was a brave girl, with much honest heroism hidden under her quiet demeanor, and she patiently fixed her eyes upon the horizon, looking out toward that land where her future life was to be spent, and refused to grieve overmuch.

In the same ship, reposing in a stout mailbag, was the following letter, written by the secretary of the Circle to Mrs. Randall:

"M——, Mass., May 19, 18—.

"Dear Mrs. Randall:—We are sending to you by this steamer Miss Janet Campbell, who has offered herself for service in the foreign mission field. Her qualifications are but few,

and it has been with much doubting and hesitancy that we have finally decided to send her. We realize that we are only trying an experiment. We can but hope that it will not prove an unfortunate one for you. Janet, I fear, will not be of much service to you in your mission work, but she is a good cook, and our only hope is that you may be able to use her in that capacity. We will pay her a small salary, so that you need not be chargeable with her expenses. If she fails to be of any use we will send the money for her return passage. With best wishes for your work, I remain,

Yours sincerely,

CHARLOTTE T. WHITNEY.

"On behalf of the Woman's Mission Circle."

The sequel of this tale can best be told by the following letter, dated from Burmah six months after Janet's arrival:

Dear Miss Whitney:—How I thank the ladies of your Circle for sending dear Janet Campbell to us. At first we did as you directed, put her in the kitchen, but we soon found her capable of widely different duties. We put her over our large children's school as matron, and now she is mother, nurse, friend and counsellor to sixty dark-eyed Burmese girls and boys. There is not a person better loved than she is. The children are perfectly docile under her wise management, and give us no trouble whatever.

"I have just come over from the dormitories, where she is sitting on the porch. Around her, on her knees, over her chair, at her feet, the children are crowding, while she tells them stories of the life of Jesus. She has learned the language from the children themselves without a teacher or a book. No, she is no scholar, and would never be a teacher, as we limit the term. But she is an instructor in the higher sense, in that she knows how to inculcate divine truths in the hearts of the little ones. Already several of the older ones have come to us with the blessed confession of their faith in Christ, and have traced their conviction and conversion directly to her faithful, heart searching words.

Yes, we thank you most sincerely for sending us such a helper. If you have more like her, send them by all means. God has a place fitted for every one he calls, and our work will be the better for more of such woman as she is. It is not always those whom we call wise and cultivated that God can best use. Let us accept joyfully all whom the Spirit prompts to come,

Yours faithfully,

ANNA A. RANDALL."

And Janet, sitting late at the door of the Mission dormitory, with her eyes fixed upon the soft glow of the tropic sky at twilight, whispered to herself the words of the Psalmist: "I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness."—N. Y.

Observer

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