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DECEMBER, 1890.

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CALENDAR OF HOLINESS MEETINGS.

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

THE SO-CALLED "GALT HERESY CASE."

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

THE
Expositor of Holiness

VOL. IX.

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THE HALF-WAY HOUSE.

Somewhere, dear friend, upon our pilgrim way,

We reach a place at which we pause awhile

And backward gaze, and forward, ere the day

Reluctant carries hence its lingering suile.

Below us stretch the hills we crossed at morn,

The streams we bridged, the orchard's pleasant rows;

Above, white peak on peak climb heights unworn,

Crowned with the beauty of eternal snows.

And much we marvel, looking o'er the path,
That e'er we deemed it tangled, rough or long,

Since dale or cliff or briery thicket hath
To-day the grace of a remembered song.

Forgot the toils, the terrors all forgot;
Only the blessings garnered like the sheaf,

Remain our wealth, which rust nor stain shall blot,

Nor moth despoil, nor rife reckless thief.

And fearlessly we scan the years to be —

The coming days advancing one by one;
Steadfast and blithe we hail them; strong and free

Henceforth we walk to meet the setting sun.

Dear half-way house! Sweet friend, hast thou been there?

Dost know how soft its pillow to the head?

Hast breathed its pure, caressing air?

Hast dreamed its dreams? hast thou been comforted?

Then grateful for the good hand of thy God,
And trustful for the changes still unknown,

Once more thou mayest essay the pilgrim road,

Secure of never faring there alone.

—Margaret E. Sangster.

THE TWELFTH ANNUAL
CONVENTION.

The regular Annual Convention of the Canada Holiness Association will be held, at Galt, during the third week of February next. In the next issue we will give the exact time and other particulars.

WILL HE WHO WALKS IN THE
SPIRIT EVER BE SICK?

Who can answer this question as giving to the world a distinct revelation from God? The only man competent for this was the man Christ Jesus, but He is silent concerning the matter. He did not hesitate to reveal to man, in clear-cut statement, that walking in the Spirit would secure rest of soul, peace of mind, fulness of joy, guidance and power; but concerning the temporal blessings of life, He only promised what was needful according to the judgment of God. He, however, intimated on several occasions that that judgment concerning temporal need would generally disappoint their expectations, hence. He counselled thoughtful consideration ere electing to be His followers, implying that so great might be their privations that they could be safely emblemed

by the cross of death and the absolute loss of all earthly possessions. Nevertheless, He also drew another picture, and maintained that all these possible privations would be made up many times over even in this life in some way, which would fully meet their expectations when realized as an experience. Still He is silent concerning any discrimination between pain as the result of persecution and pain as the outcome of sickness. And yet it does seem that it would have been a very simple matter, indeed, for Him to have made that discrimination, if it was to be.

It might have been some alleviation to Paul and Silas, when enduring the terrible pain from their lacerated backs, and feet wedged in the stocks, that they were proof against all pain from diseases, but it requires a very imaginative mind to conceive of it. Indeed, we ourselves cannot but conceive of such knowledge just then as rather tantalizing in its character. Few there are who read over Paul's list of sufferings, even leaving out the infirmity in his flesh, whatever that might be, who would not welcome an occasional sickness in life as decidedly preferable and easier to endure.

It may be the perversity of human nature, but we believe, in ninety-nine cases out of every hundred, Christians, and very good ones at that, would elect to be eaten up of microbes in the form of disease rather than be eaten of wild beasts in the public arena.

Perhaps it was because of there being no promise against torture and violent death which made the first Christians ignore any promise concerning immunity from the lesser evils of disease, even if it was given; and perhaps, too, they did not realize sufficiently the possibility of a time coming when persecution unto death would cease, and so hand down these promises, in clear-cut shape, to a generation when they would be more appreciated.

Certainly, if, with the fact of the cessation of physical torture and martyrdom, we could promise certain freedom from accident, pain and disease, we might make a very high bid to the selfishness of mankind in our efforts to secure them to Christianity. What a changed

meaning, too, all this would put into the words of Jesus, when planting His cross at the entrance of the narrow way, for now we could preach that whosoever follows the Saviour of the world shall know no pain—the outcome of persecution or disease—and in addition shall have all the promises of the Gospel fulfilled in their lives here and hereafter. Truly, then, this might be called the millennial age as compared with the times of the apostles. "As sorrowful yet always rejoicing," would now be an obsolete experience, and it might be increasingly difficult to have the prayer answered concerning fellowship with the sufferings of Christ. Still if all this would be, and is God's order, it should be thankfully acquiesced in.

But we learn from our study of Christ and His teachings that in some way or another all that will live godly shall suffer, and that even when His beloved sons we will be chastened and scourged, so that like our Master we may be made perfect through sufferings. This being the case, it is but of small importance that we should be able to restrict somewhat our Heavenly Father in His choice of afflictions. Let it suffice us that we are in the hands of infinite love, and we need not falter in our loving regard if He does treat us as He did His only begotten Son. With loving restfulness we can dwell in the shadow of His presence, knowing that no pain can trouble our person, but under the personal supervision of Him who doeth all things well.

"Thankful we take the cup from Him,
Prepared and mingled by His skill."

In these confidential relations is perfect rest. It is His rest, no matter what be our experiences of privation or plenty, of sickness or health, of calamity or prosperity; yes, we can cease even to desire to have the question at the head of this article answered.

"My son, take it not grievously if some think ill of thee, and speak that which thou wouldst not like to hear. If thou dost walk spiritually, thou wilt not much weigh fleeting words."—*Thomas à Kempis.*

IS ALL DISEASE FROM THE DEVIL?

We take up this subject for extended notice, not only because of the doctrines based on the affirmative answer to the question, but also, and more especially, to do our part in clearing away the difficulties put in the way of conscious divine guidance for every individual, by much of the teaching concerning the whole subject.

As in all our previous writings, we do not come into the arena of doctrinal teaching to show the superiority of any one doctrine or set of doctrines over all others, nor yet to press to the front some freshly discovered ones, with the claim that they should supersede all the rest.

We maintain that the Scriptures, as a whole, are in perfect harmony with the teachings of Christ concerning the work of the Holy Spirit as teacher and guide ultimate for every individual believer. Hence it can only be in the nature of a speculation to inquire into the domain of his Satanic majesty as to extent or quality.

For all practical purposes it matters little to me personally, when led of the Spirit to pray in faith for recovery from disease, whether the malady is one controlled by Satan or any of his angels, or by God Himself; it must in any case yield to faith's all-prevailing power and let its captive free.

Neither need I, in the use of the heaven-bestowed means, delay to settle the vexed question as to the relative powers of the king of darkness as compared with the King of heaven. Like my Master, I can take the cup of suffering and drink it to its dregs, when such is the revealed will of Him who doeth all things well, or delightedly fling it from my lips at His command.

Hence it is evident that Pentecost is the speedy method of unravelling all the tangles into which enthusiastic teachers of doctrines have managed to fling the straight lines of truth. Let but the child of God follow his Divine Guide as a teacher given to him personally, as one who will most certainly secure for him, when followed with

complete, irrevocable self-abandonment, all possible blessings for soul and body, and he will need no light from dogmatic teachers of doctrines as an aid to his faith, for faith in every instance will be based on the will of God clearly made known to him personally by the Holy Spirit, and as such, will be built on a foundation vastly firmer than any doctrine which may appear to loom up out of the dust of battling theologians.

Does the question come up to one walking in the Spirit as to whether or not it is the will of God that he should live in perfect health of body and mind, by following the teachings of Christ? He talks with the Holy Spirit concerning the matter, and, as an individual, learns the mind of God concerning this thing. But, we remark, he learns no doctrine which applies necessarily to all, so that he could thenceforth set himself up as an oracle for the world in this matter.

And, clearly, the Holy Spirit, according to Christ's showing, cannot be hampered, in His teaching to this individual, in any direction, hence He may, in the exercise of his undoubted sovereignty, show to this His follower that it is best for all concerned that he should literally know nothing concerning the future in this regard, or He might show him things to come concerning a part or the whole of his future mortal career either of health, sickness or accident. All we know is that he is in the hands of infinite wisdom, and what is best for him to know that with absolute certainty he shall learn.

Again, he is in pain through disease or accident, still his Divine Teacher is with him, and from Him he may know all that is best for him to know, whether to pray in faith for its removal, or what remedies, if any, to use as moments and hours go by. Of what consequence is it to him, we ask, whether Rev. Dr. A. has discovered that his sickness is from the devil, and therefore that it is, according to his reasoning, not the will of God that it should trouble him; or that Rev. Dr. B. has proved that Dr. A. is wrong? He is now taught personally of God and great is his peace concerning

all these rival schools of thought. As when the ship-tossed mariner has reached safe harborage, the raging waves and increasing storm can only appeal to his curiosity or enhance his gratitude for deliverance from recent dangers; so, in restful soul security, he listens to contending arguments and opposing dogmatic teachers, in curious wonderment, or in increased thankfulness for his happy and permanent escape from shipwreck amidst these contending elements. "For they shall all be taught of God, and great shall be the peace of thy people."

He who has learned by happy experience to know this glorious rest of faith will not discount the statement, that it is better to be led of the Spirit into the wilderness to be tempted of the devil, than to remain in the city and not be consciously guided by Him into all truth; that it is better to lie on the bed of pain, with the Comforter divine as a constant companion and guide, than be free from pain without this intimate all-comprehending guidance. Yes,

"He would rather walk with God in the dark,
Than go alone in the light."

But to the answer of this speculative question now so much mooted in the theological world. But, before we appeal to the Scriptures, it may not be amiss to look at the question first from some other standpoints. And first, we maintain that facts do not harmonize with the extreme modern teaching on this subject, for many saints of God, while walking in the light and joy of His continual presence, have realized that it was the will of God that they should be sick, and with thankfulness have continued to suffer on as doing the perfect will of Heaven. Nay, they have, in multitudes of instances, died in this their faith that such was the will of God concerning them.

Again, instances are not wanting of those who have embraced the doctrine that it was always God's will that His children should be free from sickness and death as the outcome of disease, and yet have been the victims of disease and death, even when maintaining that their

relation to God as their reconciled Father in Christ was undoubted.

Another difficulty of more modern origin must be met and grappled with. Scientific investigation has demonstrated with absolute certainty that the bulk, if not all diseases, which afflict humanity are really the ravages of tiny animals. If, now, all disease is from the devil, then it looks as if he, and not God, was the creator of animals, at least in part. If it is contended that the devil only uses the animals already created, then it looks as if God had the principal part to do in sending disease. For surely we must admit that the microbe which is responsible for *la grippe* had to be created before he could commence his ravages. Did God create him, and then hand him over to the devil to be used according to his diabolical pleasure? And so we might ask of all the microscopic family of parasitic feeders on human flesh.

If the devil is their creator, then it will be difficult to deny his creative power in all animals, as the lion and tiger, which devour human flesh. But this admission will carry us far back into the geological ages long before man brought sin into the world, for then many animals were armed "with tooth and claw for ravin," and so the devil must have co-worked with God through all the prehistoric ages in creating power; and who will draw the dividing line and gives us a list of the animals created by God and those created by the devil?

Should the stand be taken that the devil has no creative power, then in what sense are the diseases, for instance, *la grippe* and consumption from the devil, seeing these diseases are synonymous with the animalculæ which cause them. Is he reduced to the necessity of carefully collecting the animals and colonizing them in the human frame of the one who becomes his victim for disease; and is all this done in the presence of the all-seeing One, before whom not even a sparrow falls to the ground unnoticed, without in the least degree making God a party to the act? And the matter is further complicated by the fact that this victim may, like Job, be one of His saints, concerning whom

He declares that he is precious in His sight, as dear to Him as the apple of His eye, and actually graven on His hand. What complication of difficulties appear when finite man undertakes to dogmatize concerning the mystery of evil in our world.

We have simply flung out a few suggestions concerning the difficulties to be faced in answering the above question after the manner of extreme teachers concerning pain and disease, but the very nature of these suggestions show how vast the number of difficulties that must be squarely met and satisfactorily settled before one can properly dogmatize concerning diseases in their origin and destruction.

As to the Scriptural argument, we frankly confess that there are many passages which seem to teach the doctrine. But then, again, there are many others which seem to teach the very reverse. Let, now, any one confine himself to one set of passages, and he will be inclined to think that the Bible clearly teaches according to what these selected paragraphs teach. But let him ignore these and confine himself to the study of the opposite ones, and he will be equally as certain that these indicate the mind of God in His revelation to men.

Take, now, a few of the passages which seem to teach that all painful afflictions come from God, and see if our contention is not correct:—

"What? shall we receive good at the hand of God, and shall we not receive evil. In all this did not Job sin with his lips." (Job ii. 10.)

"Thine hands have made me and fashioned me together round about; yet Thou dost destroy me." (Job x. 8.)

"For the hand of God hath touched me." (Job xix. 21.)

"Hast thou not heard long ago how I have done it, and of ancient times that I have formed it? now have I brought it to pass, that thou shouldst be to lay waste fenced cities into ruinous heaps." (2 Kings xix. 25.)

"But the hand of the Lord was heavy upon them of Ashdod, and He destroyed them, and smote them with emerods." (1 Sam. v. 6.)

"And the Lord smote the king so

that he was a leper unto the day of his death." (2 Kings xv. 5.)

"I smote you with blasting and mildew." (Hag. i. 17.)

"And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms." (Acts xii. 23.)

21. "The Lord shall make the pestilence cleave unto thee, until He have continued thee from off the land whither thou goest to possess it.

22. "The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning.

27. "The Lord shall smite thee with the botch of Egypt, and with the emerod, and with the scab, and with the itch, whereof thou canst not be healed.

28. "The Lord shall smite thee with madness, and blindness.

35. "The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

59. "Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60. "Moreover, He will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee.

61. "Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee." (Deut. xxviii. 21, 22, 27, 28, 35, 59, 60 and 61.)

But why go on quoting the almost innumerable passages which have a direct or indirect bearing on this side of the question. If the Bible teaches that diseases are from the devil, with much greater emphasis it teaches that they are directly from God; and he who only permits himself to see and realize the force of one set of passages on which to found doctrines or arguments, certainly cannot lay claim to a well-balanced mind.

We wonder that in the presence of the multiplicity of passages which ascribe the visitation of disease to the Lord, the fantastic doctrine is not preached by

some that the Lord punishes the *disobedient* with sickness, and turns over His saints to be tormented, as was Job, by the devil.

We are glad to know that such formidable difficulties are in the way of those who seem bent on putting a yoke of doctrines concerning disease on the necks of believers, and conclude that it was not without design on the part of the Divine Inspirer of the written Word.

LET US BE CONSISTENT.

MRS. E. CRAFT COBURN.

St. Paul is made to argue with great acumen against the admission of women to the electoral and general conferences.

One should be consistent, however, and if a part of his advice is to be used as a standard of social action for all future generations of women, under all conditions of civilization, then we should adopt it entirely.

Women should begin once again to resume the half-civilized custom of wearing a veil in public, for he as distinctly advises them not to appear in public without covering their faces as he does to stay at home and learn of their husbands.

For a woman to go with uncovered face, or to take part in public work of any kind, to-day in the East is as great a temptation to the Oriental as Eve was to Adam.

The text found in 1 Timothy ii. 13, 14, and on which the great argument against woman's admission to general conference is based, is as truly oriental as the rest of St. Paul's words on the subject of women.

Adam was formed first; he did not sin till Eve was made his companion and tempted him, therefore Eve was the temptress, and the woman of his day would still be the temptress if she at one leap over-stepped the bounds of social prejudice.

Even at the present when the example of European customs, their less gross idea and the broadening, elevating influence of the Christian religion are emancipating both the men and women of the East socially, the old teachings of their childhood cling to them in maturity.

A native Egyptian evangelist of my husband's acquaintance always speaks with his eyes closed, lest the unveiled face of a woman in his audience tempt him to unholy thoughts. He says he knows this is folly and weakness,

yet even his religion cannot nullify the pernicious teachings of his youth.

St. Paul tells women to learn in silence of their husbands, and not to teach; therefore it is argued women should not go to general conference.

The apostle does give the women of his day good advice, but he gives other advice also.

Let all the ministerial widowers in the Methodist Church who have married, some two, yea, three, yea, four times, cover their heads in penitential dust, for St. Paul very plainly advises them *not* to marry the second time, but to "abide even as I."

Oh, but times have changed, our brothers will object. A minister now needs a wife for protection, as he must mingle with women in society who are no longer confined in the home as in Paul's day.

Just so! Times have changed. Women need follow St. Paul's advice no more as to covering their face in public to avoid foul suspicion. They need no more the advice he gave to the housed children called women to keep silence in meeting, and not disturb the public with simple questions their husbands could answer, for now women are educated as men are.

Times have changed! and the lay sisters, who do the hard work, who are the larger part of its membership and who are its life-power, deserve, in justice, to have the same privileges that the lay brothers have in general conference.

Saginaw, Mich.

—Sel.

REMARKS.

We do not reproduce this vigorous and common-sense article with the intention of plunging into the question which is now agitating the Methodist Church of the United States, viz: The admission of women into the membership of General Conference, but rather to draw attention to some of the inevitable results which must sooner or latter follow from this legitimate study of the great apostle's writings.

Sooner or later this question must be faced without dodging behind misty generalities or human authorities, viz: By what authority can a part of Paul's writings be declared authoritative, and a part not? No part of his epistles are so pronounced in their teachings as that which has reference to the veiling of

women in all public, Christian assemblies. Paul, on this subject, not only declares the law of his churches with authority, but he also backs up that deliverance with arguments drawn both from Scripture and the general instincts of mankind. And yet theologians coolly set aside all this, and seize on other comparatively obscure or unemphatic utterances of the same writer, and hold them up as authoritative and binding on the consciences of all, not only as the utterances of the great apostle, but as equal in authority with the words of Jesus Christ Himself; yea, as binding on the very conscience of the Holy Ghost.

Of course, we understand why a species of terror comes into the hearts of many, forcing them to take this illogical position; a position which they dare not formulate before the intellectual infidelity of the present age. It is presumed that unless they take this strange course it will in some way injure the basal doctrine of Bible inspiration, and so they are willing to endure the ills of old formulated creeds rather than to face those they know not of.

But manifestly this temporizing policy cannot last. The downright, practical inquiries of the present and future generations concerning these matters must be met in frankness, and yes and no answers given, or the theologies of former generations be acknowledged to be obsolete, or relegated to those who confess themselves opposed to honest investigation. Some of these questions to be thus answered are as follows: By what authority is Paul's teaching concerning the veiling and silencing of women, concerning second marriages, concerning slavery, and the use of wine set aside as having no application whatever to the present times, and his teaching concerning the wearing of gold, the washing of feet, Calvinism, Arminianism, the sacraments, and many other matters, pronounced on as directly inspired by the Holy Ghost, and as of equal, independent authority with the utterances of Jesus Christ? Who knows of any clear, definite answer given to these questions? In all our theological readings we have met with none, nor can we imagine any formulated answers coming from them,

whether representing denominations, ecumenical councils or eminent theologians which would not at once precipitate upon Protestantism all the evils which this significant silence indicates.

It is true that arguments to do away with or to account for the ignoring of some one part of the apostle's teaching, are timidly put forth from time to time by individual writers and teachers. But these writers, to a man, pronounce their anathemas against all others who presume to take the same liberty with other passages which they accept as authoritative, whilst not one of those guilty of such illogical practices seem to realize the awkwardness of the position they thus assume. We assert, with the absolute certainty that our assertion cannot be gainsaid, that no student of Paul's writings could pronounce upon another for refusing to accept any teaching of the great apostle as lacking authority for the present times without, in that act, condemning himself; for there is no theologian who, to-day, accepts all of Paul's utterances as binding on the conscience of the men and women of the present generation.

And yet some intense theologians will be ready to pronounce the word heresy concerning the simple act of drawing attention to these acknowledged facts, facts which are so patent that no sane man would dream of pronouncing on them as untrue.

But we maintain that there is a law which all the time is working silently in the minds of these students of the letters of Paul, and which, although unacknowledged, is saving themselves and their followers from hopeless infidelity; it is the law which compares his writings with the teachings of Jesus Christ, or with the eternal fitness of things, and, whilst holding fast in general thought and teaching to the inspired nature of all his writings, quietly rejects all which do not survive this comparing process.

For instance, no Christian to-day would allow Paul's example, where he sent back an escaped slave to his master, to influence him for one moment in repeating the act. All the Christian world applauded when men in the North-

ern States refused to imitate Paul in this respect during the years when the Fugitive Slave Law disgraced the statute book of the United States. Nay, it was regarded as pure and holy conduct when men suffered the loss of property and personal liberty itself in refusing to imitate Paul's conduct concerning Onesimus.

So, too, the practice of veiling and silencing women in our public, Christian assemblies does not now harmonize with the law of the eternal fitness of things, and is thrown aside, with general approval, Paul to the contrary, notwithstanding. And yet this fact does not militate against the other fact—that all these things could have harmonized with the same law of fitness during Paul's day.

Again, Paul's teachings concerning morality and the peculiar institutions of Christianity are quietly compared with the oracular teachings of Christ, according to the distinct recommendation of the apostle himself, "Follow me as I follow Christ," and it is their harmony with Christ's utterances which gives them value in the minds of all, despite the reiterated assertions concerning their independent value as utterances of ultimate truth.

We confess that it is only since we learned to believe in Christ after the Pentecostal sort that we could look squarely at these facts, for, before that last great crisis in our Christian life, a nameless dread as to the consequence of close scrutiny ever deterred us. But now we know that should the utmost of evil predicted by alarmists concerning modern criticism ensue, it would leave us still in the possession of all essential truth. For, granted only the historical correctness of the simple facts of Christ's life, death and resurrection, and the promises concerning the Holy Ghost and their fulfilment at Pentecost, and we still have the substance of Christianity, and are as well equipped for working out the great problems of our holy religion, both in its bearing upon us personally and upon others, as were the first converts.

The interminable wrangle of these logical disputants over obscure passages in Paul's writings has now become to us

as the harmless practice of the debating club, for we no longer hang in breathless suspense over the resultant verdict when mighty minds contend about Paul's teachings, concerning election and non-election, concerning the mode and subjects of baptism, or Christian deportment in its endless variety of outward expressions. Even when, as recently, a whole general conference spends hours of debate over the moral rightness or wrongness of wearing a necktie as brought out in Paul's epistles, we feel no fear for Christ's kingdom, it cannot be shaken by any such gymnastic contest. For is it not our privilege to leave ourselves in His hands to be taught personally of the Spirit concerning our apparel, comparatively indifferent whether He, the Guide Divine, should indicate to us the will of God that we, as an individual, should rival Solomon in all his glory or take the palm away from John the Baptist as to plainness of attire.

In what respect, then, do we differ from others who contend so earnestly concerning these things? We reply, that in practice we are exactly the same. Like all other theologians we compare the writings of Paul with the teachings of Christ, and with the eternal fitness of things, and are guided by the result. But we do so in confidence, not in timorous unrest of soul. We have perfect rest concerning the whole matter. We do not find it necessary to carry the great apostle of the Gentiles on our back, and tremble concerning his fate if there is a passing wrangle over some of his utterances.

Thus delivered of all anxiety concerning this glorious pioneer of Christianity, we take intense delight in his company. We are stirred up to the very depths of the soul by his bold, daring attacks on the forces opposing the kingdom of Christ, and are thrilled by the hour by his intellectual flights into the regions of knowledge, both secular and sacred. He is to us a ray of light, shot out from Pentecost, in exceeding brilliancy, to enlighten nation after nation with the light which comes from the abiding presence of the Holy Ghost.

Paul simply illustrates Pentecost, and

thus is an encouragement to all. He does not tower above all its possibilities and so awaken our despair.

THE LATE CONVENTION AT NIAGARA FALLS SOUTH.

This gathering took place at the time appointed, and was, every way considered, eminently satisfactory. The weather was fine, the entertainment was pleasant and hearty, the church accommodations suitable, and everything, from the material standpoint, gratifying in the extreme.

The spiritual character of the services was pronounced, and the results most encouraging. Upwards of a dozen members of the Association came from a distance to unite with the friends around the Falls in the services, whose clear-cut testimony and telling addresses did much to destroy the strong prejudice entertained in the neighborhood against the work of the Association.

This prejudice, it is needless to say, arose from the intense antagonism evinced at Wesley Park. When all sorts of fantastic stories are spread in a neighborhood against the *personnel* of an association, and no efforts are put forth by the assailed parties to counteract their effect, it is to be expected that much prejudice would exist even in the minds of good people who have only come in contact with the semi-myths propagated by fiery zealots.

But, like our Master, we have no time to scour the country in chase after distorted reports.

Our business is to be exclusively employed in preaching the truth as it is in Jesus, confident that He, the great Captain, can and will attend to all opposing forces. The result, at Drummondville, fully justified our confidence, for this prejudice melted away before the plain, uncompromising teaching of the Association, as mists dissipate before the rising sun. A goodly number saw, in the experiences given, the very soul-rest which they had longed for; and, after careful investigation and comparing them with the teachings of Christ in the written Word, embraced them to

their soul's satisfaction, and then thrilled us all by testimonies in perfect harmony with our views of Pentecostal truth.

Others who failed to accept the experience of walking in the Spirit as a personal experience readily acknowledged that they were convinced of the truthfulness of the teaching, and either publicly committed themselves as earnest seekers, or as disinterested students of the whole subject. Amongst these were three class-leaders, two of whom gave public testimony to the reception of the fulness of the Spirit.

And so, Bro. Woodsworth, the pastor of the congregation, and Vice-President of the Association, has, with those who had already entered into the experience through his labors in the Lord, a solid nucleus of members, who are established in the faith, to assist him in future spiritual labors on this old historic battle-ground—a place, as most of our readers know, famous, not only on account of the battle of Lunly's Lane, but also as being one of the first points of Western Canada where the waves of the great Methodist revival struck. It was not far from this spot that Nathan Bangs obtained converting grace.

Bro. Mitchell was able to be with us for a short time, and preached the very best of the sermons we have been privileged to hear from him. Bro. Russ also surpassed himself, in the judgment of all, whilst Bro. Leonard had one of his happiest times. And yet, whilst gladly noting this decided improvement in the preaching of the ministerial brethren, we feel that it is no disparagement to them to say that we listened with equal interest and delight to many of the addresses of the other members of the deputation.

The Convention proper closed on Thursday evening, but a few of us remained for a few days longer to assist the pastor in several extra services.

A CONVERTED Chinaman, on the Pacific coast, sold himself to work as a coolie in New Guinea, for the sake of working among his own countrymen, and before he died he personally led to Christ two hundred of his companions.

THE HOLINESS YEAR BOOK FOR 1891.

This book, published by Palmer & Hughes, 62 Bible House, New York, has come to hand. In examining its report concerning the work in Canada for the past year, we read the following :

CANADA.

The cause of holiness in Canada is not making such decided progress as could be desired. There have been impediments in the way. Some evangelistic work has been done in the churches by Rev. J. R. Daniels, President of the International Association, Rev. J. McD. Kerr, and others, but organization is needed. Bro. Kerr has commenced the publication of a neat monthly paper, *The Holiness Berean*. He hopes soon to secure a place in a central position for a general meeting for the promotion of holiness.

Canada Holiness Association.—President, Rev. N. Burns; Vice-Presidents, Rev. R. W. Woodsworth and Rev. G. A. Mitchell, Hamilton, Canada; Secretary, Rev. T. Coling, Plattsville, Canada; Treasurer, Isaac Anderson.

NEW BRUNSWICK, CANADA.

St. John Union Association.—President, Walter Wilson; Treasurer, Elisha Cosman; Executive Committee: John Kimble, E. Cosman, Joseph Bullock, Hamilton Cochran, Wilford Sherwood, Walter Wilson. It was organized in December, 1884. It holds a meeting on Thursday evening in the Reformed Baptist Hall, Charlotte street, St. John.

Holiness Expositor.—Rev. N. Burns, editor, Toronto, Ont. A monthly paper, 32 pp. \$1.00 per year.

The Holiness Berean.—An eight-page monthly, published in the interest of Scriptural Holiness. Rev. J. McD. Kerr, editor. Fifty cents per year. Address him at 219 Shaw street, Toronto, Canada.

HOLINESS MEETINGS.

Bowmanville—Canada Methodist Church, Saturday, 8 p.m.

Chesley—Canada Methodist Church, Monday, 7.30 p.m.

Dresden—Monday afternoon.

Fairfield—Wednesday, 8 p.m.

Galt—At the residence of J. K. Cranstons, Sabbath, 3 p.m.

Hagersville—At the residence of E Hager, evening. Leader, E. Hager.

London—Queen's Avenue Church, Tuesday, 3 p.m.

Millbrook—Friday, 3 p.m.

Montreal—First French Methodist Church, Friday, 7.30 p.m.

Napanee—In vestry of Wesleyan Methodist Church, Thursday, 3 p.m.

Newboro'—Tuesday, 3 p.m.

Picton—At the residence of Mrs. Blewett, Wednesday, 3 p.m.

Strathroy—Two meetings each week.

Summerville—At the residence of J. Harris, Wednesday evening.

Sydenham—Tuesday, semi-monthly.

Toronto—Central meeting, Pembroke Street, Tuesday, 3 p.m.; Bloor Street Wesleyan Church, Saturday, 8 p.m.; Agnes Street Wesleyan Church, Thursday, 8 p.m.; Berkeley Street Wesleyan Church, Sabbath, 4 p.m.; Elm Street Wesleyan Church, Monday, 8 p.m.; Gerrard Street Wesleyan Church, Sabbath, 4 p.m.; Queen Street Wesleyan Church, Monday evening; Queen Street Methodist Church, Monday, 8 p.m., conducted by Dr. Ogden; Agnes Street Church, corner Agnes and Teraulay Streets, Tuesday, 7 p.m., Rev. W. A. Rodwell in charge; Broadway Tabernacle, Friday, 8 p.m., led by John Douglas; Dundas Street Methodist Church, Saturday, 7.30 p.m.; at 207 Bleeker Street, Tuesday, 3 p.m.; at residence of J. Graham, 50 Hayden Street; Bentley Street Methodist Church, Sabbath, 4 p.m.

Weston—At residence of Mrs. Brown, Tuesday evening.

Woodstock—At the residence of Brother Crispen.

NEW BRUNSWICK.

Fredericton—Y.M.C.A. rooms, Thursday.

St. John—Over 90 King Street, Thursday, 7.30 p.m.

Waterville—Monday, 7.30 p.m.

Woodstock—Cole's Hall, Thursday, 7.30 p.m.

We call attention to the apparent discrepancy between the general remarks on the work and the published returns. Three associations, two periodicals and thirty-five weekly meetings, to say nothing of occasional ones, certainly do not seem to harmonize with these remarks.

The same book reports but twenty-three holiness meetings for the great State of New York, in which the Year Book is published, and but two exclusively holiness periodicals.

The report says that "organization is

needed," but reports three organizations, and might have reported a fourth, had Manitoba and the North-West been heard from.

Again, it reports evangelistic work done in the Canadian churches during the past year, by the President of the International Association. This is incorrect, as his work was confined exclusively to the States, with the exception of the time spent at Wesley Park.

By some means the holiness camp-meeting at Niagara, and the convention at Hamilton, have been left out of the report. Surely not of design, for this would compromise the honesty of the reporter, seeing he has reported to his readers the Association, under whose auspices they were held, as the "Canada Holiness Association." If their work in camp-meetings and conventions is not *holiness* work, and he knows it, then he is a dishonest man in publishing the Association as a Holiness Association. It must, therefore, have been an oversight. But, certainly, he must be a careless writer if he formulates an opinion on the work of the year, without informing himself of the work done, especially when one of his exchanges made that work prominent in its columns.

Again, as to the "impediments" which he gives us as a reason of the want of success, we might have been led to suspect that he had been reading the *Witness*, and concluded that the work of the Canadian Holiness Association was the *impediments*. But, as before stated, his publishing that work as *holiness* work makes it impossible that he should so regard it and be a square man, for then Christian rectitude would make it absolutely necessary for him, if publishing our work at all, to publish it, not as *holiness* work, but as impediments to holiness work. Hence the most charitable construction we can put upon the whole Canadian report is, that from some cause it is very inaccurate.

We trust that greater accuracy characterizes its reports concerning the United States and other countries, and we have reason to believe that such is the case.

REV. J. A. DOWIE'S MISSION.

This widely known evangelist has visited our city, and held a long series of meetings, the professed object of which was to teach his peculiar views concerning divine healing. We say *peculiar*, not as implying the least disparagement, but as simply and only alluding to the fact that his views and teachings are in some respects different from all the other teachers and writers who head the modern divine healing movement.

He is a man of considerable ability as a speaker, having a large share of pulpit magnetism; although not equal in his respect to Rev. A. B. Simpson, but largely exceeding him in force of character and authoritative utterance. We imagine that very few, with unsettled minds concerning the subjects handled by him, could sit long under his strong dogmatic teaching without being won over to his personal following.

We were pleased especially with his work in attacking and destroying that part of the teachings of former apostles of this movement which exhorted patients to assume and declare they were healed before the fact of healing had taken place. This vigorous onslaught of Mr. Dowie brought many to the stool of confession, and forced them to give up the fantastic teaching that, after claiming healing, all symptoms of disease were only testings or temptations of the devil.

In this one thing, the coming of Mr. Dowie to Toronto has been a real benediction; and it is to be hoped there will be no backsliding, after his departure, into the absurd efforts at believing a thing does not exist, when it does exist, especially when it takes the compromising form of public and private testimony.

This teaching will not, we opine, materially affect divine healing, as to the number who receive personal benefit from his ministrations, seeing he represents in himself what Paul calls the gift of healing, but it will greatly curtail the ministry of any who adopt his line of teaching without his healing gifts, for it will rule out of results all those who

obtain help from will-power under the name of divine healing, and this number, we suspect, is a large percentage of the whole.

We understand that Mr. Dowie, like his predecessor, has formed a branch association in the city, whether as a rival of the former, or a handmaid, or a substitute therefor, we know not. At all events, the difference in the teachings of the one from the other, gives sufficient sea-room at present for two different organizations, whatever the future may show of modifications looking towards an organic amalgamation.

As to which organization or set of doctrines harmonizes more closely with the Canada Holiness Association, no comparison in the nature of things can be made, seeing the very attempt to search the Scriptures to discover a universal law concerning divine healing, at once pronounces upon the party so searching, as out of harmony with the doctrine of divine guidance, as exemplified by the Association. For we teach that this whole matter of health and sickness is left by Christ absolutely in the hands of the Holy Spirit, who is, therefore, a law to every believer, separately, concerning health, sickness, and the use or non-use of remedies, and that there can be no revelation as to any necessary harmony in the practice of individuals.

The teaching of both schools is strong on the subject of the baptism of the Holy Ghost, but the meaning they attach to these words is essentially different from what we do, seeing they insist on ruling the Holy Spirit out of the domain of health and sickness as guide paramount to each individual. For should we, at any of their gatherings, assert that the Holy Spirit had showed us as an individual that it was the will of the Lord that we should, at a certain specified time, be sick, we would be promptly ruled out of the circle of the alliance as heterodox, and if we further proclaimed it as an experience that the same divine guide showed us that said sickness was directly from the Lord, we would be promptly pronounced on as out of harmony with Mr. Dowie's teaching. That is, both schools require the unqualified acceptance of

their creeds, independent of the reign of the Holy Spirit, on the part of all who can honestly belong to their organizations.

Moreover, they cannot unite with us on the platform of agreeing to differ concerning these things. On our part, there is no difficulty in leaving every individual member to be taught of God concerning this thing, admitting readily that whilst we may be assured by the Spirit that our individual sickness is from the Lord, another may receive the knowledge that his disease is directly from the devil. Whilst the testimony of this brother would in no sense militate against our teaching, our distinct testimony would destroy utterly theirs, seeing they demand the acceptance of their views as universal, that is, permitting no exception, as indeed beyond the veto power of the Holy Ghost.

We thus write, not to court antagonism, or to stir up the fires of sectarianism, but to use the presence and teachings of this great apostle of the divine healing movement to bring out in still clearer light the teachings of the Association, and to make still more evident the hopelessness of the task which some have undertaken, viz.: To walk in the Spirit in the Pentecostal sense, and at the same time, be legalistic in any one direction, no matter if that one direction lures them with the promise of greater freedom from bodily suffering.

Nor yet do we put forth the slightest bid to any member of any divine healing organization, or of any other denomination, to exchange their creed for ours. Seeing this, from their standpoint of creed-life, would be but proselyting them from one creed to another, a questionable result, indeed; nor yet would we urge them to strive to graft the teaching of the Association into their present creed, for this is utterly impossible, the two cannot live together in the same person. He who bases his faith for healing on a doctrine, and he who bases it on a personal revelation, being as far apart in this respect as he who bases his salvation on the finished work, *i.e.*, the doctrinal facts of the life and death of Christ, is separated from him who bases it on a distinct revelation, *i.e.*, the direct witness of the Spirit.

CONCERNING THE BAPTISM.

Baptism is a process of separation. The baptism of the Holy Ghost is the process of cleansing inbred sin from the regeerate or believer's heart. The merit of the blood of Christ is applied by the Holy Ghost for this cleansing. Or, we might say, the life of Christ, in His blood, is applied to the believer's heart, and takes away inborn sin.

It is when the Holy Ghost comes in His in-dwelling personality that he is the Baptizer.

This understanding of the baptism of the Holy Ghost is not ordinarily entertained. The work is usually supposed to be merely a special but a mighty blessing; such an out-pouring and on-coming of the Holy Ghost as gives the recipient great happiness and great power. It is not understood to involve or include cleansing at all. In fact, this view agrees well enough with the serious error, that sin is all removed at conversion; and as well with that other serious error, that inbred sin cannot be removed until death. The question of depravity is not mooted by it.

It is not for a moment to be supposed that when we are baptized by the Holy Ghost we are never lifted up and empowered. Sometimes these are more emphatic than at others; for the baptized state is one of unequal enjoyments.

There is an effort put forth at times to belittle the true doctrine of the baptism, so as to make it seem that those holding it hold to the erroneous view instead. Let teachers beware of this kind of work; and let the people of God beware of being thus taught.

The wrong doctrine—that of the baptism of the Holy Ghost as merely diffusive and empowering, and not cleansing—is very pleasing to the carnal mind. It is one that devils help to propagate. It suggest pleasant emotions; for the effusive demonstrations of the Spirit are pleasant to the emotional nature of man. Sin belittles the things of God and salvation; and it is not wonderful that it should seek to wrench the glorious, cleansing baptism from its place in the work of salvation, and put it down a dozen degrees below where Mercy and Inspiration have put it.

The disciples of Jesus were promised the gift of the Holy Ghost, and the baptism of the Holy Ghost. They received *them* on the morning of Pentecost. There was not merely a ritual but a personal need of their tarrying a while before their expectations were realized. They needed teaching on the nature and presence of sin, on the necessity

of yielding it up for cleansing, and on the virtue of the blood and the power of the baptism to take it all away. And they got it, and acted upon it. Peter, in his review of the work of salvation among the Gentiles, said: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, purifying their hearts by faith." (Acts xv. 8, 9.) Peter thus appears to place the coming of the Holy Ghost and entire sanctification together.

The church stands in superlative need of the baptism of the Holy Ghost. Every really converted person needs it. All need the cleansing, which is the work of the baptism. All should meet the conditions which insure the baptism. These conditions are the yielding of inbred sin, and appropriating faith in the blood of Jesus.

—*Christian Harvester.*

REMARKS.

We are glad to notice in our exchanges an increased desire to get to some solid ground in their teachings concerning Pentecost. The whole subject is in a chaotic state, very differing and diverging views being entertained by leading holiness teachers and writers without this serious fact awakening much concern. The above writer evidently has noticed this state of things, and is making an attempt to meet the difficulty.

It will be noticed that he makes the *baptism* synonymous with cleansing from inborn sin. But innumerable difficulties meet him here if he takes a comprehensive view of the situation. In the first place, he will be faced by a multitude of Christians, at the various holiness gatherings, who stoutly maintain that they have been cleansed from inborn sin, but who, at his request, if the leader of the meeting, will promptly come forward to the altar to seek for the baptism of the Holy Ghost, implying, if acts speak as loud as words, that in their experience the two did not come together. Now, will this writer take the stand that they are mistaken in their testimonies, and either did not receive the cleansing blessing, or that, in spite of their testimony to the contrary, they have the Pentecostal baptism?

Again, under the old dispensation believers either could be cleansed from inborn sin, or they could not. If they could, then Pentecost, that is, the baptism of the Holy Ghost, was not a new thing in the world, but simply the repetition of a familiar experience. If they could not be so cleansed, then the command, "Be ye holy, for I am holy," as contained in the Old Testament, did not mean what the same commandment means when quoted in the New Testament. How explain the manifest contradiction?

This author says: "The disciples of Jesus were promised the gift of the Holy Ghost, and the baptism of the Holy Ghost. They received *them* on the morning of Pentecost." Now, if the disciples received two distinct gifts on that day, it will be only proper to trace these distinctive gifts throughout the New Testament Scriptures until it is established on more than an opinion or mere assertion. By all means, we would say, if there is a ray of hope that, in this double gift, harmony may be introduced amongst clashing teachings, it should be pushed to its utmost limit of possible benefit. It will be in order to show that one of these gifts could be received without the other, if so be the fact. For, if not, we cannot at present see any practical benefit from making a distinction. If the two are inseparable, then, of course, in every case he who possesses the one rejoices in the possession of the other, and the utmost that can come from this presumed discovery will be a slight change in theological definition with the admission that the subject has no practical bearing on Christian life.

As our outward breathing is an action, as it were, purely natural, performed without any labor at all, or so much as election; so a soul rooted in love breathes forth aspirations to God without any force used upon herself, they flow from her freely and, as it were, naturally.—*Sel.*

A WRITER says, that "Of all heresies, the greatest and most deadly is that which would limit God's revelation of Himself to one age, or to one type of character, or to one system of thought."

THE LETTER AND THE SPIRIT.

One of the American bishops, so writes a leading man, in one of our exchanges, when commenting on the words, "The letter killeth, but the Spirit giveth life," undertook to show that "in the Old Testament we have the letter, and in the New Testament the Spirit."

This is an ingenious exegesis of the passage, to say the least of it, and when looked into pretty closely it more nearly voices the general belief than at first might be supposed. Paul evidently alludes, in the verse quoted, to a great contrast, and, therefore, some kind of contrast must be instituted as a commentary upon it, or the humiliating admission be made that its meaning is beyond comprehension.

However, a fatal objection can be taken against this explanation in the fact that the New Testament did not exist at the time that Paul penned this sentence. How then, it may well be asked, could any contrast be instituted when there were not *two* things to be compared?

But to all those who reject the Holy Spirit as guide absolute into all truth, what other comparison is available? The moment any precept of Paul or Christ is written down and the effort put forth to obey it, it immediately becomes of the same class as the precepts of Moses. Is there any more authority, we ask, at the back of a New Testament precept than there was at the back of those of the Old Testament? Did not the Almighty back up the precepts of Moses by mighty miracles and signs sufficient to establish absolutely their divine origin? And what more could Christ Himself do than make us certain that He spoke the mind of God in His precepts? How, then, is it possible to contrast obedience to the letter of Mosaic law with obedience to the letter of Christ's precepts? True it is that there may be a contrast instituted between Christ's laws and those of Moses as to extent, variety and completeness, and the former can readily be admitted as superior to the latter in all these respects, without, in the slightest degree, alluding to the contrast between the

letter and the *Spirit*, seeing the principle of obedience to both codes as generally accepted is identical.

And yet Paul draws attention to a contrast as great as that which exists between life and death. Are we not shut up to the acceptance of the fact that this contrast is only seen when one turns away from obedience to the written laws of both Testaments to continual obedience to the Holy Spirit as the one and only law of life? Here we have a contrast so great that no figures of speech can be an exaggeration when used to illustrate this contrast.

A FRAGMENT FROM THE EXPERIENCE OF DR. PECK.

Dr. George Peck is a prominent person in the Christian Alliance movement, at one time being its President. In a lengthened account given of his personal restoration to health, after an attack of pleuro-pneumonia, and subsequently of acute mania, he closes with these words:

"It may possibly stumble the faith of some, that I had not a more instant recovery at the very beginning, before the frenzy seized me; so I will state that I felt I was held back from expectation of an immediate and full uplifting from the start, as if the Lord had said: "Wait on Me! I have many things to say, and can glorify Myself more by delay."

Here we have the teaching of our Association brought out as a personal experience, viz., faith resting on a personal revelation from the Spirit. Now, if God could be glorified by keeping this, His servant, sick for a certain time, is not the whole Pentecostal truth concerning the absolute guidance of the Spirit in health and sickness admitted? For as God is no respecter of persons, He must reserve to Himself the right to afflict one as well as another, and if this servant of God is correct in reporting the words of the Lord, then it follows that it is not a law of the kingdom of Christ, that all believers may be free from sickness, seeing that one exception breaks the rule as certainly as a million.

How would it sound to hear a saint of God report the Lord as saying, "I can

glorify Myself more by *delay* in forgiving your sins and cleansing away their stains?" But if the healing of disease is in the atonement in the same way that forgiveness and cleansing are, then delay in the one case would be as proper as in the other.

INCIDENTS BY THE WAY.

NIAGARA FALLS SOUTH.—At the request of Bro. Woodsworth, we remained with him till the following Wednesday, so also Sisters Drewrey, McMahon and Varcoe remained till the following week.

In these after meetings we likewise had the presence of the Master, and they were largely characterized as a reaping of part of the harvest of the Convention. At the Sabbath morning service, Sister McMahon gave a short and timely address after the close of the sermon.

In the evening Bro. Woodsworth gave a short address, and then called on Sister Drewrey to follow. None of us who were present at that meeting will forget the grand utterances of the Vice-President of the Association. His championing of the teachings of the Association was bold and exhaustive. There was the absolute acceptance of the situation with all it might cost; and the announcement was made that he, for one, could only work on the lines of Pentecostal truth; that if his congregation required another kind of Gospel, they would be under the necessity of looking for another pastor.

Sister Drewrey followed with a very effective address, which conspired much with former work to dispel any lingering traces of prejudice in the large audience present.

In the after-meeting unmistakable evidences were given, by public testimony, of a desire on the part of many to obtain the fulness of Gospel blessing.

Tuesday evening was our last service. It was peculiarly a joyous one, special impartation of joy in the Spirit being vouchsafed to all willing hearts. One brother told us how he had been awakened the previous night to receive the Pentecostal blessing; and now, said he, after thirty years of holding down

my head like a bulrush, I can hold it up straight, for I have an experience worth telling.

THE REVIVAL NEEDED.—It is a noticeable fact, that the revival work of the ordinary type seems to have lost its power in this region. Effort after effort has been made to secure satisfactory results, but the general verdict has been, failure.

Now we do not, because of this, take the usual method of calling names, and growing eloquent about being Gospel-hardened, sunk in Laodicean ease, and all that kind of rubbish. With very many, we are inclined to think, it is the result of intelligent observation concerning the ephemeral nature of revival work.

We remember how, for many years, the promise of a lateral cut from the Welland canal to the town of Niagara, if made with sufficient strength of lungs and apparent governmental backing, would ensure the election in that borough of any governmental candidate. But there came a time when, through oft-repeated disappointment, this promise had lost its charms, no matter with what energy and stump eloquence it was made. So now to many, and those the more intelligent part of the community, the oft-repeated promise of permanency in revival work, if but the Church would join in working along the lines of the enthusiastic pastor, has lost its charms, through oft-repeated failure, and awakens but little attention from any religious leader, charm he never so wisely.

In such a community, unbelief as to permanent results will die out very slowly, and, even if, in the presence of a solid body of testimony, from men and women in different stations of life, concerning living the Pentecostal life through a series of years of uniform happiness, peace and Holy Ghost power, it seems to give way, it is liable still to remain as a lurking suspicion that, after all, the elements of permanency are wanting, and, therefore, it must show signs of life before the least appearance of vacillation on the part of even fresh converts to the experience.

THE BATTLE NOT FINISHED.—It may

seem like being pessimistic to hint that this spirit of unbelief, the growth of a generation, will not be driven away permanently by one week's battle. And yet, if such is likely to be the case, why not squarely face it, and adjust ourselves to the facts. So certainly as we go steadily on, from month to month, and year to year, living this spiritual life, all honest lovers of truth will finally be won over to it by the power of the Holy Ghost acting upon them through our happy, holy lives.

LET US BE PATIENT.—For in due season we shall reap, if we faint not. The grace of patience will shine out more conspicuously in successful warfare under these conditions. It requires steady, every-day obedience to the Holy Spirit, as guide supreme, to win in this, mayhap, prolonged fight of faith. But let us be encouraged. He who thus fights is every day in the sight of God more than conqueror through Him who loves us.

MEMORIES.—We go back to our boyhood days and easily recall the old-fashioned love-feasts held in the Lundy's Lane chapel, upwards of a mile from the present church, as times of great spiritual power and blessing; and although we can now look back to many crudities and imperfections, still there was a power, a spiritual grip about them, which somehow has not fully survived the intervening years.

MORE THAN RECOVERING LOST GROUND—As we said in one of our addresses there, we are, in one sense, merely recovering that Pentecostal flame, and illustrating how it can be made permanent.

WESLEY PARK.—We took a lone walk over the grounds and auditorium, and indulged in some reminiscences of its past history in connection with our Association. We realized that the fact of our greatest and best annual camp-meeting was at Niagara last summer, proved to us that places and circumstances are as nothing in the work of the Lord, and that our affections could at once be transferred to any place, made glorious by the presence of the Master. Never-

theless, we were instructed to make no effort to part with our two Lts here located. It is also a significant fact that still there are six members of the Association, including all its officers, directors of Wesley Park.

What may be concealed in the womb of futurity for the Association in connection with Wesley Park we are not curious to know, for that place indicated by our divine Leader and Guide, as the central summer gathering of the members of the Association, will always be popular with us, whether on the border line of the two countries, or in the heart of either, and that spot we will know with unerring certainty if following in implicit obedience our great Captain.

HAMILTON.—We dropped off at Hamilton with the desire to visit our friends where the Gore Street Friday meeting is held. The way did not open for us to remain over long enough to attend the meeting, but we were gratified beyond measure to find it prospering. The Master had brought to the city a sister to take its leadership, on the departure of Bro. Alex. Cranston, and as is always the case when the leader is of divine selection, suitability for the work in hand is guaranteed. During our lengthened conversation we could not but listen with increasing admiration for the way the Lord is leading.

We add the meeting in this month's EXPOSITOR to the published list, and invite any of the friends, who, when visiting the city, may have the opportunity to attend it, to do so, both for their own and others' profit.

We were glad to learn that Sister Varcoe was able to call on her return trip, and attend their meeting, as also to lend a helping hand in the work generally for a few days.

THE CITY MEETINGS.—These go on as usual, and with the endless variety of details, which has, from the first, characterized them. Some of those usually attending have been greatly exercised over Rev. Mr. Dowie's meetings.

The peculiar doctrine put forth by him with great confidence and force, that one might be sanctified in soul and

spirit and not in body, proved a source of anxious thought to some who were not in perfect health; for his contention is that the least trace of sickness is proof positive that the body is not wholly sanctified.

Those who endured that sifting process successfully came out more fully established in their faith, and could rejoice because of the testing times, however unpleasant in the passing.

SISTER McMAHON.—The fact of our sister's name appearing, as doing efficient work at the late convention, speaks eloquently of the fact that, even when enduring the afflictions of life in their saddest forms, we can, through the power of an indwelling Christ, go forward at His command in labors abundant. The fact that she but recently laid away in the grave her husband and eldest boy, a youth of more than ordinary promise, leaving her but one child, her youngest, did not prevent her from throwing herself with all her power into the Lord's work.

Thus, whilst our sympathies were with her in her great sorrow, albeit, a sorrow alleviated by the knowledge that her beloved ones passed away in the triumphs of the Gospel, we could not but rejoice with her in her joy in God as her personal and abiding comforter, and in her continued love for the work whereunto her Master has called her.

NOTICE!

A CONVENTION AT WOODSTOCK.

One of the four Conventions, arranged for at the Niagara Camp-meeting, will be held in the town of Woodstock, on Thursday, the 15th of January next, and the three following days.

Friends intending to be present will please notify Brother Dickenson by the 12th of the month, that he may have sufficient time to arrange for their billets.

We trust that a goodly number will be permitted to attend at this gathering and unite with our friends in Woodstock for whatever work the Lord may appoint.

Address Dickenson & Co., Woodstock, Ont.

THE FRUITS OF THE SPIRIT.

The scoffer at religion as he watches the Christian's daily progress in the narrow path of self-denying duty, will generally receive his impressions of Christianity from the spirit with which these various services are performed, rather than from the amount of good resulting from the effects. He may have read, at times, the Bible, and found that "the fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," and here is his warrant to expect that the duties of religion will be performed, and its doctrines at all times advocated with a Christian temper.

The irritable Christian, and such there no doubt are, contradictory as the term seems, will always have to take a low place in the scale of usefulness. There is something in the exhibition of unkind feelings so uncongenial to the spirit of the religion of the Bible, that the world will never esteem that person pious who yields to the dominion, or even the occasional indulgence of vicious temper. Worldly men are close observers. They expect consistency, and exhortation or reproof will fall powerless from the lips of the individual who is not known to have a heart that will deeply sympathize with every form of human suffering, and a hand open, as far as possible, to alleviate the wants of the needy.

An equable temper, a spirit of gentleness, should be carried into all our efforts for the good of those around us. Especially should it distil upon the young, who, under all circumstances and conditions, should be the objects of our affectionate interest and our persevering assiduity. Many devoted servants of the Lord who, had they lived in an age of persecution, undoubtedly would have died at the stake rather than have denied their Master, yet, in the temper and spirit in which they at times administer a reproof, so mingle strange fire with the performance of their duty as positively to destroy all its salutary effects upon the persons sought to be benefited. The fruits of the Spirit are love, joy, gentleness and peace.

The best of people resemble ancient

Israel, who drove out their foes little by little, suffering many to remain as snares and traps, as thorns in their eyes and scourges in their sides, when if they would but hearken to the voice of the Lord and "be very courageous," He would assist them effectually to drive out their spiritual enemies, even though they should be mighty like the sons of Anak.

The warfare of the believer is no slight engagement, and he who knows most of the purity and extent of the law of God will be the last to be uncharitable toward his fellow-men. Gentleness, inefficient as it may at first view seem, is one of the most powerful weapons we can use in effecting our purposes. Few persons will submit to be driven to the performance of a duty, while it is not in human nature, perverse and bad as it is, to successfully resist the kind and affectionate assiduities of one who invariably exhibits the temper and spirit of the Gospel. Oh, what glorious victories would the soldiers of the cross achieve would they but always go forth to the contest with the prevailing forms of wickedness clothed from the armory of divine grace, and filled with the charity which "suffereth long and is kind." Better and mightier is he who ruleth his spirit than he that taketh a city.

From the estimate which our Saviour makes of character, it is evident that He places a gentle and forbearing temper not only above the laurels of the military hero, but also above vigor of intellect, or even the most devoted zeal. Many think that Christ bore His testimony in favor of this trait of character in His selection of John as the beloved disciple. While this might be so, still, while all the milder graces of the Christian character shone pre-eminently in the apostle, he was likewise distinguished on other accounts. It will be remembered that our Saviour gave him the appellation of Boanerges, from which we may infer that he united in himself opposite excellences. His conceptions of the character of Christ seem remarkably clear. No other apostle has given such full and unequivocal testimony to the deity of Christ, or so well explained His proper humanity. Some have supposed

that the preference of our Lord for this disciple arose from the exalted views which he entertained of the plan of God, unfolded by the mysteries of redemption; and yet there is no place in the New Testament where vigor of intellect is distinguished by any token of peculiar approbation; while meekness, gentleness, forbearance, and kindness are especially introduced to our notice as heaven-born graces, the fruits of divine influence on the depraved heart of man. So that, on the whole, we may at least suppose that the extreme tenderness of the apostle was in reality the trait of character which made him the beloved disciple. At any rate, this was one prominent trait in the character of him whom Jesus admitted to the intimate relation of a bosom friend.

—*Pittsburg Christian Advocate.*

WHAT MIGHT BE.

We have heard the assertion made with the emphasis of earnest conviction, that the Churches had it in their power to "stamp out" the impressions of the poor, and put an end to the miseries of the city.

How are the Churches to "stamp out" poverty and wrong? Whoever says such a thing can be done should be able to tell how it is to be done. And when he has pointed out a method, he should be able to show the practicability of it. The Churches are composed of persons of either sex and of every age from childhood to ripe manhood, having various degrees of knowledge and wisdom. A Christian is one in whom the love of God and of man is the ruling principle of action. He will be ready to do good as he has opportunity. But good intentions are not enough. A great deal of harm is done with the best intentions. The mistakes of well-meaning men are many. Not only good-will, but knowledge and practical wisdom are necessary to the effecting of any purpose. When poverty is abolished it will be by those who are able to discern the causes of poverty, and the proper methods of their removal. The evils of society are not to be banished by making up faces

at them, or denouncing them, however vociferously. And when any one has a remedy to propose, it is to no purpose to blame Christian people for not committing themselves to an untried expedient. Convince them that the remedy in question is appropriate and effective, and it will then be time enough to lay on them the responsibilities of inaction. No one is under obligation to act blindly or inconsiderately. On the contrary, it is his duty not to do so. Davy Crockett's motto expresses the wise and just principle: "First be sure you're right, then go ahead!" To go ahead, right or wrong, is folly and sin.—*Sel.*

A LARGE QUESTION.—The policy people are not all dead yet, nor the people who are on the fence. *Chambers's Journal* tells of one of this class: "It is characteristic of some good-natured men always to agree with those with whom they converse. It is with them a point of politeness never to differ, which sort of politeness is certainly a very amiable kind of tact. We have a capital instance of the value of this policy in the sensible speech of the man who, during one of the Belfast riots, was asked by a mob what his religion was. He didn't know whether his interrogators were Catholics or Protestants; but he looked at their weapons, their bludgeons, and their firearms, surveyed all carefully, and answered, "Gentlemen, I am of the same opinion as that gentleman there with the big axe."—*Selected.*

MR. SPURGEON, in his prayer-meeting address, declared that the Christian Church of the present day had "played the harlot beyond any church in any age"; and, alluding to the performance of "Judah" to an audience of clergymen, said: "There are no amusements too vile for her. Her pastors have set their marks by their clamors on the labors of play-actors. To this we have come at last, to which we never came before—No, not in Rome's darkest hour. And if you do not love Christ enough to be indignant about it, the Lord have mercy upon you."—*Wesleyan.*

IT COMETH.

"My Help Cometh."—Psa. cxxi. 2.

Oh! yes, it is always coming!

Like the waves on the sea-girt coast:
I have only to plead,
And the help I need
Will be ever my humble boast.

Oh! yes, it is always coming!

Am I bowed with a load of care?
I will bravely take,
For my Saviour's sake,
The cross, and His help shall share.

Oh! yes, it is always coming!

Am I lifted with joy and glee?
He will make me fleet,
With the hind's sure feet,
And still will my Helper be.

Oh! no, I can seldom see it,
Till I stand in the hour of need;
And I sometimes fear,
As the time draws near—
But it cometh just when I plead.

Sometimes a dark doubt will whisper,
"Where now is the help you crave?"
I have only to wait
At my Master's gate—
Help cometh in time to save.

Oh! yes, it is always coming!

For every striking hour;
Like waves on the coast,
Is the help I boast,
That bringeth new life and power.

—WILLIAM LUFF.

EASIER TO BARK THAN PULL.

Doubtless many have wondered to see some persons devote their time to snarling, grumbling and fault-finding, instead of doing useful, effective and productive work in the cause of God.

Isaac McCurry tells a little story which may serve to explain the mystery.

A dog that was hitched to a lawn mower, stopped pulling, to bark at a man who was passing close to him. The boy who was guiding the mower said: "Don't mind the dog, he is just barking for an excuse to rest. It is easier to bark than to pull this machine."—*Sel.*

"EVERYTHING is what it is in the sight of God, and it is nothing else."

DYING WITHOUT THE LONGED-FOR LIGHT.

[An extract from "By Canoe and Dog-Train," Rev. Egerton R. Young, Missionary to the Cree and Salteaux Indians.]

At one of these Indian encampments on one of these visits I had the following sad experience. Before I closed the first service I asked, "Where is the old man whose head was like the snow-drift?" for I had missed a white-haired old man who had ever been at all the services, and had from the time of his conversion manifested the greatest anxiety to hear and learn all he could about this great salvation. At first he had opposed me, and was annoyed at my coming among his people. Ultimately, however, he became convinced of the error of his ways, and was an earnest, decided Christian. When I arrived at his village, whether by canoe in summer, or by dog-train in winter, I was always received by this venerable old man with great delight. Not satisfied with attending all the services held, and being at hand whenever I taught the syllabic characters, that the Indians might be able to read the blessed Word, he used to follow me like my shadow, and listen very attentively to all I had to say. It was rather startling, indeed, when one night, after a hard day of preaching, and teaching, and counselling, I knelt down to pray, ere I wrapped myself up in my camp-bed to take a little rest, to hear whispered in quiet tones beside me, "Missionary, pray in Indian, and so loud that I can hear you." In the morning he was there again, and as I bowed to say my quiet morning prayers, there came into my ears from this old man the pleading words again, "Missionary, please pray in Indian, and pray out loud, so that I may hear what you say."

Is it any wonder that I became very much attached to my old friend with the snow-white hair, who was so hungry and thirsting for the teachings of the Word? Only twice a year could I then visit him and his people. I used to remain a few days at each of these visits, and very busy ones, indeed, they were. For six months these poor sheep in the wilderness had been without the Gospel, and as soon as I left they would have to get along as well as they could on what they had heard. Now that they had, under the good Spirit's influence, a longing desire to receive the truth, can any one wonder at their anxiety to learn all they could from the missionary during his short stay among them? This intense desire on their

part filled my heart with thankfulness, and amply compensated for all the suffering and hardships of the long, cold, dangerous journeys.

On my arrival at this place the Indians had, as usual, crowded around to welcome me. I was disappointed at not seeing my old friend. So it was that at our first meeting, held as soon as possible after my arrival, I asked the question, "Where is the old man whose head was like the snow-drift?"

To my question there was no response, but every head was bowed as if in grief and sorrow.

Again I asked, "Tell me what you have done with the old man with snow-white hair?"

Then there was a little whispering among them, and one of them, speaking out softly, said in the Cree language, "Non pimmissit;" the English of which is, "He is not among the living."

The poor Indians, who have not as yet come to understand that death is a conquered foe, never liked to use the word; and so, when speaking of those who have gone, they say they are "not among the living."

When, in this expressive way, I learned that my old friend was dead, my heart was filled with sorrow, as I saw, also, was theirs. After a little pause, I said, "Tell me how he died."

At first there was a great deal of reluctance to answer this question; but when they saw I was not only anxious but resolved to know all about it, they took me into a wigwam where most of his relatives were; and there, a young man, a grandson, got up and told me this pathetic story.

He said: "Missionary you had not been gone long with your canoe last summer before Mismus" (the Indian word for "grandfather") "got very sick, and after some weeks he seemed to know that he was going to leave us. So he called us all around him, and said a great many things to us. I cannot remember them all, as he spoke many times; but I do remember that he said: 'How I wish the missionary would soon come again to talk to me and comfort.' But he is far away, and my memory is bad, and I have forgotten what he used to say to me. My body is breaking up, and so also is my memory getting bad. Tell him his coming was like the sunlight on the water; but it was so seldom that he came that all in my mind has got so dark, and memory is so bad, that I have forgotten all he used to say to me. The good things he used to tell us about the Good Spirit and His Son, and

what we ought to do, have slipped away from me. Oh, that he were here to help me! Tell him, as long as I was able, I used to go up to the point of land that runs out into the lake and watch if I could see his canoe returning. But it came not. Tell him I have, since the winter set in, listened for the sound of the bells on his dog-trains. But I have not heard them. Oh, that he were here to help me! He is far away; go get me my old drum and medicine bag, and let me die as did my fathers. But you young people, with good memories, who can remember all the missionary has said to you, listen to his word, and worship the Great Spirit and His Son, as he tells you, and do not as I am doing!"

"Then, as we saw his mind was weak, or he would not have asked for his old things, we got him the old drum and put it before him where he was sitting on the ground. We also hung up a medicine bag before him in the wigwam, and he drummed. As he drummed he fell, and as he fell he died. But his last words were to the young people with good memories to be sure and listen to the missionary, and to give up all their old Indian sinful paganism."

When the young man ceased and sat down again, a deep silence fell upon us all, as there we were huddled that cold stormy day in that little bark tent. An occasional sob from some sorrowing relative was the only sound heard for several minutes.

My own heart was deeply affected when they told me these and other things, which I cannot now call up, about the old Indian's death. After a while I broke the silence by saying, "Where have you buried him?"

They showed me the place. It was where his wigwam had been. So terrible is the power of the Frost King in that land in winter that to dig a grave out in the open places is like cutting through a granite rock. And so in his tent where burned his fire, thus keeping the ground unfrozen, there they dug his grave and buried him. The wigwam was removed and soon the fierce storms swept over the place, and the snow fell deeply upon it, and there was nothing to indicate that there, so shortly before, had been a human habitation.

When they had pointed out the place where, underneath the snow-drift, rested all that was mortal of my old friend, I lingered until the Indians had sought the shelter of their wigwams from the bitter cold, and then all alone, except with Him who hears His people's cry, I knelt down in the snow and prayed, or tried to pray. But I could only

weep out my sorrow as I thought of this old man's precious soul passing into eternity under such strange circumstances. With his waning strength he exhorted his loved ones to be Christians, and yet he himself was performing some of the foolish and unmeaning rites of paganism, not because he had much faith in them, but because there was no missionary or teacher to keep in his memory the story of Jesus and His wondrous love!

Never before did the wants and woes of the weary, waiting, wailing millions of earth's perishing ones rise up so vividly as I knelt there in the snow. Before me, through my blinding tears, I seemed to see them pass in dense array—a dark world, to be illumined: an enslaved world to be set free; a sinful world to be made holy; a redeemed world to be saved.

In a spirit that perhaps savored too much of unbelief, I cried out, "How long, O Lord, how long? Why do Thy chariot wheels delay?"

Saving me from further gloom, came some of the sweet promises of the Word; and so I prayed for their speedy fulfilment. Earnestly did my feeble petitions ascend, that the time would soon come when not only all the poor Indians of the great North-West, but also all the unnumbered millions of earth's inhabitants who are going down from the darkness of paganism and superstition to the darkness of the grave, might soon have faithful teachers to whisper in their ears the story of the Cross, and point them to the world's Redeemer.—*Pacific Christian Advocate*.

THE ABIDING SPIRIT.

The consciousness of the presence of the Holy Spirit, which believers first require when He regenerates their souls, and bears witness to their forgiveness and adoption, may and should be a permanent experience. That this is the privilege of believers Christ plainly taught in His promise of the Comforter: "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." Moreover, it is only the Spirit that Christ fulfils His promises: "Lo, I am with you always, even unto the end of the world." "If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make Our abode with him." The apostles clearly understood that when the Spirit came at Pentecost he came to stay;

that His presence among men was to be permanent. St. Paul says:

"The tabernacle of God is with men," and "Ye are the temple of the living God, as God hath said, I will walk with them, and dwell with them." "Hereby," says John, "We know that He abideth in us, by the Spirit which he hath given us." We also meet frequently in the writings of the apostles such expressions as: "filled, with the Spirit," "led by the Spirit," "the Holy Ghost dwelleth in us," and many others of the same import.—*Pittsburg Advocate*.

OBEDIENCE.

BY MRS. M. A. SPARLING.

When I was converted, whenever I arose to speak for Jesus, some beautiful verse would be presented for me to sing before I spoke. It troubled me exceedingly. I was seeking for light, and desiring above everything else to be led by the Spirit, which I believed would lead me aright and help me to glorify God. This was my highest aim in life, to be wholly the Lord's. I had never heard of any one standing up and singing when he went to speak.

I thought I would go to my pastor. I would tell him my troubles, "and who knows but what he can help me out of it?" I told him all about it. He put me in a fire hotter than ever. He laughed outright. He told me a story of an old woman, who said the Lord told her to go to a house in the night, for an old lady was all alone dying. She went to help the poor, dying woman. When she got there, no one had lived there for months. He then said: "Now, if you get such whims into your head, you'll run into a snag very quick."

I thought my pastor knew. So, after all I had suffered, feeling it was a command of God, and I could never be a true Christian unless I was willing to be led by the Spirit, I said, "I will not sing."

It was years I was in the dark. My spirit of song was all gone.

One Sabbath evening I went to prayer-meeting. I noticed a stranger near the desk. When my pastor gave an opportunity for exhortation, this stranger arose, and, in a sweet, clear voice, sang:

"I have a never failing bank,
A more than golden store;
No earthly bank is half so rich;
How, then, can I be poor?"

"Sometimes I've felt a little proud,
I've managed things so clever.
But before the day was gone,
I was just as poor as ever."

Oh, how I trembled! Those very words were given to me to sing years ago, when I said, "I won't sing! No one else ever sings."

Then he testified to Christ's power, to save poor sinners to the uttermost. It went through every fibre of my soul. It begat in my poor heart such a hungering after this uttermost salvation, that I wept like a little child. I thought, "How I wish I could talk with the stranger."

When meeting closed, I hastened home to give vent to my heart, all ready to break with grief. When about half-way home, this stranger came up by my side. He held out his hand to shake hands, saying: "That was a good meeting, my sister." Then he went on talking on experience. He said: "I am a colporteur, travelling for the Lord, trying to make up what I've lost by disobeying the leadings of the Spirit. God called me to sing always when I arose to speak. I refused, because it seemed out of place. I travelled for years, but was unfruitful—could not find access to souls. I had no power with God, nor with souls. I went to New York city to get books, on a certain day, and was so distressed that I told the dear Lord that if He would only help me, I would obey Him forever. I got my valise filled with new books. I then started on my mission. I had only gone by one street when I saw preparations for a funeral. I knew the custom, but not knowing what God had in store for me, I went in and set my valise on the stairs. I promised God I would obey. I knew not that He had any work for me in there. As I went in the preacher motioned me to take his seat. When he got through he turned to me, saying: 'Have you a word of comfort for these sorrowing friends?' I arose, without a thought of what I was going to do. The Spirit whispered, 'Sing.' I sang my favorite song:

"'Tis so sweet to have a home in heaven."

When the last verse was sung I went on my way. I travelled for seven years. I had hardly thought of that scene all this time. One day I went into a house in the north part of Vermont to sell books. While there a lady said:

"There is a camp-meeting only half a mile

from here. Your books will sell well there.' I said: 'I will go.' It was love-feast morning. I got as near the stand as possible. One after another told what led them to Jesus. When the time had almost expired, a noble-looking young man arose, with tears running down his cheeks, and said: 'None of these things I have heard you tell of brought me to Christ. Seven years ago I was called to part with a bosom friend. We were room-mates, class-mates and students together. One day he was taken suddenly with diphtheria. I had a telegram to go to New York to attend his funeral. Into that house of mourning there came a stranger. No one knew who he was or why he was there. The preacher said to him: 'Have you a word for these mourning friends?' He arose, and in a sweet, clear voice, sang:

"'Tis so sweet to have a home in heaven."

"I've hunted every book and periodical to find the song. The singer I never shall see. But I did want that song, and I wanted to tell him that little song saved me, and to-day I stand on the walls of Zion preaching a full salvation.' Here he broke clear down, and sobbed aloud. "Then," said this colporteur, "after a little calm, I arose directly behind him, and sang:

"'Tis so sweet to have a home in heaven."

I had got only one verse sung; when this young man had his arms around my neck, shouting, 'Oh, hallelujah! Praise the Lord! I've found him! I've found him!' Waving his hand to the ministers, he said: 'Help me to praise the Lord!' And then a mighty shout went up all over the encampment, and not a dry eye could be seen. I never was in such a mighty shout at a love-feast. Now, my sister, I am glad we have met. I have some of your experience; you have a little of mine. You are the first person I ever met whose experience was similar to mine. As we part, remember the Word says: 'See that no man take thy crown.' Sing when God says so. If, when your pastor was asked if God leads His children to sing, he had told you: 'He goes before with a pillar of cloud by day, and a pillar of fire by night; you, ere this, might have saved some poor sinner, and had him preaching Jesus.'

I never think of this stranger without weeping. I do hope preachers and people will be wisely directed in counsel. I pray God to help every pastor to go under the blood deep.—*Christian Worker.*

CRAZY FOR GOD.

No man does much for God who does not rise above the age in which he lives. But to do this is the most intolerable crime that one can commit against any age. It is this that makes him the sport of the multitude, and fixes on him the stigma of being singular or eccentric, this that defames him by the terms fanatic or crank. Ardor is the only intemperance a worldly religion knows. Zeal, the only mortal sin on its list.

We boast of our liberality, we flaunt our charity on our sleeves, but an illiberal and almost savage cruelty is felt and often exercised towards those who dare rise above the worldly drift, or go faster than the sluggish religious current that sickens the truly religious heart by its stagnancy or sloth. We know men who in a truer age, one less boastful of his charity than this, would be called geniuses, but who are now called cranks. We instance a man who came out of the war paralyzed by the honorable wounds received in his brave and patriotic career, crippled for life, and in a lowly condition every way. He chose, at God's call, the vocation of an itinerant Methodist preacher. By the force of his genius, by his resolute and fearless heart, he became the author of books, wrote the lives of bishops; the religious press has teemed with the productions of his prolific and exhaustless pen. A happier and more tolerant age would have exalted the heroic elements to him, and enrolled him on the list of its geniuses, but he has been dubbed a crank, and under this ban all his nobility is buried.

We instance a man, comparatively young, whose preaching ability is of the highest order, the productions of whose pen are often classic, brilliant, always forceful; generous, and without the taint of self, who would sever his right arm before he would go in the popular ways to place and position. Yet this man, with his gifts of genius, with the elements of a heroic and a saint in him, is classed as a crank by men who can lay no claim to either, simply because he gives himself to God in a way that shames the selfishness in them and in their age.

We know women, who, for their illustrious piety would have been canonized as saints in an age when saints were canonized, who are denominated fanatics, and shunned as though their touch were poison, by a worldly church and worldly preachers.

The Christ-life is no more in favor with the world now than when it was manifested

in the Son of Mary and Joseph, and paid the penalty of the cross for its holy eccentricity.

This age, so vauntful of its charity and liberality, is as jealous of the men who rise above its selfish code as any other. But these derided men are the ones who are doing the most for God. There must be in the man the great force of an eccentric movement if he works God's work. The very intensity that projects work, singles its possessor out as erratic. The unity of his purpose makes him singular. The world cannot understand these men who are narrow and one ideaed for God. They do not measure up to their standard, they are a misfit to their pattern.

The men who are crazy for God, who have a weakness at that point, are the ones who have left God's foot-prints, and moved God's revolutions among men. The glorious summary of the olden saints, who had trial of cruel mockings and scourgings, yea, moreover, of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth.

What is it? this noble, and divine summary according to our modern exquisite but the summary of tramps, but these are the heroes of God, "who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance that they might obtain a better resurrection."

Was not Christ charged with being beside Himself? Did not Paul share in the same charge? The force, unity, and fire that the true worker puts into his toil for God seems to these worldly saints as the aberrations of lunacy. This despising and leaving the pursuits of earth for those of heaven seems intangible and visionary.

Luther and Wesley shared the same odium; Fletcher, Harms, Brainerd, were crazed by the world's estimate. It makes us smile to read of Wesley's father urging him to retirement and cessation because he was dishonored, shunned, and disgraced by the charge of fanaticism. Henry Martyn,

suffering and dying for Christ in India, is called by England's purest, if not most brilliant statesman, "a mild and benevolent enthusiast."

Fletcher, at five on Sabbath morning, going through the town and ringing his bell to awaken the people for church, seems much off. His intercourse and visits smack much of this which the world calls beside himself. A friend relates his manner of visits: He came to a smith's shop, to one who was hammering upon the anvil, "Oh!" says he, "pray to God that he may hammer that hard heart of yours." To another that was heating the iron, "Ah! thus it is that God tries His people in the furnace of affliction." To another, when a furnace was drawing, "See, Thomas, if you can make such a furnace as that; think what a furnace God can make for ungodly souls." Fletcher's going about calls to mind the talks of the Athenian sage, who was voted by his age, not only as being a crank, but a criminal, ripe for the hemlock.

The deliberate rejection, by Moses, of the crown of Egypt, and linking his destiny to enslaved Israel, has in it much that looks to the world like absolute madness. Paul's career, counting all things but loss for the excellency of Christ, is nonsense to the world's most sober view.

There are many crazy people in the world, cranks innumerable, fanatics who mar all religious beauty by their extremes, but the world don't know its crazy people. Its commission on insanity puts the straight-jacket on the sanest of people. They mistake the earnestness and severity of conviction, which concentrates all the forces to a given object, and the energy of will holding these convictions to one object as being beside one's self. It was no lunacy that decided Luther to go to the Diet of Worms. "I am called," he said, "in the name of God to go, and I would go, though I were certain to meet as many devils in Worms as there are tiles on the houses." "Daniel braving in calm devotion the decree which virtually consigned him to the den of lions. Or Shadrach, Meshach, and Abednego, saying to the tyrant, 'We are not careful to answer thee in this matter,' when the fiery furnace was in sight." Or Stephen, charging the infuriated and blood-thirsty mob with being the betrayers and murderers of Christ. This divine intoxication of spirit, the indignant calmness and resolute purpose at the cost of life, and all beside to sacrifice and serve God, the world can see nothing in it but a distempered mind. It is a craziness,

but it is a craziness for God. It is the craziness that made David so vile and offensive in the eyes of his worldly wife. The craziness that subjected the disciples on the day of Pentecost to the charge of intoxication.—*Nashville Christian Advocate.*

HIS PEACE.

MRS. M. A. HOLT.

Is this Thy peace, O God—
This strange mysterious sense,
That comes, I know not whence,
As sunlight to the sod?

Not always as I kneel
In the lone closet dim,
And breathe a prayer to Him,
Do I this sweet joy feel.

But often as I dream,
When darkness veils the land,
The peace, like a strong hand,
Guards my poor life, unseen.

It comes like some sweet song,
That soothes my pain to sleep,
And calms the troubled deep,
Where storms have raged so long.

And sometimes in the day,
Amid its busy care,
Sweet peace comes as I bear
The burdens of my way.

And so I know that this
Is the sweet peace God gives
To the loved child who lives
In those dear arms of bliss.

DOCTRINAL DIFFICULTIES.

A revival was in progress in the town of C—, under the preaching of the venerable Rev. Wm. S. Plumer, D.D., then the pastor at Richmond, Va. Great crowds were attending the services, and the whole community was stirred to its profoundest depths. At an inquiry meeting, in which a large number were present for counsel and prayer, Dr. Plumer was seated, with the officers of the church around him, when the door opened, and Captain C. entered, one of the largest land-owners and most influential citizens of that section of the state. Although a regular church-attendant and contributor, he had so long been seemingly impervious to

religious influence, that he had almost been given up as case-hardened and beyond hope.

As he came in, evidently under strong emotion which he was struggling to conceal, every eye was fixed upon him, and the hearts of the elders throbbed with emotions of astonishment and joy. Advancing to Dr. Plumer, who rose to receive him, he said: "Doctor, I have been intensely interested in your preaching, and as I never could understand the doctrine of predestination, I thought I'd come and ask you to give me your views about it."

Dr. Plumer fixed upon him one of those penetrating looks of his, which none who once received could ever forget, and said, with a brusqueness and emphasis which left no room for doubt: "Excuse me, captain; neither you nor I have time just now for discussion of predestination. Here," glancing around the room, "are lost sinners seeking Jesus as a Saviour. You are a lost sinner, too. If you wish me to talk to you about that, take a seat; if not, I must devote my time to these others."

The captain's face flushed at what he regarded as so rude a rebuff. He turned and left the room, evidently in a rage. When he was gone, one of the elders said: "O Dr. Plumer, you have made one of the greatest mistakes of your life. Captain C. will never forgive you or come to hear you again. If you could have conversed with him you might have settled his doubts and brought him to the Saviour, and his conversion would have had more influence in this community than any other ten men. Let me go and invite him to come back."

"Let him alone," said Dr. Plumer; "the Spirit of God is striving with him. This question about predestination is only a vain attempt to get off on a side issue. Let the Spirit work. You will hear from him again."

The inquiry meeting went forward. One and another came into the light, and the hearts of the elders were so happy that for a moment Captain C. was forgotten. About half an hour had passed since his hasty withdrawal, when the door opened and he entered again, fairly convulsed with emotion. Rushing forward to the stand, and throwing himself down upon a seat among the inquirers, he said: "Dr. Plumer, I have come as a sinner to ask you to pray for me."

Thoroughly broken under a sense of sin, he was soon rejoicing in Christ, and as he went home to carry the news to his devoted Christian wife, Dr. Plumer said to the elders: "What did I tell you? That man

was trying to put predestination as a screen between him and the Spirit. If I had encouraged him by entering into an argument with him, he would have become excited, perhaps angered, and the Spirit would have been quenched."

Never let a man under conviction of sin draw you off into a discussion of doctrinal difficulties. Nine times out of ten he has no difficulties, but is striving to get away from the secret call of the Spirit to faith and repentance. Hold him to the point that his duty as a sinner is to accept Christ as a personal Saviour, and leave all questions of controversy or denominational differences to be settled afterward. In our tabernacle meetings not less than a score of instances came under my personal observation, in which both inquirer and Christian worker became grievously and hurtfully entangled by a neglect of this rule.

—*Rev. T. D. Witherspoon, D.D.*

ANNIE E. WHITFIELD, Takaka, June 9 : When they reach here and the romance is gone and labor begins, then comes the question, What did I come for?—to suffer and die, working hard in a tropical climate, when there is plenty at home? Some want to go home at once; others say: "If I stay I must have help from home, and they at once make appeals for help, instead of telling the Bishop. Then, at home, they get an idea that the Bishop doesn't look after his missionaries, and it goes abroad that his missionaries are dying of starvation; but the Bishop is doing more than he promised, and is suffering more than his missionaries. What I understand of Bishop Taylor's plan for self-supporting missions is this: Money is provided for the transport of missionaries, the buildings for the mission, and enough provisions till they are able to make a start and learn to eat native food; also, necessary clothing till money-producing crops can be raised, which, in Liberia, is coffee, and takes about four years. After that we shall begin to pay back what help we have received by opening missions, providing teachers from our own schools, and such support as will be necessary till they, too, can support themselves. My observation has proved to me that "anything" won't do for Africa. In our schools at home we need better teachers for the primary classes than for those more advanced; so it is here. "Zeal without knowledge" does not educate the heathen.—*Ex.*

PONDER THIS.

There is an incident recorded in the life of Richard Baxter which should be pondered by both saint and sinner. It has reference to Mr. Baxter's being imprisoned, through the persecution of one of his enemies, and the following is from his pen: "Keting, the informer, being commonly detested for persecuting me, was cast into gaol for debt, and wrote to me to endeavor his deliverance, which I did, and, in his letter, says, 'Sir, I assure you, I do verily believe that God has bestowed all this affliction on me because I was so vile a wretch as to trouble you. And I assure you I never did a thing in my life that has so much troubled myself as that did. I pray God to forgive me. And, truly, I do not think of any that went that way to work that ever God would favor with His mercy. One truly, without great mercy from God. I do not think that ever I shall thrive or prosper. And I hope you will be pleased to pray to God for me.'" There are two things, in this brief statement, which should be specially pondered. One is, the penitent acknowledgment of Mr. Baxter's persecutor, that he had committed a sin, not only against Mr. Baxter, but also against God, in acting as he did. And that sin cursed him. It greatly troubled him. This shows that a man cannot misuse God's servants, without receiving punishment for it in his own heart. The other thing is, the Christly spirit of forgiveness shown by Mr. Baxter. What unconverted man would have shown such a disposition? It needs Christ's Spirit to thus forgive.—*C. H. Wetherbe.*

RESTING ALWAYS.

Do not be eager to find out whether you are in the path of perfection or not. All such eager research, if made with anxiety and perplexity, is pure waste of time; just as though soldiers, while waiting a battle, were to weary themselves with sham fights among each other; or musicians were to practise until they were too hoarse to sing. A perpetual self-inspection wears the mind, and renders it incapable of action when really necessary. "If thine eye be single, thy whole body shall be full of light." Let there be naught to you in this world save God and yourself—all else shall not be able to touch you save as He may command. Keep your eyes firmly fixed on God and yourself, and you

will never see aught save goodness in Him and unworthiness in yourself; but you will see His goodness is mindful of your own unworthiness, and your worthless self the object of His goodness and mercy. Keep your eyes firmly, resolutely fixed thereon, and let the rest go by with a passing glance. Do not dwell over much on what others do, or how they advance; look upon them with a single, kindly, loving eye; do not expect perfection in them any more than you do in yourself, and do not be surprised at the various forms of imperfection that you meet. Imitate the bee, which gathers honey from all manner of flowers.

Be as a little child, who, while its mother holds it, goes on fearlessly, and is not disturbed because it stumbles and trips in its weakness. So long as God is holding you up by the will and determination to serve Him in which He inspires you, go on boldly, and do not be frightened at your little checks and falls, so long as you can throw yourself into His arms in trusting love. Go there with an open, joyful heart as often as possible; if not always joyful, at least go with a brave and faithful heart.

Say often with the Psalmist, "I am Thine; Lord, save me;" and Magdalen, "Rabboni, which is to say, Master." And then leave the rest to Him. He will work in you without your aid, and yet at the same time by you and for you.—*Francis De Sales.*

BISHOP TAYLOR'S WORK.

Bishop Taylor has not been idle since his arrival in New York, April 21: He began to move immediately. His record proves that he spoke aright: "I have not returned to America to rest."

The Bishop, besides his unceasing travel and talk, has done the correspondence with proposed, accepted, and rejected candidates; also the business correspondence with the missionaries in the field.

Formerly the committee in New York corresponded with proposed candidates, equipped, and paid the passage out of accepted missionaries, sending them to stations designated by the Bishop, or to suitable stations to await the arrival of the Bishop on his rounds of visitation. Also they received and filled orders from the Bishop for merchandise and food supplies, and they received orders direct from the missionaries, and used their judgment in

sending out necessaries. They received money for the missions—all the money went through their hands—and they received reports from the Bishop and from the missionaries. The committee, as trustees, held all mission property. The supplying of funds when the treasury was low, and welcoming home those who returned to tell what a hard place Africa was, and other pleasures, need not here be counted.

The Bishop don't want a committee and a treasurer, as such, but has selected a banker to receive funds and pay them out on his order; and for this office he has a most efficient man and a good friend of the missions in Mr. S. A. Kean, of Chicago, and for secretary he has that many-good-sided man, Rev. S. Merritt, of New York. The Bishop will personally select and commission all missionaries, returning every two years if necessary, and he has arranged with the missionaries in the field needing food supplies, so that they will make a careful list of a year's needs, and these, when approved by him, will be filled in Liverpool or New York, or partly in each. Thus the missionaries will look directly to the Bishop for the help they need, and to him they will report.

Bishop Taylor will soon be doing his last things in the way of preparation, as he expects to be off some time in November, stopping a little in England, and from there in time for Conference at Virginia, inland from Monrovia, January 21, 1891.

When the Bishop is on his water travels, he is still the busy man, and will begin again to give us interesting letters of travel and recollection.—*African News.*

ANSWERED PRAYER.

We once read of a poor old woman who earned a scanty living by selling rags. She was strictly honest, and used to put by her pennies for the rent before taking any for her own use. She became known to a lady, who was kind to her and often sent her a little help. This lady went away for some time, and on the evening of her return, she was kneeling down to thank God for His preserving care, and asking Him to show her what she could do to prove her love, when suddenly it seemed as if she heard a voice saying, "Go at once, and take poor Sarah a pound of candles."

The lady did not like to go at first—she thought it so strange to take candles; would not a pound of meat or butter be better? But the call seemed so clear, that she put a

few things into her basket with the candles and went at once to the poor attic where Sarah lived. It was so dark that nothing could be clearly seen. The old woman was just rising from her knees, and was astonished to find the lady there. "What can have brought you here, ma'am, at this time?" said Sarah. "First," said the lady, "tell me what you were praying for." "Why ma'am, you will think it very odd, but I was asking God to send me a candle, for my neighbor has lent me a large-print Bible, just what I wanted so much, and I cannot see to read without a light; so I thought it must be according to God's will that I should be able to read it." Tears came into the lady's eyes, for she felt that her Heavenly Father had indeed condescended to use her as His messenger, and she held the packet of candles to Sarah, saying, "God has sent them to you."—*Sel.*

THE SECRET OF STRENGTH.

The great Christian philosopher, Paul, draws a nice distinction between the "spiritual" man and the "natural" man. The former is he who knows the Holy Spirit as a divine Teacher, Illuminator and Comforter. He is one in whom the Spirit rules and whose purposes and activities are dominated by His will. This divine indwelling and fellowship give him an interior light, a wider vision and a greater grasp of truth so that he possesses what the apostle calls spiritual discernment.

The "natural" man is blind and cannot see afar off, and hath forgotten that he was purged from his old sins. He needs to have his eyes anointed with eye-salve that he may see. In all matters pertaining to the spiritual life he is a mere babe. The lower elements or forces of his nature rule the higher, so that he is in bondage to the flesh and fleshly tendencies and appetencies.

Spiritual freedom and power come only through the supremacy of the higher life. Where the Spirit of the Lord is there is liberty. And if the Son makes us free, we are free, indeed, and are thereby joined by an indissoluble bond that makes us partners with Him in power. For he that is joined to the Lord is one Spirit.

The highest distinction conferred on man is to be a co-worker with God. And the supreme qualification for this work is to be strengthened with all might by His Spirit in the inner man.

Here is the hiding of power.—*Sel.*

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