

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from:/  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments:/  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

11.7  
1893  
Jan

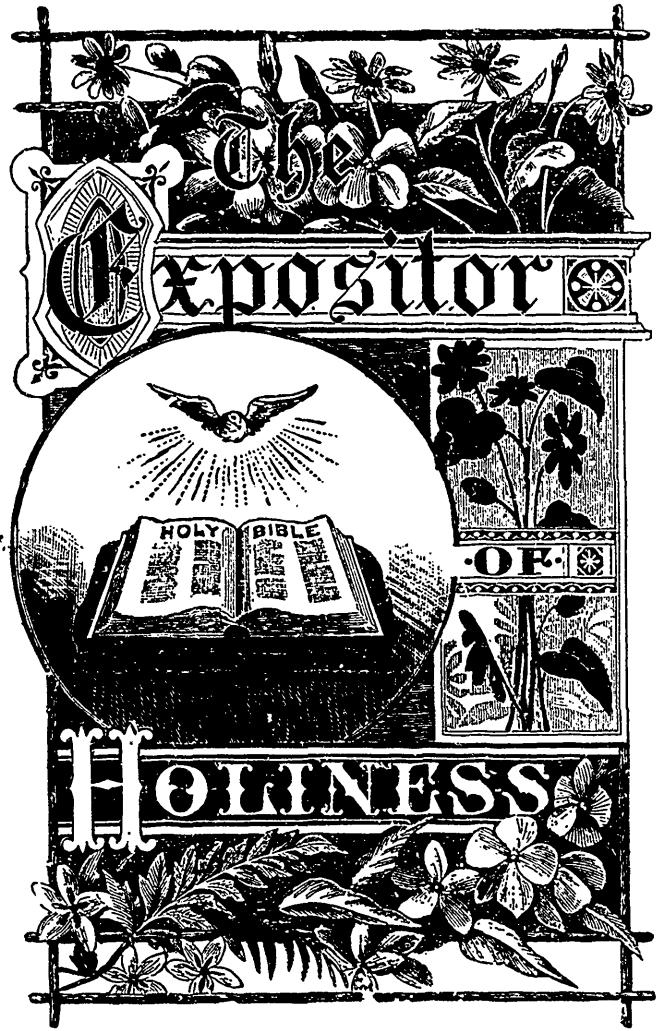
EMANUEL

ONE DOLLAR A YEAR. POSTAGE PAID BY PUBLISHER.

VOL. XI.

JANUARY, 1893.

No. 7.



Toronto:

Published under the Auspices of the Canada Holiness Association.

PRINTED AT OFFICE OF THE "CHRISTIAN GUARDIAN," TEMPERANCE STREET, TORONTO

## CONTENTS.

	PAGE		PAGE
Poetry: The Passing Years .. .. .	165	Poetry: My Experience.—By Annie Cromie	173
Conversion .. .. .	165	Concerning H. Dickenson's Articles ..	179
Simplicity in Apostolic Days .. .. .	166	Correct Words—Guides and Guidance.—By	
How Account for the Difference? .. .. .	167	B. Sherlock .. .. .	181
Modern Varieties of Conversion .. .. .	169	The Expositor and "Divine Guidance" ..	183
The Simplicity of Conversion Emphasized ..	171	Distributing the Pamphlet .. .. .	182
Objections to Complete Guidance in "Little"		Treading the Wine Press Alone.—By H.	
Things.—By B. Sherlock .. .. .	172	Dickenson .. .. .	184
The Humanity of the Holy Ghost—Our		A Newspaper Paragraph.—By H. Dickenson	186
Bodies His Temples.—By H. Dickenson ..	174	The Keswick Convention .. .. .	187
Christian Experience.—By Lewis R. Borland	176	Poetry: The Soul's Repose.—By Madame	
"They Walked no more with Him."—By H.		Guyon .. .. .	192
Dickenson .. .. .	177		

### CALENDAR OF ASSOCIATION MEETINGS.

- Every Tuesday, at 3 p.m., at 99 Howard St. A hearty invitation is extended to all to attend this meeting. Friends are free to come late or leave early when they are not able to remain during the whole service, which usually continues for two hours. Strangers in the city will easily find the place by taking any Sherbourne Street car as far as Howard St., and a very little inquiry at that point will suffice to find it.
- Every Saturday evening, at 8 p.m., in the parlors of the W. C. T. U. building, on the north-east corner of Elm and Teraulay Streets. Parties leaving the Yonge Street cars at Elm Street, by walking one block west, will find the building on the first corner on the north side. A bulletin board is usually at the front of the building.
- Every Sunday, at 3 p.m., at the residence of Mrs. McMahon, 301 Parliament Street.
- At Summerville, at the residence of Bro. Harris, every Wednesday, at 8 p.m.
- Otterville, at the residence of H. Titus, every Monday, at 8 p.m.
- At Hagersville, at the residence of Erastus Hagar, every Saturday, at 8 p.m.
- At Galt, at the residence of J. K. Cranston, 24 Oak Street, Sunday, 3 p.m.
- In London, every Sabbath, at the residence of Bro. Couke, 243 Wellington Street, at 2.30 o'clock p.m.
- Hamilton, at the residence of Miss Fitzpatrick, 44 Gore Street, every Friday, at 8 o'clock p.m.
- At Linwood, in Band Room, rear of the Methodist Church, every Saturday, at 7.30 p.m. Leader, Bro. Kennedy.
- At Markdale, every Sabbath, at 10 a.m., and every Tuesday, at 8 p.m., at the residence of H. A. Harris.
- At Cross Hill, every Friday evening, at the residence of William Petch.
- At Bothwell, at the residence of Mrs. Kerr, Tuesday, 3 p.m.
- At Hawtrey, every alternate Sunday evening.

### 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. XI.

JANUARY, 1893.

No. 7.

## THE PASSING YEARS.

The more we live, more brief appear  
Our life's succeeding stages ;  
A day to childhood seems a year,  
And years like passing ages.

The gladsome current of our youth,  
Ere passion yet disorders,  
Steals lingering like a river smooth !  
Along its grassy borders.

But as the careworn cheek grows wan,  
And sorrow's shafts fly thicker,  
Ye stars, that measure life to man,  
Why seem your courses quicker ?

When joys have lost their bloom and  
breath,  
And life itself is rapid,  
Why, as we fear the Falls of death,  
Feel we its tides more rapid ?

It may be strange—but who would change  
Time's course to slower speeding,  
When one by one our friends have gone  
And left our bosoms bleeding ?

Heaven gives our years of fading strength  
Indemnifying fleetness ;  
And those of youth, a seeming length,  
Proportioned to their sweetness.

—Sel.

“THE ideal” may be merely senti-  
mental; or, it may be symmetrical, ex-  
perimental, practical, robust, stalwart,  
aggressive, useful, successful—all it  
really should be. Right ideas of “the  
ideal” are all-important to begin with.  
The “ideal” never

Sits and sings itself away  
To everlasting bliss.

It cannot be idle, lazy, selfish enough  
for that.

## CONVERSION.

We propose to turn the light of Pente-  
cost on this subject, and examine it in its  
many aspects as they are presented to  
us from this standpoint.

Our object is not so much to explore  
this region of truth for fresh discoveries,  
as to isolate the simple, unadulterated  
truth from its aggregation of human in-  
ventions and devices.

At first thought this must be a light  
task. For since conversion, according  
to its derivation, means *a turning*, then  
in this connection it must, of course,  
mean *the turning of a man to God*.  
Even dwelling on the emphasis which  
the prefix *con* gives to the word, need  
not occupy much time, seeing that the  
idea of *completely* or *altogether* which it  
implies is already included in the act  
of turning. For if a man is turned to  
God he must be completely turned,  
or else he is not turned. Conversion  
then simply means, turning completely  
to God.

How then, one might ask, can such a  
simple matter be made complex, and  
loaded down with doctrines, ordinances  
and legalistic exercises? And yet such is  
the fact, and these cumbersome *addenda*  
all tend to make difficult that which in  
itself is simple and easy to be under-  
stood and practised

On the day of Pentecost the true,  
innate simplicity of conversion was made  
manifest to the world, and the descrip-  
tion of this simplicity in object-lesson  
form has been preserved so as to make  
impossible any obscurity, one would  
think.

Men of all kinds, as to rank or  
character, were called on in a public-

manner to accept the facts concerning Jesus, the Christ, and commence to carry out His instructions. The only formality accompanying the act was one as simple as can well be imagined, viz., the application of water to their persons, as a public recognition on the part of all that they did so accept Jesus as their teacher and guide.

There was no sacred fount for plunging the converted ones into, no auricular confessions, no penances, no laying on of hands, no learning of creeds and catechisms, no private or public examinations by question and answer to ensure their soundness in the faith, no penitent benches, no altar services, no three, six or twelve months' probation, and no public receptions of a prescribed character—all these and many more have been added without the sanction of Christ or apostle; they are simply and purely human inventions.

But are they all wrong because of this fact? Not necessarily. There is just as much sanction for auricular confession as for an altar service, as far as the Bible is concerned. They are simply means to definite ends, and must be judged on their individual merits.

Any one of the long list given above may be harmless, hurtful or helpful, just according to the character and surroundings of the parties using them.

Granted that the confessional has been abused, and used for improper purposes, so has the evangelical altar service. We ourself have seen it turned into a flirting place, and have witnessed improprieties on the part of minister and people, in its use, which shocked our sense of propriety. We know of one minister who gave it up many years ago because of such abuse.

However, it does not follow that any practice should be thrown aside because of occasional abuse. Nor do we make a point here against these things because of these sad incidents. If there is intrinsic worth in any institution, the crusade should always be against its abuse, not against the thing itself.

And yet we have introduced the subject of these abuses for a purpose, which is: to emphasize the truism that all these *addenda* are of human origin and are

*post-apostolic*. This fact of their later origin is significant, and demands close and exhaustive study.

Now, it does not follow that any one or all of them are not improvements upon original practice because of such later origin. And, indeed, they could be accepted without hesitation as improvements, provided they were connected with improved results.

If, then, in the use of the confessional, altar services or inquiry rooms, those using them can point to results superior to Pentecostal times, the only criticism called for would be that which would strive to make still more perfect that which could then be received as an improvement on the first crude efforts of the first preachers of Christianity.

But we are met everywhere in the use of these excrescences with the admission that the results now witnessed do not even measure up to Pentecostal days. Indeed, all, without exception, seem to be labouring, not to surpass or even to equal apostolic work, but only to approximate thereto.

This our contention is so obvious to any on-looker that it is only necessary to state the fact. It will be time enough to offer proof when any are found who dispute it.

Hence the admission is everywhere made that, with all or any of the modern revival or ordinary church appliances, Pentecostal days are only an aspiration, never a complete, satisfactory realization.

This being the admitted fact, we may well criticize these *addenda* as means inadequate to the ends in view. There must be something radically wrong in them all. What that is we now undertake to investigate.

### SIMPLICITY IN APOSTOLIC DAYS.

Let us dwell for a time on the Pentecostal times to see more clearly wherein consisted there simplicity, that we may gain knowledge by the contrast between those times and ours.

As we have made evident in former articles, the simple Gospel in those days consisted in accepting Jesus as the head,

the originator of the Christian Church, and His teaching or commands concerning the Holy Spirit and acting them out in life after a matter-of-course manner.

These were the only essentials of Christianity, and all other things were under the simple law of expediency. All then that was essential about initial conversion was the acceptance of Jesus Christ as Lord and Master, in the absolute sense; and all that was essential for continuance in conversion was obedience to King Jesus in His directions concerning the Holy Spirit as supreme guide and teacher for every separate individual.

It is true that Jesus Himself instituted baptism as a formal rite by which this acceptance of Himself should be made public. But evidently the manner of performing the rite was to be determined by the conveniences and surroundings of the occasion. Hence the words of Christ concerning it are as fully kept when a multitude is sprinkled *en masse* by one person, as when an individual is thus dealt with or even plunged into water amidst the singing of psalms and the solemn reading or repeating of many prayers. The spirit of the rite is fully met when he who turns to Christ seals his determination publicly by baptism under any form.

So, too, seemingly, the continued profession of this faith is made public, amongst other things, by the use of the simple rite of breaking bread and tasting wine in the name of Christ. Thus, two as simple acts as can well be conceived of, are connected with the initial act of publicly accepting Jesus Christ as absolute Lord of the life and this continued attitude thereafter.

Now, this is all that can by any ingenuity be connected with the Pentecostal life, as essential in its character, the first two facts mentioned constituting conversion and its continuance—that is, as regards its Godward aspect—and the last two having respect to its manward aspect.

We further remark, with respect to these two acts connected with the attitude of the converted towards men, that any particular forms or ceremonies to be connected with them as essential

or even certainly helpful must be shown to have been distinctly commanded by Christ Himself. But all that His words concerning them can be made to clearly imply is that the nations are to be baptized into the name of the Trinity, and Christians, as often as they partake of bread and wine in His name, celebrate His death.

As far as Scripture utterance is concerned, there is a legitimate doubt concerning the necessity of continuing the rite of baptism amongst *Christian* people in any form; that is, there is no room for dogmatic statement concerning this thing. This, however, does not interfere with the right of any denomination making it one of its institutes or even tests of membership, and according to any formulated method. We say not that tradition may not be sufficient authority for its continuance. We simply here point to a clear, unmistakable fact, viz., that Jesus gave no directions concerning this matter to make it unmistakably clear that He meant that Christian people should perpetuate baptism in after generations. Nor did any of the apostles allude to such statements of Christ, let alone repeat them, after a definite, authoritative manner. But as we remind ourself that we are touching one of the hottest of the many burning questions which agitate denominational life, with this mere incidental allusion to it, we pass on.

We call then, in this article, special attention to the simplicity of detail surrounding conversion in apostolic days.

#### HOW ACCOUNT FOR THE DIFFERENCE?

Wherever results are witnessed, it is a legitimate work to search for their causes.

In our first article we discovered that the cause was not the obtainment of better results than the original ones, seeing that the utmost attempted was to approach to them without expecting to overtake them. Who, we ask, has ever heard the claim put forth of exceeding Pentecostal times?

There must, therefore, be in present results some essential quality or factor

wanting when compared with apostolic times. This is either indirectly or openly admitted by all.

It is true that there are ever and anon some timorous claims to occasional equality. For instance, at some funeral service the pious dead will be eulogized in apostolic language; and even during life at some high-tide gathering, one will claim to have received the Holy Ghost. But where are the people or the individuals who speak of the Holy Ghost and His presence with them after the matter-of-fact-way the first Christians did?

Why, these business-like people, in place of keeping their testimony for some unctuous gathering, would actually fling it out before unbelievers, even before the skeptical managers of courts of law, challenging them to inspect their lives and see that the Holy Ghost was given to them because they obeyed Him.

When the multitude were asked to select several of their company to attend to the daily distribution of food, they were requested to choose men *full of the Holy Ghost*, as if it were a simple, easy matter to know what kind of persons these were. Imagine the sensation it would cause if one of our prominent city Church Boards should publish to the world that no minister need apply who was not a man "*full of the Holy Ghost*," or if a conference or synod should pass an ordinance that no vote would henceforth be counted when electing officers unless it was cast in favour of a man full of the Holy Ghost!

By such contrasted pictures we can obtain the best idea of the difference between these and the first years of Christianity.

A marked difference then exists, and must be admitted by everyone who even superficially examines the subject. This difference, those familiar with our writings know, we account for in the universal rejection of the Holy Ghost as the supreme guide and teacher of the individual Christian. And so we maintain that all the darkness and mistiness shrouding the subject is cleared away when light from Pentecost is streamed upon it.

This, then, is the cause of the differ-

ence between those times and these as to spirituality. But how account for the cumbrous machinery which everywhere at present surrounds conversion? We account for them as a means to an end, and that end, conversion *in name* at least. But when the whole subject is fully examined, it will be found that it is conversion only, or in part, at least, in name.

Conversion to Jesus in the early Church was to an individual, conversion to-day is to the past presumed utterances of Jesus and to endless traditions about Him. Then it was to the spirit of law, now it is to the letter.

The disciples during the presence of Jesus, bodily in their midst, followed Him as a living, present individual. Then for ten days they were orphaned. But according to the promise, "I will not leave you orphans," He came to them a living presence on the day of Pentecost, and so their allegiance was still to a living personage, one who could give forth directions suitable to every emergency.

Some have properly criticised the action of the eleven, during the absence of their Master, when electing a twelfth to their number, and wondered not that they made their appeal in the absence of all heavenly communication to blind chance. Certainly there is a wide difference between this incident and those which took place after the Master's return. Where was there room for the lottery in the call of Saul of Tarsus, in the choosing of Philip for the conversion of the Ethiopian eunuch, or in the selection of Saul and Barnabas for their preaching tour to Europe?

From all of which we return to emphasize the fact that the early disciples were converted to a person, either touched and handled as Jesus was when He was in the flesh, or recognized by faith as the Holy Ghost was on and after the day of Pentecost.

Witness the conduct of Peter in the case of Ananias. Peter declared publicly that he (Ananias), in acting as he did, had not lied to man but to the Holy Ghost. Not as some are disposed to think, that he, in lying to the apostle, lied to the Holy Ghost, because he (Peter)

virtually represented the Holy Ghost, but because Ananias' public acceptance of Christianity meant that he was converted to the Holy Ghost, and that all his transactions were henceforth to be with Him. Therefore, it was that Ananias virtually implied that he, in all his statements about his money matters, was speaking as the oracle of God, as led by the Spirit. Hence the crushing charge of the apostle, "Thou hast not lied unto men, but unto God." The only other explanation of this incident possible is that which makes Peter the first pope or vicegerent of God on earth.

We therefore maintain that the idea of conversion to Christianity, on and after the day of Pentecost, took in this thought of conversion, not only to Christ but also to the Holy Ghost as the ever-present virtual Christ, to teach and guide into all truth.

But to-day all this is changed, and so conversion is essentially different, as if this was an entirely different dispensation. Indeed it will be found that there are as many varieties of conversion as there are varieties of *presumedly* essential doctrines and religious practices. These varieties we will discuss in another article, and close this one by calling attention again to the fact, that primarily this difference noted is caused by the different ways the Holy Ghost is treated

#### MODERN VARIETIES OF CONVERSION.

It is a truism that whilst conversion is simply turning from one thing to another, that the act of conversion is modified by the object to which one is converted. In politics conversion to one party or to its opposite are two very dissimilar acts, although the act of turning in either case is absolutely the same. The outcome of one act is a Tory, Conservative or Democrat, according to the country in which the act is performed, and in the other case is a Whig, Reformer or Republican. So in religion the act of conversion may be the same and yet the result be a Catholic, Episcopalian, Baptist, Presbyterian, Methodist, Quaker, or any other of an almost infinite variety of possibilities.

A Salvationist does not consider conversion to be the *Simon pure* article if it stops short of blood and fire garments and street parades. A Methodistic conversion which does not take in class meetings and all the other distinctive features of Methodism is pronounced on as faulty. What contempt a Free Methodist or Mennonite pours upon a professed conversion which does not strip from off the convert all ornamentation and don the plainest of garments!

But stay, do not many evangelists profess indifference as to what Church their converts should join? This is true, but then it must be *some* Church and an *evangelistic* one at that. That is, the convert is allowed some latitude in his choice, but must, in this idea of conversion, take in a sect, which, although it has several varieties, nevertheless is distinctive and iron clad when compared with some others, such as the Unitarian, Catholic or Universalist.

But even after the matter of Church relations is settled there are numerous other presumed essential qualities which must enter into this conversion to make it pass muster as orthodox. It must include, for example, the fact of accepting the Bible as the sole rule of faith and practice, after the pattern set by the Pharisees in their attitude to the institutes of Moses. It must include private prayer and Scripture reading, and many other religious duties, according to the creed of the evangelist. So that after all, any modern conversion is conversion to a creed rather than to God.

Of course this creed is presumed to represent or stand for God; but, we maintain, just as an idol in a heathen temple represents God. It is the image of God which we set up. And to carry out the parallel here instituted, just as the heathen priest will himself punish the man who pours contempt on his idol, and will not leave it to his god to punish the offender, so will the Christian idolator act, even when he professes to believe that his God is almighty. Like his heathen brother he will undertake to vindicate the sacred character of his fetish by anathemas and other pains and penalties, for both alike are secretly con-



scious that their idols are helpless in every direction.

But, returning from this parenthesis, we call increased attention to the fact that when conversion is not to a living personality, it must be to a creed, and then of necessity there is infinite variety in the definition of that conversion.

And this variety in conversions goes even further than the above specimens of creeds indicate. For, on still closer investigation, it will be found that the seeker of conversion is required to clothe the god whom he approaches for converting grace, with a variety of doctrinal garments which in the end may present to his mind a very grotesque caricature of what God really is.

The story of a church member who, frightened during a storm at sea, prayed to God for deliverance, saying, at the same time, that she had never before troubled Him with a prayer, and never would again if He would but answer this one, may be only a manufactured one, and probably is, and yet, all the same it indicates the fact that when one approaches God in prayer, his idea of God has already been formed by what he has already heard about Him. Hence, if ought has been added to the character of God as compared with the representation of Deity given to the world by the man Christ Jesus, then to that extent conversion to-day differs from conversion in apostolic days.

And here we hesitate not to say that, to the candidates for conversion on earth immediately after the day of Pentecost, the modern atonement creeds did not help to make up their idea of God, and therefore in this respect there is a marked contrast between these two epochs as to conversion.

Who, we ask, by contemplating the life and character of Jesus only could originate the commercial notion of the atonement? When the guilty woman was brought before Him for judgment, by the Jews, we hear no talk about the necessity of vindicating the laws of Moses, or of God; about the impossibility of mercy till justice was satisfied. He simply intimated that the one who condemned her should be guiltless himself, and when the company was weeded out

of all but the guiltless one and the notoriously guilty one, He, who only, according to this code of laws, had the right, refused to exercise it, and bade her go and sin no more.

There was nothing here about the commercial transactions between the different members of the Godhead, and yet what better surroundings to suggest and make prominent such facts, if they are facts, and not simple theories. None of these atonement theories, we maintain, existed to cumber conversion in the early days of Christianity.

But now see how they have modified the whole subject! For men, through hearing such descriptions of the implacable nature of God, unconsciously dress up a being who must be placated by penances, or strong crying and importunate prayer.

Leaving out of the question for the present the penances exacted at the confessional, notice what a premium is put upon weeping and agony of soul in supplicating prayer, on the part of seekers of pardon, in Protestant gatherings.

It is true that what are approvingly called old-fashioned conversions are almost a thing of the past, and yet everywhere these conversions, which, in so pronounced a form, illustrated the commercial atonement theories, are contrasted with less emotional ones as every way superior. Religionists of all kinds sigh for the good old days when men, steeped to the lips in atonement notions, approached God as if he were a veritable Moloch, and spent many hours, often days, weeks and even years, in trying to propitiate Him and wring from Him the hard-to-be-obtained pardon. And, indeed, even then, they would not have dreamed of asking for such grace if it were not for the fact that they could reason with the implacable one and show Him that He had already satiated His vengeance on guilty man's substitute, Jesus Christ.

Amongst the several thousands who, during the few first Pentecostal days, were converted, if anyone of them became the centre of a meeting's solicitude because of his prolonged weeping and supplication for pardon, the fact has not been recorded. Indeed, the contrary

fact seems to be stated, for it is said of the three thousand, that on that first day of the Church's history they were added to its membership, and again, a few days after, some five thousand stepped into Pentecostal life without going through the prolonged stages of "old-fashioned conversions" or even "new-fangled" ones.

How is it possible that such cumbersome machinery could gather about the simple act of conversion to a person? It is only when the person as a living presence is lost sight of and creeds about Him are substituted that such absurdities can come to the front.

Therefore, we maintain that to return to the simplicity of faith concerning Christ and the Holy Ghost would sweep all this rubbish into non-existence, until even the memory of it all would seem like as that of some nightmare after we had awakened from semi-consciousness.

#### THE SIMPLICITY OF CONVERSION EMPHASIZED.

We wish in this article to draw attention to the fact that simply turning to Christ and to the Holy Ghost, the sent of the Father, without any atonement theories, and without the acceptance in prospective of any or all the doctrinal or holy exercise teachings alluded to in former articles, is as all-comprehensive and as thorough as with them—nay, more so.

We have the sanction of Jesus Himself upon the simple act of turning—being converted—to Him as being all-sufficient, in the incident which occurred on the day of His crucifixion. He who will read into the profession of faith in Jesus, made by the thief on the cross, any atonement theories, or accepted legalistic practices, must have an ill-balanced mind, not only as to logic, but even as to imagination. All that was in it was simple acceptance of Jesus as his Master, when, immediately, all the far-reaching possibilities of Christian conversion were his as a divine necessity.

So, also, all the conversions to Jesus during His life were after this simple, this sublime pattern. Follow Me, said

He to the twelve, and they left all and followed Him; this was their conversion to the world's Redeemer. And this simple, although all-comprehensive, act, entitled them, if they but continued to so act, to all the glories and immunities of His kingdom—the kingdom of Heaven. This Jesus Himself declared in the words, "Ye who have followed me in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel."

And further, He recognized the same simplicity of condition for all others, as is unmistakably brought out in the following verse: "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My name's sake, shall receive an hundredfold, and shall inherit everlasting life." Matt. xix. 29.

When Jesus Christ added nothing further than personal following, and gave authority to none to do so, then may we in the presence of our Master pour contempt on all human additions, and suspect that they all have their origin in failure, or unwillingness to follow the living Christ.

Conversion to be genuine must be to a living personality, with the intention to follow loyally what He will or may direct us personally to do. Conversion to what he may or *presumably* may have said, or what others may have said about Him, is not the conversion to Jesus which is specimened in the Scriptures. True, it is an attempted imitation, but the attempt is a pronounced failure.

Conversion to what Jesus may have said is simple hero worship, and is on a par with Confucianism or Buddhism, and can never be on a par with simple conversion to Jesus and the Holy Ghost as living personalities.

If then any should feel the sensation of alarm because of our familiarity in handling the accretions which have gathered around conversion, seeing their superstitious reverence therefor is threatened with annihilation, we ask them to take notice that nothing of real value is being attacked, for all that is valuable in conversion is left, whilst the clearing away of the rubbish enables us to realize

the glories of anti and post-Pentecostal conversion, as otherwise they cannot be understood.

He who gains all possible benefits, both here and hereafter, from conversion to Christ may behold the destruction of many things which formerly he thought good and essential with perfect equanimity, seeing that now he understands that from the necessities of the case they must be non-essentials, if not positive evils.

But no one can get rid of these pious nostrums until he is converted to Christ after the Pentecostal manner, when, along with his acceptance of Jesus Christ as the Christ, the true Messiah, he includes present and future obedience absolute to the Holy Ghost, then and only then has he eternal life, and really begins to perpetuate the Christ life on earth, doing the will of God on earth as it is done in heaven.

When then he enters into such experience, all the excrescences mentioned, and all others of similar origin and character, fall from him like chains from the emancipated slave, and he stands forth a free man in Christ Jesus. Can anything, we ask, be added to such freedom in the Gospel without proving a source of impediment—a yoke of bondage?

Contrast this simplicity of conversion to a living personality with conversion to the past sayings of Christ, in its *conscious* completeness, and the great dissimilarity will also be seen. In the one case there is conscious completeness. This experience is witnessed to by all who walk in the Spirit when there is the intelligent apprehension of the meaning of this walk. But it is also fitfully witnessed to by all who at their conversion receive the witness of the Spirit. For in that experience there is a direct transaction with the Holy Ghost, in perfect harmony with the Gospel plan, and as this attitude to the Spirit is, consciously or unconsciously, maintained by the converted one being obedient to the directions of the Spirit, for that length of time he illustrates the Christ-life with all its fulness of blessing.

But conversion to the words of Jesus and those of His first followers always

is accompanied with conscious lack, a lack which betrays its presence by words of aspiration for a better experience, by words of contrition because of past failure, and in the multiplying of these very doctrines, rules and regulations, which we have so fearlessly criticised.

We therefore are not striving to take from the least of Christ's professed followers any good thing, but are rather presenting for their acceptance what is far better.

Nor do we ask any to throw their idols "to the moles and the bats," in the hope that by so doing they will reap an improved experience. But we do preach a living Christ to all such, for their acceptance, urging all to accept Him in the ever-present Holy Ghost as supreme guide and teacher, when, not only will the peace and joy illustrated by Christ become a real personal possession, but, in addition, as an incident in their lives, all these idols will crumble into dust.

#### OBJECTIONS TO COMPLETE GUIDANCE IN "LITTLE" THINGS.

"I believe in the guidance of the Spirit in connection with the important matters of life, matters which bring one face to face with new and untried persons and circumstances, but I do not believe that we need His guidance in the ordinary and habitual acts of everyday life. God has given us our reason and common sense, which are quite sufficient to guide in these things."

1. God has not given us these things in the same sense that He has given us His Son and His Spirit. Common sense and the like things are not things *additional* to ourselves; they are attributes of ourselves. As no proper conception of God is possible if you leave out omnipotence, so no proper conception of man is possible if you leave out that something which shows itself in what we call common sense and reason. These things are results of the development of certain faculties which are inherent in our human-hood. A man or woman without any common sense we call an idiot, and idiots do not count in any philosophy or theology of human living. So that to say, as it is commonly said by

those who make objections to universal guidance, that as God has *given* us common sense, is incorrect. In the proper sense of words there would be no *us* in the absence of these faculties. A *gift* is that which increases the wealth of a person, not properly a part of the person, on whom such wealth is bestowed.

2. Whatever term you employ, even if still you call these attributes of your person, gifts, yet they are not given, they do not exist, they were not put into the constitution of man for the purpose of being a barrier against the Spirit, or as a rival to Him, or as that which has equal claim to obedience to the imperial claim that He possesses as God. On the contrary, as man became man, and ceased to be a mere organism, when God "breathed into His nostrils the breath of life," and "the inspiration of the Almighty giveth him (man) understanding," so the understanding of man is of divine origin, an emanation from, or part of, God; and as likeness is the basis of communion, so the reason of man is primarily and principally shaped and adapted to receive God and commune with Him; never to be commensurate, co-ordinate, assistant, rival, or even complimentary with or to Him, but subordinate, receptive, trustful, accepting, and obedient to Him. Man without indwelling God is like a locomotive without an engineer, a ship without a captain, a society without a president, a body without a soul, or with a soul that is insane. Man is made to receive God, as the eye to receive light, the ear to receive sound, the nose to receive odours, the intellect to receive facts, the stomach to receive food.

3. If you bar out the Spirit from any department or development of our being, or any section of our time, you thereby fix a limit to His influence; you say to Him in effect, "Thus far shalt Thou go, and no farther." You, a mere creature, dare to set bounds to the Creator's operations, presuming to know "infallibly" just when and where He ought to work, and when and where He ought to cease.

4. It is presumption to assume that you are a sufficient judge of what things are trifling and of no account, and what

things are of great importance. For the future is to us an entirely unknown, untrodden path, and the knowledge that any human being possesses of causes and effects is but a tiny speck when compared with the almost infinite "cosmos" of facts and influences and personalities that surround us now, and will continually surround us wherever we exist. The finding of a nail decided the succession to a crown; a bit of twine, carelessly thrown over a cannon, saved a useful life; the cackling of geese saved Rome from destruction; a morning shower, it is said by some historians, decided the battle of Waterloo; the casual and entirely unexpected meetings of friends, enemies, acquaintances, even animals, have decided, by changing careers, the fortunes of thousands of persons. The fall of an apple in an orchard led to the discovery of the law of gravitation by Newton. The barking of a dog in the early morning led a young man in England to enter the ministry, and he became the famous Robertson, of Brighton, a preacher whose influence on the religious thought of the recent past was scarcely exceeded by even Beecher himself. The picking up of a small printed sheet from the floor of a hotel parlour led to the coming of the writer to this country from Ireland, which in its turn led him into the ministry of the Methodist Church, in which ministry he has not been a failure. Was the Divine Spirit absent in all these "little" events? Who could have prophesied that those "little" things would be the origins, causes or occasions of what resulted from them? And who can tell which one of the innumerable acts and predicaments now transpiring will lead to visibly grand results? And since no act of will, no phenomenon of nature, is without its antecedents and its consequences, and all events and existences are woven into one another by connections that cannot be destroyed, may they not all have their influence on every individual act and existence? And since not a millionth part of those causes and connections is seen by the wisest of men, how can any one say of any event, "this is of no account, anyway; it makes no matter which of two or more possibilities

becomes a fact"? But they are all known to God, and the Spirit is God, and "All things work together for good to them that love God, who are thus called (out) according to His purpose." Nor can one know the full meaning of any act or fact, and there can be no act or fact in which we can afford to be without the guidance of that God who offers His guidance to us for every moment of our life.

5. If our natural faculties of reason and common sense are so good and reliable, then all the adverse criticism which men make of the doings of their fellowmen is a great mistake. They are using their God-given faculties, you know, and they are quite sufficient guides. And again, surely those people who know so well what to ask God's guidance in, and where to never mind, must always do right, must be practically infallible themselves, if they know just exactly the line of distinction and boundary, and in the result acting in some things by the infallible God, and in all the rest by the sufficient reason, so in the result they must be always right.

6. The objection that we combat has no endorsement in the Bible itself, and it is from that book we in this age extract the most reliable information on which to found an opinion, before we actually experience the matter for ourselves. Jeremiah x. 23 says, "O Lord, I know that the way of man is not in himself, it is not in man that walketh to direct his steps." Job says to God (xiv. 15), "For now Thou numberest my steps." David says in Ps. xxxvii. 23, "The steps of a good man are ordered by the Lord." Solomon in Prov. iii. 6, "In all thy ways acknowledge God, and He shall direct thy paths." And almost the whole of the sixth chapter of Matthew shows the thought of Jesus to be that there is no act of a human being, and no position in which he ever finds himself in which God is absent or uninterested. So Paul, catching the thought of the Master, says, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." A being such as man is may exhibit God, and is noticed by God even in the acts of appetite which he performs in common with the eagle and the ox, "that

God in all things may be glorified by us." We become, we remain, the sons of God, and we *always* wear the royal robes, *always* show the family likeness. Hallelujah! B. SHERLOCK.

### THE HUMANITY OF THE HOLY GHOST—OUR BODIES HIS TEMPLES.

A strange title, surely, for an article. If the divinity of the Holy Ghost had been selected, no objection would be taken or possibly even thought of. But the idea of the Holy Ghost having humanity, why, the idea is preposterous.

Is it, indeed? Let us examine into the matter. It will be admitted, without any question, that the divinity of Christ and the divinity of the Holy Ghost are identical—that there is but one God—manifested in the flesh. It will also be admitted that Jesus took upon Himself the form of a man, became human.

No question at all about this. But where can the humanity of the Holy Ghost possibly come in? For answer, we ask the question, If our bodies are the temples for the Holy Ghost to dwell in, what difference is there, or can there be, between God possessing and controlling Jesus' body, and the Holy Ghost possessing and controlling our bodies? Either the humanity of Jesus had no existence—was not a real humanity—or the humanity of the Holy Ghost has some existence.

We believe that the humanity of Jesus was a real one—that it was no myth—no strange admixture of the divine and the human. We believe that in Jesus the human and the divine for the first time met and completely harmonized—Jesus as a man, divinity as God—and it was thus that the invincible God-man was formed. Any harmony anterior to Jesus' advent on the earth was but partial.

As God inhabited Jesus' body, in the same way can God inhabit the bodies of every man, woman and child, Jew, Greek, Barbarian, Scythian, bond and free. This is the glory of the dispensation inaugurated by Jesus. It is in this

sense that He was the first-born among many brethren. If Jesus was the first-born and has brothers, they must have been born in a similar manner as Jesus Himself was born, else they could not be called the brethren of Jesus.

And how was Jesus born? Not entering into the mystery of the immaculate conception, about which very positive statements are made by Matthew and Luke, but no mention of which is made by either Mark or John, the latter being the disciple on the most intimate terms with Jesus, and most likely to have knowledge concerning the same, we find that the first time Jesus was called God's Son was immediately after the Holy Ghost had taken up His abode in Him. And what more does the Holy Ghost do now than take up His abode in those who have recklessly abandoned themselves to Him?

It will be in order now for some dogmatic theologians of a past and present school—aye, for even members of the Canada Holiness Association—to give their pronouncements as to what constitutes the difference between the "divinity of Christ" and the "Holy Ghost." There will be some superhuman efforts made to rescue the "divinity of Christ" from the hands of the Philistines, but no effort, we will warrant, will be made by such to rescue the Holy Ghost from the practical oblivion into which for centuries He has been cast by false and misty creedism.

And who are those that are to be counted among Jesus' brethren?

Paul says one condition is necessary.

They must be conformed to the image of Jesus. And what is it to be conformed to Jesus' image?

Is it to be conformed to the image of Jesus' humanity or divinity, as popularly understood and accepted? Did Paul mean that they must be conformed to the image of both Jesus' humanity and divinity, or what did he mean?

"For whom God did foreknow He also did predestinate to be conformed to the image of His Son, that He might be the first-born among many brethren." This is Paul's context, and Paul generally knew whereof he affirmed.

Mighty past wrestles have taken place

about predestination. We don't propose touching this question, "First-born among many" who must be "conformed to the image of God's Son." The complete image. Just what that image was on earth. No imaginary image. No unreality. No creedist's idealistic myth. Conformed to be one with God, even as Jesus and the Father were one—one in aim, one in desire, one in action, one in thought—not one in substance.

Jesus says, "As Thou didst send Me into the world, even so send I them into the world." As Jesus, filled with the Holy Ghost, declared, "Not My will but Thine be done," so must our declaration be, "Thy will be done on earth as in heaven."

As Jesus did the will, so must we do the will, and by the very same power—the Holy Ghost. John says, "Behold what manner of love the Father hath bestowed upon us that we should be called the children of God." "And such we are," the revisers have added. John continues, "And he that hath this hope set on Him purifieth himself even as He is pure." Pure, even as Jesus is now, in heaven! Not as Jesus was on the earth!

Jesus said, "They are not of this world even as I am not of the world." Jesus not of this world because of "Divinity in Humanity"—God manifest in the flesh. His disciples not of the world for a similar reason—"Divinity in Humanity"—God manifest in the flesh—the Holy Ghost inhabiting His temples.

Jesus said, "Ye are the light of the world." He might as well have said, "Ye are the humanity of the Holy Ghost." "Even so let your light shine before men that they may see your good works and glorify Jesus?" Not so. "Glorify your Father which is in heaven."

"Except your righteousness exceed that of the scribes." In what way does it exceed? They hewed to the letter of the Old Testament, the universal tendency in this generation is to hew to the letter of the New.

"Ye therefore shall be perfect as your heavenly Father is perfect." How can men be perfect unless their humanity is possessed by the Holy Ghost? We read in olden time of humanity being pos-

sessed by devils. Is it not possible for the Holy Ghost to possess humanity? Has the Holy Ghost any humanity?

H. DICKENSON.

### CHRISTIAN EXPERIENCE.

DEAR BROTHER BURNS,—As one of the children of the Canada Holiness Association, I want to give you a little of my past and present experience. As father of the Association I know you will be glad to hear from the children. I shall be brief though, for I suppose your time is limited. I was brought up by Christian parents. I never once saw anything inconsistent in their lives. They lived the Christianity they taught their children. If ever a woman walked with God in this nineteenth century, my mother did.

My own early conversion was too distinct for me ever to doubt the reality of religion; but if I had never been converted, my mother's life would never have allowed me to become an infidel. Hers was too genuine a religion for that.

Like many others, shortly after my conversion I was surrounded by walls of tradition and teaching that almost excluded the light. There were always two little windows though, during those twelve years of semi-darkness, that let in a little light. My own happy conversion and my mother's life would never allow them to be darkened.

Two years ago my mother was called home. I had not seen her for four years, and an unaccountable yearning suddenly seized me that I must go and see her. I arrived in time to have five or ten minutes' chat with her, when her spirit calmly and peacefully exchanged the mortal for something better. While my mother lived I felt that I had the prayers of the righteous that availeth much, and her death was the first real sorrow of my life; it stripped me of one source of security. It was my first lesson. I had come to a place in my life when I was secure, only by my own absolute faith and obedience. It seemed, for nearly a year after that, that heaven and earth had combined their forces against me. I was brought almost to the grave with

typhoid fever. I had scarcely recovered when my dear wife, who had tenderly and anxiously nursed me for seven weeks, was taken ill with the same fever, and in ten days was called home. But it was as I sat by the bedside of my two little ones, two weeks later, night after night, for many weeks, as they lay in burning fever, not knowing oftentimes whether they were in life or in death, that God taught me the most beautiful lessons of my life.

During all these afflictions I had never once murmured against God's providences, and I was then enabled to say, "Thou hast taken the dearest idol of my heart; these also are Thine, take them or spare them to me; Thy will be done."

They have fully recovered, with all their faculties; praise God for that.

No one but God and myself knew the hungry longing of my inmost soul for something satisfying. I seemed to understand God better than ever before, and, oh! if I could only get that wall you cannot live without, sin, torn down, what a happy man I would be. I did not know then that the Canada Holiness Association was in existence, or its teaching either. But just about that time God in His good providence sent one of your members into the shop where I was employed, and placed him right on the same bench with me. I had listened to almost every creed and denomination in existence, but none of them ever seemed to me to harmonize with Christ's life in every particular; and I knew Christian meant living the Christ life. I knew my Bible well enough to know that the Association's teaching was Scriptural; but it was at least two months before the battle of a full surrender gave me the final victory. And now I can say, Glory and praise to a kind Father for His guidance. I have lost sight entirely of the two little windows, nay, the whole structure is scattered to the winds, and the light streams in from every side, without a cloud to intervene. The sealed book is opened, the mysteries solved. The Holy Ghost is a living reality to me, by my becoming childish enough to believe, receive and obey.

LEWIS R. BORLAND.

19 Chicago Ave., Evanston, Ill.

**"THEY WALKED NO MORE WITH HIM."**

Those of whom the above words were said, were called disciples of Jesus by John.

The fact that John declares is this, "*Many* of Jesus' disciples went back and walked no more with Him." He did not declare that *all* went back. The assumption is that the "seed to serve Him" remained.

And why did these many go back? And did Jesus not make any "Christian endeavour" to retain them?

A little before this we have John declaring that many of His disciples when they heard, said, "This is a hard saying."

Did Jesus make a "Christian endeavour" to make this "hard saying" easy? We find that He questioned them and said, "Doth this cause you to stumble?" And instead of daubing with untempered mortar, or making the hard saying easy, He proceeded to refer to something harder, viz., His going away. And what was the hard saying that Jesus had uttered?

A verse or two before we have these words, "He that eateth Me shall live because of Me." Was this the hard saying? Did those disciples who were anxious for the setting up of the "temporal kingdom" imagine that Jesus wished them to become cannibals? Did they interpret literally the words "he that eateth Me shall live"? Were they desirous of spiritually discerning the truth He aimed at in them? Were they willing to await the fulfilment of His words, or any explanation of them, that He might have seen fit to give later? It seems not. They murmured. They declared He dealt in hard sayings, and wound up by "walking no more with Him."

In this generation, eighteen centuries after Jesus completed His mission, eighteen centuries after the advent of the Comforter, are there any disciples who murmur, who say this is a hard saying, who walk no more with Him? If so, is this because of their not understanding the word of this Comforter to them or not? Possibly it may be because they are not sure that the Comforter can speak anything but convic-

tion to the sinner's heart; therefore they murmur and say, Why don't He speak with an audible voice so that we may be sure of His voice?

Possibly it may be they are not able to distinguish the voice of the Comforter from the voice of the stranger; therefore they say it is a hard saying when He says, "My sheep hear My voice, a stranger will they not follow." They murmur. They enquire, grumblingly, Why could He not have made the way clearer by making it easier for "flesh and blood" to understand His sayings? Why need His sayings be spiritually discerned at all?

Or it may be the "disciples" of this generation are not clear in their minds as to the relation that must exist between what Jesus said to these old disciples and what the Holy Ghost says now? Must the guide be the Bible or the Holy Ghost? Their difficulty may be, while they want to believe that Jesus told the truth when he said that the Holy Ghost should be our guide, at the same time they may have already taken the Bible as the man of their counsel and the guide of their future lives?

It may be that the question before them is the interpretation of some utterance of Jesus just as it was with these disciples who walked no more with Him. The Church to which we belong, they may say, teaches through its standards just what the proper interpretation of Scripture is, while the Holy Ghost knocks at the door of the heart *from without* with another interpretation.

They conclude, therefore, that it would be in harmony with "reason and common-sense" to walk with the Church and its interpretation of the Bible, and "walk no more with Him."

"Walk in the Spirit and ye shall not fulfil the lusts of the flesh," said Paul.

Did he mean that if, in the event of a contest for supremacy between the Church and the Spirit, we walked with the Church, we should fulfil the lusts of the flesh? He speaks with apparent authority when He says the lusts of the flesh are not fulfilled in those who walk after the Spirit.

We believe that right here lies the very essence and kernel of Protestantism.



We don't mean that Protestantism that has laid its conscience at the door of Protestant Churches, making the authorities thereof do for them what the authorities of the Roman Catholic Church do for their devotees.

We believe that the division that was made by Jesus' words on that day when many of His disciples walked no more with Him, exists to-day. Many did not walk with Him, indicates that some did walk with Him. Are you amongst the "some" or the "many"?

Is your walk one of continuity? Do you walk in the Spirit and thus not fulfil the lusts of the flesh by the year? Or do you take spells of walking no more with Him? Is there any danger of your sinning the "sin against the Holy Ghost that shall not be forgiven either in this world or that which is to come," by your refusal to walk with Him? Never mind about infirmities. Don't continually prate about the weakness of the flesh. No one denies that Peter, when he walked on the water, did not thus walk by confidence in the arm of flesh. He knew the uselessness then better than ever before of putting his confidence in princes. By walking with Jesus, he walked on the water. By the walk in the Spirit we can walk on the water—the water of triumphing over infirmities of flesh—the water of human weakness—the water of inbred sin, and all those other waters which the devil delights in presenting as lions in the path.

Is it possible to walk in the Spirit by the year? Could the disciples that turned back and walked no longer with Him have continued to walk with Him by the year? What was then to prevent them? Nothing but their unbelief. They would not believe what He said, simply because they did not understand it.

Would it not have been far better for them had they continued to walk without this understanding? Oh, but that would not have been acting in harmony with the dictates of common sense. How was it to be expected that they should walk with one that they did not understand, and who did not make any apparent effort to be understood?

So they just followed their "tendencies" and walked the other way.

They had turned to Jesus. They in fact had forsaken all and followed Him, but the strain became too intense—the language became Greek. They apparently had only started to follow where they understood, not all the way.

Are there any lineal descendants of this same class of disciples to-day? Are there any who have started well but turned back on finding that to "believe on the Lord Jesus Christ and be saved," meant to believe all He said, including what He said about the Comforter being the guide into all truth, and the teacher of all things, and to act upon that belief?

We believe there is.

We believe there are stumblers—finders of hard sayings, who turn back and walk no more with Him—who retain their nominal connection with the churches, and the form of godliness, but who deny the power of the Holy Ghost to lead into all truth and to teach all things. And it is out of just this class that the ranks of the persecutors are recruited.

H. DICKENSON.

#### MY EXPERIENCE.

Nearly three years I've walked with God,  
And had I only known the road  
I might have walked it all these years,  
Instead of living filled with fears.  
Sometimes was weak and sometimes strong,  
But never happy very long:  
Was ever and anon backsliding,  
Not knowing how to keep abiding.  
When Jesus said, "Abide in Me,"  
The Holy Ghost, He did foresee,  
Would dwell in them as Guide supreme,  
And thus they could abide in Him.  
So when to let Him I was willing,  
The Holy Ghost made me His dwelling.  
Ank now 'tis easy to abide,  
'Tis but to obey my unerring Guide.  
Guidance divine, a simple creed,  
Yet it supplies my every need.  
A panacea for all my ill,  
Which does my soul with rapture fill.  
Makes me rejoice when I am sad,  
Give thanks when everything looks bad.  
Oft in the morning when I wake,  
And view the course my steps must take,  
My heart would be o'erwhelmed with fear,  
If faith did not the Spirit hear,—

Say, I'll guide thee all the day  
 Through all the mazes of the way.  
 So, guided thus, I go right on,  
 For Him I can depend upon.  
 And though my actions don't seem right  
 To those who only walk by sight,  
 I've sweet assurance all the time  
 That guidance in them is divine.  
 And often as I make review  
 Of all the way He leads me through,  
 The light shines *back* upon the path,  
 Its glories full, now breaking forth,  
 Shows a grand purpose in it all;  
 And that no act, however small,  
 Was useless, fruitless, or in vain,  
 But was a part of one great plan  
 Which He is working for His glory.  
 And so, in letting this my story,  
 'Tis not myself that I extol,  
 But God, whose grace has made me whole;  
 And who has raised up even me,  
 Co-worker with Himself to be.

ANNIE CROMIE.

Scottstown, Que., Oct. 25th, 1892.

#### CONCERNING H. DICKENSON'S ARTICLES.

No little agitation has been caused by some of these recent articles. And this is not a surprising fact. As usual, the question of responsibility has been raised and discussed. Is the editor, is the Association, responsible for them, and do these articles index the personal belief of the editor, or the Association, or both? It is therefore a legitimate matter for us to reply to these questions.

The only platform of the EXPOSITOR is the individual walk in the Spirit, as taught by Christ and illustrated by His first followers. Hence, there can be no formulated creed concerning any or all the doctrines which now divide and distinguish different branches of the visible Christian Church.

The articles in question were not out of harmony with this platform, and so there could be no question raised in our mind as to their admission. That is to say, the writer professes to walk in the Spirit, and hence does not, in putting forward any views concerning the subjects he handles, imply that his views, however strongly held by himself, are necessarily true for another. They are simply and only the results of his per-

sonal investigations, and put forth no claim for particular or universal acceptance.

His general advice to all is, accept the Holy Spirit to obey Him as the only supreme law of life, and He will guide you in all matters of doctrine and practice. Therefore, if another, who follows the same course, should arrive at different conclusions in personal belief, this writer could not find fault without in that act condemning himself.

Again, should one accept his conclusions as truth, without adopting his recommendation and imitating his example of walking in the Spirit, he would not only sin against his own soul but would also act contrary to the advice of this writer. Thus does the platform, the prospectus of the EXPOSITOR, remain inviolate, although sanctioning the publication of said articles.

But are they the personal belief of the editor or of the Association? This question, we maintain, is entirely foreign to these writings, and cannot be raised in connection with them, after a logical manner.

It is true that, reasoning along the line of denominational organs, by analogy, it might seem to be in order. But we distinctly repudiate any analogy here. The EXPOSITOR is not an organ after such a pattern. We claim the perfect right to publish a periodical having the announced platform of the EXPOSITOR, and then act in harmony with its platform.

We will here reannounce it, hoping, but not expecting, that it will be our final statement of creed: for we expect that this question of responsibility concerning individual opinions will be raised again and again in the future, as often as cherished opinions which are held as *essential* truths are attempted to be assigned to the class non-essential.

The only essential truth brought before humanity by Christ and fully illustrated by Him, is the fact that individual man may accept Him in the person of the Holy Ghost as a real living presence and be led by Him momentarily into all truth.

Whosoever is true to this all-comprehensive, foundational truth will, must

treat all other matters as of secondary importance, as non-essentials.

No man who thus acts is called on to predict what will be his future personal beliefs concerning any or all the creeds which now divide Christendom, nor of any other matter, and, therefore, the names heresy and heretic have to him lost all their mediæval terrors; and so he can investigate and formulate personal convictions concerning all truth without let or hindrance, whilst he who takes up the hue and cry of mediæval or modern heresy-hunters and denouncers simply proves to the spiritual that he does not walk in the Spirit, and that, moreover, he belongs to that army of obstructionists which crucified our Master and besmeared the earth with the life-blood of innumerable of His followers.

What purpose, then, is served, some may ask, by publishing the, mayhap, crude and incorrect personal convictions of this or any other writer? This is a legitimate question. And our answer to it must be of necessity twofold, to be apprehended by both classes of our readers.

To those who not only profess to walk in the Spirit according to the teaching of the Association, but really do so, our answer is, that we simply illustrate divine guidance in so doing. But to those who make no pretensions to thus walk in harmony with our extreme teachings concerning this walk in the Spirit, we reply, that whilst we have not looked into the subject-matter of these articles with sufficient exhaustiveness to even know what might be our minute, personal belief in these directions, we can see reasons for their publication which account satisfactorily to us for their appearance.

The EXPOSITOR is published, first of all, for the members of the Association. Its chief object, therefore, is to purify this movement, and weed out from it all persons who do not really illustrate its teachings. All along its history, one after another of those who had adopted its creed as Scriptural, and had attempted to live it as a supplemental creed to whatever other creed was held at the time of its acceptance, has found out his

or her want of harmony with the movement, and have dropped out, to their own advantage and that of the rest.

But in many instances it has seemed to be necessary to strike at some vulnerable point of their creed life, that they might learn what manner of spirit they were of.

The first effort made in this direction, viz., that which struck at cherished notions about dress, was met by exactly similar agitation and outcry as that now evinced by members and well-wishers of the Association concerning these articles in question. He who thinks some style of dress is essential to salvation, or even to completeness of Christian character, and he who deems that some definition concerning the divinity of Christ is essential truth, are certainly on the same plane, and neither can possibly illustrate the walk in the Spirit after the pattern of the Association teaching, whilst it is just as needful for the good of all parties concerned that the one class of crededists should be publicly weeded out of this movement as the other.

Those writings or addresses, therefore, which tend to accomplish such result are beneficial to all, and vindicate thereby their divinely ordained mission. In place, therefore, of this present outcry awakening our concern, it is to us but the sign of life, and we greatly rejoice in the work done. True, we would rejoice with greater joy to see all who profess to walk in the Spirit give proof of such walk by not being in the least disturbed by such tests of true orthodoxy. But seeing such really have not learned to walk in the Spirit, the next best thing for them and all concerned is that they should raise the outcry, which is proof positive to the spiritual that such is the fact.

Hence, whilst making this explanation of the whole matter, it is with the distinct understanding that any and all who, in the Association, have, for any appreciable time, been diverted from blessing humanity through their momentary obedience to the Spirit, to the discussion with others of these papers, or to any other acts of private or public criticism, and who, therefore, have not

taken their first and only instructions concerning the whole matter from the Spirit, have proved to the spiritual that they do not belong to this movement as illustrators thereof—at best, they are but seekers concerning the walk in the Spirit.

As seekers, we are ready to welcome them as hearers at our meetings or readers of our writings, and will gladly do what we may to aid them in their worthy quest. But for them henceforth to pose as illustrators of this walk in the Spirit is to sin against light and knowledge. Nay, to be true to truth, they should hasten to let others know that they are not of this movement, that is, not an integral part thereof.

It is very likely that onlookers will be unable to understand such work, and will wonder at the apparent eagerness evinced to repel from rather than attract to the Association. Especially will this spirit be misunderstood by those who stumble over these or other future writings in the EXPOSITOR. For the only possible way to understand the matter is the very way because of their not taking which, they stumble. Individual inquiry at the mouth of God, in the way prescribed by Jesus, only can obtain such satisfactory result. But it is because they have not or do not take such course that they now are in difficulty, and that trouble must continue until the true course is taken. But until they so act they are outside this movement, as far as experience is concerned, and it is decidedly best for all concerned, themselves included, that this their position should be fully known by all interested parties.

As to occasional readers of the EXPOSITOR who do not in any sense identify themselves with the movement which it represents, we cannot but have our sympathies aroused somewhat over the possible shock they may receive by seeing some of their most cherished beliefs handled after a cold, critical manner. But as our chief work is to establish in the earth this identical walk in the Spirit which Christ and His apostles illustrated, we cannot be diverted from our God-given work to strive to entertain or edify mere onlookers or even well-wishers.

We know by indubitable proofs that this experience of Christ and His first followers is being reproduced in these days, and is steadily multiplying itself on every hand, by the very methods so severely criticised by friend and foe. And, moreover, we are assured, that if we pursued any other course, this continual propagation of the experience would by our so doing be checked.

With this distinct understanding between us, we shall continue to take pleasure in sending our magazine to all outside the Association who care to read it; but, as above intimated, all its articles will have, as their first aim, the perfecting of those who profess to walk in the Spirit, and then, secondly, to induce as many others as possible to yield to the claims of the Holy Ghost upon them.

#### CORRECT WORDS—GUIDES AND GUIDANCE.

Job says, "How forcible are right words!" "The words of the wise are as gcads," says the writer of Ecclesiastes. Jesus said, "That every idle word that men shall speak, they shall give account thereof in the day of judgment, for by thy words thou shalt be justified, and by thy words thou shalt be condemned." Jesus says, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." It is often said that words are the clothing of ideas, but they sustain a much closer and more vital relation to ideas than clothing does to the body. Clothes may be put off, and the person remains still intact, but words are indispensable to the identifying of ideas, for they give the outline form of ideas, so that they may be recognized by others.

Perhaps there is no form of human thought that has suffered so much, through the use of incorrect and unfitting words, as the theology of religious experience has. The word "guide" and its derivatives is one instance of many. A newspaper cutting lately came under my eye, in which the idea of a threefold guidance of the believer's career was set forth—one guidance from the Bible another from Providence, and the third

from the Holy Spirit. A recent writer in a holiness periodical adds a fourth, which is a "sanctified judgment."

Now, only one of these can be, in the right use of words, called a guide, for only one of them is a person distinct from ourselves, and that one is the *Divine Person, the Holy Ghost*. The Bible cannot properly be called a guide, for the effect which the Bible produces upon the mind and life, depends entirely upon the attitude that the mind assumes towards the book, the book being an inanimate object, and the man being a person with intelligence, immortality, and power of choice as his attributes. And the great variety of opinions which obtain among Bible believers, both as to dogmas and rules of life, shows plainly enough that the Bible, considered simply as a book, does not guide men into all truth. It would not be far out of fact to say that, in very many cases, perhaps the majority, the reader guides the Bible to endorse the ideas that he loves.

\*In this city of Toronto are five colleges, with theological teachers in them, in each case for the purpose of so guiding the minds of students that they shall believe and teach something different from the other four as to the meaning of the Bible. And they, all of them, are zealous for the infallibility of the Bible. It does not master them; they modify it according to denominational predilections in each case. It is not a correct use of words, to call a book a guide; the facts prove that it is not a guide.

The providence of God is still farther away from being a guide in any proper sense of the word than even the Bible is. For it is dumb; it utters no word of direction, instruction, or warning. And still more evidently is it true than in the case of the Bible, that the character of the impression which Providence makes on the mind, depends on the attitude of that mind toward God. The same facts make very different impressions on the minds of the skeptic, the superstitious, and the Christian believer. Superstitious people think they see or hear prognostications of good or evil in almost every unusual phenomenon that comes before their cognizance; reward or retribution is seen in the favourable or

unfavourable events that are constantly transpiring. A guilty conscience hears the voice of some terrible avenger in every peal of thundér, and fears the scrutiny even of a friendly eye, while one who is in complete harmony with God, sees His smile in the darkest hour of the direst calamity. And the infidel, in view of the same facts, professes to see nothing but fate, chance, or what is called natural law. See how the Jews resisted the evidence which Christ's miracles afforded of His divinity, while those who were candid were grandly and blessedly convinced. For the facts of what is called Providence, are in themselves without a voice; they need an interpreter, and

"God is His own Interpreter,  
And He will make it plain."

Yes, He, a Person—a Divine Person—He it is, without whose personal teaching we do not know that there is any moral meaning in the stream on which the numberless events, continually occurring, float; still less can we know, without His teaching, the particular meaning which any special event or cluster of events may possess. "He will make it plain," if it is best for us that it should be made plain, and if it is better that mystery should still surround the matter, the mystery will still remain, for "we walk by faith, not by sight." The Holy Spirit is the true, the personal God; He is the author of nature; He knows the deep things of God; He inspired the men who uttered God's thoughts in the languages of men; He can interpret Providence; therefore, He can cause the mind that receives Him to see the realities themselves, of which the words of the Bible are the symbols. He, and He only, is the Guide unto all truth.

And He who is "head over all things to His Church," has furnished us with Him as our Guide, and it is simply impossible that He should guide us otherwise than infallibly right. For His will is the right, and there is no other right in the universe but the will of God. And the God-man who procured Him to be our Guide, has appointed and endorsed no other thing, person,

event, course of events, or book to be our guide, but only Him. By His inspiration it was that the New Testament writings came to be written, and it was by His guidance of the minds of the members of the Church everywhere, that the writings which constitute the New Testament were selected from among many, and separated from all others, as being, without question, inspired. God's book, the Bible, is immeasurably superior to all other books, but God Himself is infinitely greater than His book, and while it is blessedly true that His book has been the means of leading millions to Himself, yet He, the Infinite, must not be confined to any finite thing, and the Bible, as a book, is a finite thing.

It is said that the Spirit guidance must fail sometimes, because of the imperfection of our faculties. That thought contradicts the facts of all the history of God's dealings which the Bible records. For is not the Bible chiefly valuable because it gives us the history of the successful communication of God's mind to the mind of man? What else is Revelation but that? Did the imperfection of Noah's faculties cause any botchery in the architecture of the ark? or of Abraham's, in the grand acts of faith that have made him famous throughout all the ages? What about Moses' faculties as a legislator, or rather as one capable of receiving and uttering the legislating mind of God? What about the imperfection of the faculties of Joseph and Daniel in the discovery and interpreting of dreams? Were they not successful? When the Spirit said to Philip, "Go near and join thyself unto this chariot," Philip perfectly understood the Spirit, and obeyed. So Peter, in the case of the three men who waited for him at Joppa, to go with him to Cæsarea. So the apostles and prophets at Antioch, when the Holy Ghost said, "Separate me Barnabas and Saul." So in every other case that is recorded, showing that no fancied imperfection of human faculties hindered the great healer, helper, and inspirer of men from so making known his mind, as that man perfectly understood him. The whole system of religion is a mockery, a delusion, and a snare, if the

imperfection of human faculties is a bar to the communication of divine certainties.

Getting back to the true meaning of the word guide, we find that the wording of the Bible sustains our assertion that nothing but a *person* can be a guide, in the proper sense of that word. There are twenty-nine passages in which the words, guide, guided, or guiding, occur in the Bible as applied to man's need. In all but one of these the guide is a *person*, and the guiding is stated to be by a person—never by a book, nor by an event or events. The exception just mentioned is Prov. xi. 3: "The integrity of the upright shall guide them." In this single passage only is guiding predicated of a principle, and when we remember that the "upright," in Old Testament language, means the person who is guided by God, the apparent exception is no exception at all. "When He, the Spirit of Truth, is come, He will guide you unto all truth," and He so guides all who do not disobey Him.

B. SHERLOCK.

#### THE "EXPOSITOR" AND DIVINE GUIDANCE.

In offering the *EXPOSITOR* and "Divine Guidance" for one dollar, we did not intend to include the subscribers now on the books. But we find that we were not as clear in our statement as we might have been.

To send the book to old subscribers is simply beyond our financial ability. What is paid in by subscribers does not now cover the cost of the publication of the *EXPOSITOR*, and so, according to ordinary business laws, we should cease its publication.

But that has been the history of its publication for several years, and still it goes on, and we presume it will continue its visits to all who choose to subscribe for it in the future.

Therefore, the best we can do for subscribers is, to send them "Divine Guidance" for 50 cents. This we will cheerfully do to as many as may order it.

No great characters are formed in this world without suffering and self denial.

## DISTRIBUTING THE PAMPHLET.

We still draw the attention of all the friends to the fact that we have thousands of the November number, or "How to Keep Converted," for free distribution. We will therefore gladly fill all orders for it.

However, it will be necessary to send the names and post office addresses of all parties to whom it is desired to have it sent.

According to post office laws, sample copies, when sent singly to individuals, are charged one cent per pound, but when sent in packages of two or more to a single address, are charged four cents per pound.

The postage at one cent per pound is provided for only, hence it will be necessary for all parties sending for a package to enclose a three-cent stamp for every dozen copies ordered. If this rule is attended to, parties may order them by the fifty copies without hesitation.

## TREADING THE WINE PRESS ALONE.

Verily the possibilities of this life are almost if not altogether lost sight of.

Because of a mysterious, mystical something that men have hitherto scarcely dared utter or write about, the mighty possibilities of the human life have been dwarfed and sacrificed. We refer to the mystical divinity of Christ's idea.

Because of this mystical something, the benefits accruing to mankind from the "treading the wine press alone," seldom if ever become matters of realization.

Because of this mystical something, the supernatural character of the religion of the Lord Jesus Christ has been and is largely lost sight of.

What James discovered in the early days of Christianity, viz., that "the friendship of the world is enmity with God," few if any in this generation discover.

Enthusiasm and excitement, glitter and tinsel, reason, rant and ritualism abound. Triumph of principle, overcoming of temptation, development of character,

victory of conscience, have been the exception.

In some unaccountable way, the followers of the most unpopular man of His day have become the most popular men of our day. Failure by Christians to live righteous lives by the year has become so universal, that there is grave danger that the standard of righteous living will be lost sight of. Universally, the creeds of Christendom are silent as to the possibility of living righteous lives by the year. The creeds all permit the thin edge of the wedge of traditionalism on this matter. Sin men have, sin men must, sin men do.

All modern Christians have come unsullied through the lesser temptations of this world. Upon such the common trials incident to the Christian life have little or no influence.

But it is also universally true that all Christians have arrived at a certain stage in their progress—to a certain point of elevation where there has come into their Christian life one trial of pre-eminent strength—one test of overwhelming power, one temptation of irresistible might—a temptation through the most powerful passion of the soul, of the weakest point in the character, applied in youth, in mid-life or in age.

The result has been invariably final. By the outcome of this test, the character for both time and eternity has been formed.

When the besetting sin was avarice, pecuniary profit has been secured at the cost of, it may be, the very slightest departure from righteousness. He did not stop at this juncture to consider, "what will it profit a man if he gain the whole world and lose his own soul."

When ambition is the besetting sin, when the applause of men is as the breath of life, popular favour has been secured by, it may be, the slightest deviation from the path of rectitude. He did not stop to consider when tempted that "the friendship of the world was of necessity enmity to God," that by the sin of ambition fell the angels.

Those for whom neither the applause of nations nor the wealth of the Indies have attraction to draw from the line of

righteousness, have possibly been tempted by the lust of the eye—and lust when it has conceived has brought forth sin—the sacrifice of principle being seemingly so trifling as not to subject to the strictures of the most moral community, or exclude from the communion of the most puritanical Christian Church. In each of these cases when duty demanded, when conscience approved, when the call of God was positive, the “right hand” was not cut off, the “right eye” was not plucked out, the “Isaac” was not offered up.

And the creed makers of Christendom have come up to these trials—have seen these temptations, and have not—conquered. What more natural than that these failures should be formulated in the creeds of their creation? What more likely than that these failures should be used to even make Christianity seem to limp.

Men refuse to “tread the wine press,” and yet profess to be Christians. What is Christianity? What is it that constitutes the essence of Christianity? Is it to fail at these supreme tests of life? Did Jesus tread the wine press alone and fail? Are we to fail, though He succeeded, and yet it be true that as He was so are we in this world? There must have been some divine method of succeeding for Him which is not open for us. Jesus must have been wrapped in some divine afflatus—some mystical form of divinity of birth—that caused Him to differ so much from us, His followers, that while it was possible for Him to walk as never man had walked up to that day, tempted in all points like as we are yet without sin, yet it is impossible for us so to walk.

Jesus, a man, bone of our bone, flesh of our flesh, made use of the following words, “I and the Father are one.” How can the human and the divine be united on this earth? To that, this can be said, “How can man cry ‘Abba Father?’” Must it be by “immaculate conception,” by actual “divinity” as God is divine? These are questions that our creed makers and creed defenders may carefully consider.

Man must either be as God is, or as Jesus was. If he is as God is, then he

is divine. If he is as Jesus was, then it must be in some actual, positive way that this must be so. If I am as Jesus was, then the relation between my humanity and divinity must of necessity be the same as between Jesus’ humanity and divinity. Positively there can be no difference. If there be a difference, then just as positively I am not as He was in this world. Is it not just possible that the popular idea of the immaculate conception of Jesus Christ may be a myth—a tradition that has crept into our beliefs?

And it does not follow that because of the mythical character of the divinity with which tradition may have wrapped the person of Jesus—weaving this traditional divinity into Scripture, it may be—it does not follow that Jesus may be any the less the Son of God. When baptized with the Holy Ghost, we have it declared that the Father called Him His Son.

When Jesus said to Nicodemus, Ye must be born again—born of the Spirit—did Jesus mean that Nicodemus must be immaculately conceived? Or did He not rather mean that he must become one with God. As Jesus was one with the Father, was it not necessary Nicodemus to become one with the Father? No one on the earth had yet become one with the Father—had undertaken to do the will of the Father. In this sense, and in no other, did Jesus become the first-born among many brethren. He did absolutely the will of the Father, and because of this He was crucified. Men objected then as they object now to the “whole will” of the Father being done. They are quite willing that part should be done.

It was the doing of the whole that awakened the animosity of men in Jesus’ time. Only that will awaken animosity now. The servant cannot in this sense be greater than his Lord. He must of necessity meet with the same fate—crucifixion—not necessarily after the identical pattern of Christ’s crucifixion, but in one of the multifarious ways which the ingenuity of the modern Jews has devised, in which there will enter all the details of Christ’s crucifixion down to the Pilates and the Judases.



## A NEWSPAPER PARAGRAPH.

The following letter appeared in the daily press the other day, headed, "Draw Poker Killed Him." The letter was written by a commercial traveller who committed suicide:

"I am sorry to cause you any trouble on account of my actions. The fact is, I have been a confirmed gambler for years to my ruin, and I have completed my destruction this trip. I started on the lowest rung of the ladder, and few young men stood the chance for success that I did, but the friendly game of poker ruined me at last. I see no way out of my difficulties, and if I did, I know well the fascination would lead me on again. You know the parties with whom I associated here, and as they have won one way and another \$100 from me, probably they will be generous enough to bear the expense of providing for a corner six by two somewhere in the town. I do not mean any sarcasm at heart, for they are a good lot of fellows."

A sad record truly. And why do we transcribe such a paragraph to the columns of a holiness periodical? In order that we may have our fling at gamblers and gambling? Not at all. We have nothing but sympathy for the class here depicted. We believe that a spurious Christianity is responsible for scores and hundreds of such wrecks. Is it possible that the Christ who wept over Jerusalem saw no remedy for such cases? Is it possible that the one who said to the woman taken in adultery, "Neither do I condemn thee, go in peace and sin no more," had no way of escape for the gambler from his vice, the drunkard from his cups, etc.? "I see no way out of my difficulties," he says.

We believe it just possible that this gambler's attitude to God was the same as thousands and tens of thousands of members of the evangelical churches of our land to-day. We believe it just possible that the great cry of his heart may have been, "Is there no balm in Gilead, is there no physician there?"

We have no hesitation in taking the readers of the EXPOSITOR into our confidence and saying, that scores of times,

even after being soundly converted to God, we have been in just the straight that this traveller found himself in. It may not have been the particular sin of gambling that was our be-etting sin. In the sight of God "there is no difference" between his sin and ours. And yet you profess to have been converted. Yes, after the orthodox style, and we know that if we had died immediately after that conversion we would have had a welcome into the heavenly inheritance. In fact, we already had that entrance, but we did not know how to stay in. We did not, in other words, know how to keep converted. We always thought we had something to do, to work out our salvation. We were taught this, and our teachers meant us no harm.

We have, also, no hesitation in further taking our readers into our confidence and saying, that never until we intelligently knew what the "gift of the Holy Ghost" was, and as intelligently accepted of this gift, and walked in Him, did we even realize we were in a place of safety from the tempter's power. And we believe that what was our experience, is that of thousands of others in the Church and out of it to-day. We believe no man can even call Jesus Lord but by the Holy Ghost. Any merit there was in our early conversion was by the Holy Ghost. We were convinced of sin by the Holy Ghost, because we allowed Him to convince us. We were shown and accepted of the merit there was in Christ's sacrifice by the Holy Ghost. This was taught us, but when it came down to "staying converted," "being kept," we were absolutely ignorant, we didn't stay, and were not kept. We see that now, we did not know it then. We thought failure to be a necessity. Our creeds taught us this in effect. Now we see "success" to be a positive necessity in God's plan of salvation. He has provided a remedy for sin. Christ told the truth when He said, "He shall guide you." Speaking of the Holy Ghost, and "greater things shall ye do than I have done, because I go to My Father."

We don't stop short at "only believing" that Christ told the truth, but we act upon our belief also, and let the Holy Ghost guide, and this is just the

particular point of the Gospel that we would have emphasized, had it been our privilege to preach to this gambler. We would have pointed out to him that only the Holy Ghost could guide him away from the gambling vice; good resolutions, hatred of the vice, denunciation of the same would avail him not.

Nothing but Divine guidance—letting God guide—would avail. Until that was tried and proven a failure, he need not give up hope, and we know from our own experience, and therefore have no hesitation in expressing it, that it has proven a success, and that by the year, in everything, in thought, in word, in deed.

We have no big wrestles now. We have numerous temptations yet, more possibly than we ever had. We don't know what it is to have been overthrown by the tempter for five years. This is not common testimony. Why? Because it is not at all a common thing to have the gospel of the absolutely safe guidance of the Holy Ghost preached. We have many dangers discoursed about when this way is mentioned. We have the standard of the churches exalted against this way. We find much experimenting, and just as much failure, necessarily so. Is the gospel an experiment? Is God true or a liar? Is there a God in Israel at all who can save in every extremity—save absolutely, irrevocably, from sin? No, cry the creeds. And we must be loyal to the creeds or we are undone. The ancient land-marks must not be drifted from. True, provided the land-marks are ancient enough, and date back to the Pentecostal advent of the Guide upon the earth.

Christ proved Divine guidance to be true. The record is clear that He walked the earth an absolute conqueror over every form of sin and temptation conceivable from the time of His baptism by the Holy Ghost till His ascension. By so doing He only became the "first born among many brethren." By so doing we become joint heirs with Him the instant we "turn" or "choose." We remain heirs as long as we stay turned. God has given us "free wills" to "turn" or "choose." How many have turned "from" sin and the devil, and "to" the

Holy Ghost as a guide? How many are "divinely guided"? Suppose the failures have been numerous, what of it? Was the guide at fault? On the answer to just such queries will the success or failure of your Christian life depend.

H. DICKENSON.

### THE KESWICK CONVENTION.

This important annual gathering has again been held, and evidently with increasing blessing to all concerned. As our readers are aware, this annual assembly represents a great spiritual movement in the English Church, and corresponds closely with the holiness movement in the Methodist Churches. Indeed, we question if there is any movement in the Methodist Churches, in England, which will compare with it in dimensions and depth of spirituality. There is in it an amount of life and energy which is showing itself not only in aggressive work at home, but in missionary operations abroad.

As its chief announced object is to cultivate holiness of heart and life, it is more than yielding to a spirit of curiosity to examine its teaching, and resultant experiences, to learn the nature of its success in these directions.

That there is admitted failure the following clippings, taken from the final address by one of its representative men, will show. This address, we remark, was a kind of resume of the teaching and experiences of the whole convention, and was therefore authoritative in its character, as correctly characterizing the whole:

"You are not to expect that you will ever get to a position in which you will not need at the end of the day to use the Lord's Prayer. Though you live up to your light and are saved from known sin, yet there will always be a chasm between your best and Christ's best. And because of that chasm, you need to ask for daily forgiveness."

"He has never anywhere said that sanctification is received in the same sense that justification is received."

"One does not come through a week of meetings such as those which are just over, without finding out a great many things

wrong with oneself, and most people leave Keswick with a very much lower estimate of themselves than they had when they came."

"My own conviction is that if this spiritual blessing of being filled with the Holy Ghost were to become the experience of the bulk of you who are here to-night, and that not for a passing hour, *but to be renewed* as the need came—even the world itself would feel that a change had come which could only be explained in some such way."

"God has not yet been pleased to raise up any commanding intellect to accomplish for this doctrine what has been done for those others which we have named."

"It is an awful thing to see a human life serving this great enemy of souls, but by far the saddest thing is to *see a child in Christ* serving that great enemy, and that is not a rare thing."

"Is it not an awful thought that we may have a *believer's portion* with Christ and be playing an *unbeliever's part*, having a believer's privilege, and doing an unbeliever's service?"

"God search the hearts of *all of us* today by these questions, and bring us to the dust at *His feet*. If you say, "*None of those things apply to me,*" you are in a very sad state and a very dangerous condition. You are not in the least on the high level of the fulness of this blessed life, because those who are on this level are constantly crying: "Lord, let me have no fellowship with iniquity; let me have no communion with darkness; let me have no part with unbelievers; let me be wholly separated unto thyself, thy dwelling-place, thy temple, and let every idol be swept out."

"Oh! that God at this moment would deal with the speaker, with the men on the platform, with Christian ministers, with us who profess to be consecrated—because do you not think that as you are consecrated the standard rises? Let us bring these idols out and hand them over to Christ, and let us ask Him to use that sharp-edged sword, which divides the soul and the spirit, so that it may cut out of us the thing which is cursing us."

These numerous extracts tell the oft repeated story of failure, inherent failure, to learn *how to keep converted*. And so, whilst we rejoice in the labours of these pronounced Christian workers, our joy is saddened by the hopeless wail which after all characterizes the whole.

And yet this movement has evidently produced some of the finest examples of Christians after the legalistic type; indeed, some of them rival the mystics in catching glimpses, and ever prolonged possession, of spiritual life, sections of life where, for the time being, all unconsciously, their legalism is lost sight of in realized walking in the Spirit.

A beautiful instance of this is a Rev. George Grubb, who, at one of the services, gave a lengthened account of a missionary tour to Australia. We yield to the desire to give lengthened extracts from this thrillingly-interesting address:

On the 3rd April, 1891, Mr. and Mrs. Millard and I, at the bidding of God, went forth again to the Colonies. We reached Gibraltar, and there wonders began. We went on shore, and were informed that we were to have but ten hours there before the boat started again. While I was on board somebody came and said, "Are you the Rev. Mr. Grubb?" "Yes," I replied, "that is the name." "Well," continued the man, "I saw a reverend gentleman up there amongst the first-class passengers, but as he was smoking a pipe I knew he could not be you, and so I passed him by, and found you out down here. We want you and Mrs. Millard to hold a meeting to-night at the Soldiers' Institute." I replied, "I am sorry to say that we cannot do that, because the steamer leaves in two hours." "Oh!" said he, "I am surprised at that, because we prayed last night, and we all felt in our souls that God would answer our prayer that you should hold a meeting to-night." I replied, "If I am going to hold a meeting here, I am; but if so, the Lord will have to work a little miracle. But as I believe in God doing miracles, I shall not be surprised if He does so." I went to the Soldiers' Institute and saw our friends there, and came back to the boat. We started off at eleven o'clock with the tide, but after proceeding several hundred yards there was a sudden stoppage. We all ran to see what was the matter, and it turned out that a cable had got round our propeller. God had stopped the boat in His own way, according to the soldiers' prayers. A meeting was held that night, and several souls were blessed.

We reached Colombo, and we had a fortnight to spend there, and we determined to spend a great deal of that time in prayer, in order to be perfectly certain of God's will.

If you start out in faith you must be as clear of daylight as to God's will. If you are going on trusting God for money and everything else, then the will of God must be as clear as daylight to you, and you must be able to distinguish the voice of God from the voice of Satan. That can be done, and we did it in Ceylon. We met together at Dolgama House, the house which Mr. F—placed at the disposal of the planters who came out to work for God. We gathered together there and spent all the day in prayer. God was with us. Mr. Millard and Mr. Campbell were in the upper room praying, and they said to God, "Oh, now, Lord, we will put thee to the test. Send up into this room those who are to go to Australia." They waited a little, when the door opened and Mr. Jackson came up and knelt in prayer. Mr. Horan was at his tea, but somehow or other he thought that he must get up, and he left his tea unfinished and knelt down with them. I also was downstairs, and I said to myself, "I think I will go upstairs and have a little prayer." I went into the room and found the brethren there before me. But where was David? Was David to go with us or not? David was at a place five miles away. He knew nothing about the prayer in the upper room. We had asked the Lord to bring those into the upper room who were to go with us. That was the sign we gave him. As David was walking along the street of the place situated a few miles distant, he lifted up his heart to God and said: "What have I to do next, Lord?" "Get into the carriage and drive out at once to Dolgama House," was the reply, David got into the carriage and drove to Dolgama House.

Arrived at Melbourne, we were most cordially received by the bishop, the deans, Mr. McCartney, and several others, and we had a tea meeting with them. All the English Churches of Melbourne were thrown open to the missions—a great number of them at any rate. The friends said: "Well, and how are the expenses to be met? Won't you have a collection at the close of each meeting?" "No," we replied, "the Lord has told us not to have any collections." "What will you do then?" "We will trust that money will be supplied by those who receive blessings in their souls, or the Lord can send it from Kamschatka if He likes." "But the expenses will be very considerable." "Yes, but we must trust God and go forward." So on we went, and we had missions in various parts of Melbourne and the suburbs Mr. McCartney's

place was practically our home while there, and Mr. Sproale, who is one of the greatest musicians Ireland has produced, was the secretary, and got much blessing in his own soul. We went on from mission to mission in Melbourne. And, perhaps, I ought to take a leap at once to the Cathedral mission. The bishop and canons very kindly granted us the cathedral for Sunday and intervening. It held about two thousand people when well packed, and well packed it was, because people were so anxious to hear that they used to come two and a half hours before the time to get seats. One night the traffic manager had complained that the traffic could not get along on account of the great number of people standing outside. I said I could not help it. After the cathedral was filled—which was about five minutes after the doors were opened—a large, surging mass of people would be standing outside. What was to be done with them? The Lord told Mr. Campbell and Mr. David to conduct an open-air meeting, and the consequence was that souls passed from death unto life in the cathedral courts. It is a wonderful thing to get souls saved in a cathedral. There was a friend of mine going about St. Paul's court, and he came across one of the officials of the place and asked the question: "Do you ever have any conversions here?" Then came the reply: "Do you think we have here a Methodist chapel?" (Laughter.) There were scores of conversions in the cathedral at Melbourne, though some people thought the cathedral ought to be consecrated again after my mission. Perhaps they were right, and perhaps they were wrong; but I only pray that the Lord will consecrate all the cathedrals of England in the same way—by making them places of salvation to thousands dying in misery, sin and neglect. Oh, God! bless the great cathedrals of England, and let not Satan reign in them. Let Jesus reign there. In Melbourne cathedral, souls rejoiced and stood up and prayed out, and tears of penitence fell upon its tiled floors.

The thanksgiving service came on, and we took the town hall for that. The town hall held four thousand people, so I thought it would be large enough. But we had to admit by ticket, and we found that over ten thousand people applied for these, so we had to take the exhibition buildings, which held ten thousand. There we had the closing services. The night came, a night of thunder and rain, but notwithstanding the rain—and when it rains in the colonies it does rain; Keswick rain is nothing to it—

five thousand people came out to the meeting. When I asked those who knew that they had received a blessing in their souls to stand up, fully three thousand souls rose in the building. Oh, God! make them like the three thousand at Pentecost. We took flying excursions to Geelong and Ballarat. At Ballarat the bishop kindly gave us the use of the cathedral, and I preached there on the first Sunday. Two clergymen in Ballarat opened their churches to us, and God was mightily with us. The secret of the conversions at Ballarat was the prayer meetings that we used to have in a Baptist vestry every morning. I am not afraid of praying in a Baptist vestry. We used to meet there, and we poured out our souls in the most unorthodox manner. The noise was so great that heaven heard it, and brought down a blessing upon the town. One of the persons blessed was a Congregational minister. Then his soul was flooded with glory. He was a typical Congregational minister. He knew all the longest words in Johnson's dictionary, and he trotted them out. It was magnificent to hear him preach. But he got such a blessing in his soul that he began to use words in one syllable. And then the glory of God flooded through his congregation as well. I will tell you what the effect has been there. Let me give you one or two instances. I will speak of Mr. Harrison. We owe a great deal to him, for he took the trouble to report the Geelong convention, and also the Launceston convention, and God has given a most mighty blessing to his efforts. No fewer than six thousand five hundred volumes of the Geelong convention have been sold, and about the same number of the Launceston reports.

As Mr. Harrison was preaching in his church on Sunday morning, God said to him at the close of the sermon, "Tell the congregation that there are six of them to be saved that morning." "Oh, they will think I am a madman if I say that," he said to himself. He tried to talk on in the sermon without saying that, but all power left him at once, and he blurted at the end of the sermon, "I know that there are six of you anxious to become the Lord's this morning." And he prayed and dismissed the congregation. "Now, Lord, where are my six souls?" he said. Well, he found five anxious, and they trusted in Jesus as the result of that morning's sermon. But a week passed and he did not find the sixth, and two weeks, a month, and two months passed, but at the end of two months a sixth soul came to him and said: "Mr. Harrison, I am the

sixth soul." Oh, it is a wonderful thing to have real dealings with God. God does not leave you in doubt about the minutest particular. I do not believe an atom in this vague generality of faith. Every day I believe in the full particularity of my particular God. Let me next go to Barnsdale, which is possibly one hundred miles from Melbourne. We had a most glorious out-pouring of the Holy Ghost there, and I will tell you one or two things about the work. I have a letter from Mr. Veale, the incumbent of Barnsdale. I like to read outside testimony. He says in the letter: "I feel that I must send a line—so as you get it before you leave—both to ask the continuance of your prayers, and to assure you that you are not forgotten. You remember me speaking of a beloved friend who was a clergyman. He has been removed to another district, and he asked me to conduct a mission in his new district. I begin, God willing, on May 25, and finish on June 6. I am looking forward to great blessing both to myself and the people. Please remember me, and ask that only the Lord's message may be delivered and nothing of my own. I believe that I can say that forty of those who were blessed at the mission are abiding in Christ. Several others have left the town and neighbourhood, but are testifying both by word and life that they have been with Jesus. One brother goes out in a Bible carriage, trusting in the Lord for support. He will get no salary and only a small percentage on the tracts. Still, I am sure he is right, for the Lord has "bidden him go." We had a splendid case of healing. Some of you may say, "Have you had any answers of healing by faith"? Several; any amount of them. Here is one: "A young girl was paralyzed. She had been internally injured, and had been ill for five months. She was given up by the medical men, who were agreed that she was sinking fast. She received pardon through Jesus, and then she was led to pray and to trust for healing. She trusted the Lord on the 29th of February, and got out of bed and walked to the door, and asked the matron of the hospital where she was staying for her clothes. She was healed instantly both of the paralysis and of the injury, and is giving glory to God. She left the hospital, and has been in perfect health ever since. I regard it as a most undoubted cure of healing. There were many other instances, one or two of which were among our own party." You may smile at what I say. Mrs. Millard got a terrible abscess in her mouth,

and for four days suffered terrible agony, so that she could not take any meetings. I suppose that without much seeking guidance of the Lord, we tried to apply potion after potion, but the abscess got worse. On the fourth day we met for prayer, and said: "O Lord, what is this? Why is our sister like this? It seems so necessary that she should take these meetings. Now, Lord, heal her." As we were praying, the Lord said to Mr. Millard, "Take that saucepan off the fire." In that saucepan there were materials for her healing. He did so, and then Mr. Millard was healed. The pain left her in a second, and she opened her mouth and praised God in a hymn; afterwards she took the meeting.

You may say what you like about that case. But I could tell you more. When we were at Sydney, Mrs. Jackson's young brother found the Lord about a week previously. He fell from a tree on to some asphalt, and cracked his skull from the left ear to the centre of the forehead. The doctor said the case was hopeless, and perhaps if they performed an operation he might recover, but even if he did recover he would be a hopeless idiot for the rest of his life. Mr. Millard and Mr. Jackson went to the mother and said: "Not a knife shall touch your son. We have been praying for him, and God has given us the assurance in our souls that your son will be healed perfectly." The doctor remarked one morning, "The child is wonderfully better." "Yes," said the little boy, "I have asked Jesus to make me well, and He has done it."

My income last year was £3,500. I have got it all, and I have spent it all, for we believe in having no balance over. When we were in Sydney, we were rather down in the pocket, and we had a little prayer-meeting. Just at that time we wanted to send four missionaries to Ceylon. There were a young man and three ladies who wanted to go; and David also had it in his heart to return to Ceylon. We prayed that morning—"O Lord, we want £125," and in the afternoon a letter arrived from England with a cheque for £100 in it. There was a temptation to spend it on our own importunate needs. But we all agreed that we ought to give it to the missionaries, and so we gave it to Mr. Bidlake, who was a manager in a bank before he joined the party. I said, "Mr. Bidlake, go and get the tickets." He went down to the office of the ship, and the man, although the tickets were £125, without any pressing took off 20 per cent.,

and so the £100 paid exactly. The Lord knew that the tickets would be £100, although their price was £125, and so He only sent us £100. So off the missionaries went to Ceylon, rejoicing in God, and have been there ever since.

Oh, that I had time to tell you of the guidance of God! I think if there is one thing that we need to learn in Keswick and throughout the churches, it is to follow God's guidance and to keep our eyes off circumstances. I know of no more dangerous downfall for the soul than to be guided by circumstances. The first thing is to get God's will on the subject, and then if you only wait before God you will hear His voice. There was a young fellow converted in Sydney, and there was an infidel in his office. The infidel said to him one day: "You say that God told you to do this and the devil said something else. What nonsense you talk. How can you hear the voice of God?" "Six weeks ago," replied the young man, "I was like you. I was far from God, and therefore I could not hear His voice. But now I live with God, and am close to God, and therefore I always hear His voice." And there are people now who are in great perplexity about the guidance and voice of God. Get sufficiently close, and then you will hear His voice in the minutest particulars. "My sheep hear My voice, and I know them, and they follow Me; but a stranger will they not follow." We are powerless, so long as we do not hear the voice of Jesus in our souls. And that is the reason that so much of our machinery is useless. When they were on board ship, an infidel was speaking to Mr. Horan one day, and said, "Look here, I believe that Jesus Christ was a very peculiar sort of a man, and we are waiting to see that His people should be a peculiar people too." I leave that with you. Keswick will have failed this year—I know Keswick will not fail this year—if it does not produce the effect of making you a peculiar people—peculiar in the holiness of your hearts, peculiar in the purity of your lives, peculiar even in your dress, peculiar it may be in your eating and drinking, peculiar in prayer alone with God, peculiar in your intense love for your Bible and all the members of the body of Christ, whether Church of England, or Baptist, or Wesleyan, or Plymouth Brethren, or Calvinist; peculiar also in so receiving the power of the Holy Ghost that there may radiate from you beams of glory, blessing, joy, peace, power and purity, until the heavens open, and we see Jesus coming to catch up

His own souls. Oh! Lord Jesus, hasten that day when we who are all one in Jesus Christ in this tent shall be caught up together in the clouds, and meet the Lord in the air. So shall we ever be with the Lord. Wherefore, comfort ye one another with these words.

The last excerpt is the only saddening one, for it points to that rock on which have been wrecked so many who, like this bright, happy evangelist, began in the Spirit and ran well for a season.

The Holy Spirit is almighty, and, therefore, cannot be fettered by our notions of what must be the outcome of His work when He guides us into all truth. To be certain that such guidance would result in any preconceived peculiarity in *dress, devotions, Bible study*, or manifested Holy Ghost *power*, is to limit the Holy One and secure, sooner or later, barrenness of soul. The law of cause and effect must result in such sad calamity. Hence, no matter how bright the present experience, or how great the evidences of success, this limiting law, as in the past, so at the present and all future time, does and will account for revival *waves*, and hence for the *subsidence* of any religious experience however deep or any revival work however intense.

### THE SOUL'S REPOSE.

BY MADAME GUYON.

All scenes alike engaging prove  
To souls impressed with sacred love,  
In heaven, in earth, or on the sea,  
Where'er they dwell, 'hey dwell in Thee.

To me remains no place nor time,  
My country is in every clime;  
I can be safe and free from care  
On any shore, if God is there.

While place we seek and place we shun,  
The soul finds happiness in none;  
But with the Lord to guide our way  
'Tis equal joy to go or stay.

Could we be placed where Thou art not,  
It were indeed a dreadful lot;  
But regions none remote I call,  
Secure of finding God in all.

Thou art my country, Lord, alone;  
No other can I claim or own;  
The point where all my wishes meet,  
My joy, my love, life's only sweet.

I hold by nothing here below;  
Appoint my journey and I go;  
Though pierced by scorn, oppressed by pride,  
I feel the good, feel nought beside.

No wrath of men can hurtful prove  
To souls on fire with heavenly love;  
Though men and devils both condemn,  
No gloomy days can rise for them.

Oh, then, to His embrace repair!  
My soul, thou art no stranger there;  
There Love Divine shall be thy guard,  
And peace and safety thy reward.

CREEDS and ceremonies are like dew-drops on a spider-web. There is no support in them in the hour of trial.

It would be an easier matter for an individual to cease partaking of the food which sustains life than it would be for a consecrated Christian to cease praying and communing with his God.


MANY of the saints in heaven would never have gotten there had not God put them in the school of adversity in this world. Temptation and adversity make known to us how weak we are.

A CHRISTIAN who lives hourly with a clear conscience before God would learn more of the deep spiritual things of God in one week than a half-hearted Christian would learn in a lifetime.

THE same clouds that grow thick and dark to prevent the sun from shining clothe themselves with suppleness and transparency when the sun has forced them to make way for him.—*Boux*.

If every person in the world obeyed the Spirit, He, the Spirit would, as the universal guide, secure the best possible for everyone, separately and collectively, so the world would be in the best possible state. But till then everyone who obeys Him secures the best possible for himself and others, which, under the circumstances, can be secured. This includes his possible suffering for those who do not as yet obey the Spirit. This vicarious suffering must go on till all walk in the Spirit.

# IMPORTANT NOTICES.

 We again draw attention to the fact that parties who wish sample copies of different religious publications are likely to obtain them by sending their full address and ten cents to J. H. Padgett, Printer, Ennis, Texas, U.S.A.

He forwards the addresses to many different offices of publication, and so publishers desirous of scattering sample copies of their periodicals by this means can do so.

Better send on your address and a ten cent piece.

## BACK NUMBERS.

One dozen back numbers, mixed, for thirty cents. Good also for distribution. Contain 384 pages of selections from the best writers, with original matter. Postage included. Fractions of a dollar can be sent in postage stamps; not necessary to registrar. Send at our risk.

## TO PARTIES WISHING TO HAVE THE EXPOSITOR DISCONTINUED.

The best way is to drop a post card stating the fact, being sure to mention both the Name and the Post Office to which the magazine is addressed.

Sending back the last magazine received will do if the Post Office to which it is addressed is written on it, not otherwise.

## ARREARS.

Look at the date on the magazine and see how your account stands, and if there is anything due arrange about a settlement before sending it back.

As a general rule we continue to send the EXPOSITOR to all subscribers until notified to the contrary. This course seems to meet the wishes of most, judging by the correspondence we receive concerning it.

## MISSING COPIES REPLACED.

If through mischance any number should fail to reach a subscriber, we will send another copy if we are notified by post-card. We mail regularly to all subscribers from this office, but notwithstanding, we find that there are occasional irregularities in their delivery.

## SPECIMEN COPIES.


Specimen copies sent free to any one sending a request for one by card.

## DATES ON THE MAGAZINES.

The dates on the magazines represent the time up to which the magazine has been paid for.

## RECEIPTS.

Changing date on magazine may be taken as equivalent to a receipt. If the change is not made the next number, it is not always a sign that a letter has miscarried, but if the second number does not show a change then something has gone wrong, when a card of inquiry is in order.

 In all communications, subscribers will please to mention the post office address to which the EXPOSITOR is sent.

---

## DIVINE GUIDANCE.

BY THE


Editor of the "Expositor of Holiness."

### A BOOK FOR THE TIMES.

Contains a full discussion of this important subject. Also a number of personal experiences of living witnesses.

Contains nearly 300 pages. Well bound.  
**PRICE \$1.00.**

PUBLISHED AT THE BOOK & BIBLE HOUSE, BRANTFORD.

 Agents, address the Publisher.  
Those desiring the book direct, address  
**REV. N. BURNS,**  
99 Howard St., Toronto.

 Now is the time to Subscribe! Address all communications to

**REV. N. BURNS, B.A.,**

99 Howard St., Toronto.



# Eight Helpful Books.

<b>The Tongue of Fire.</b> By WILLIAM ARTHUR. New Cheap Edition.....	\$0 50
<b>The Village Blacksmith: A Memoir of the Life of Samuel Hick</b> .....	0 50
<b>The King's Son: A Memoir of Billy Bray.</b> By F. W. BOURNE.....	0 35
<b>Elias Power of Ease-in-Zion.</b> By REV. J. M. BAMFORD.....	0 50
<b>John Conscience of Kingsal.</b> By REV. J. M. BAMFORD.....	0 50
<b>Father Fervent.</b> By REV. J. M. BAMFORD .....	0 50
<b>Biblical Help Toward Holiness in Living and Happiness in Dying.</b> By JAMES MORISON, D.D. 75c.; reduced to .....	0 35
<b>Scriptural Holiness.</b> A Series of Papers on this vital subject. 50c.; reduced to .....	0 25

☞ Sent postpaid at these prices.

WILLIAM BRIGGS,

Wesley Buildings,

29-33 RICHMOND ST. WEST, - - TORONTO.

"Prove all things; hold fast that which is good."—1 Thess. v. 21.

THE  
**Expositor of Holiness**

A CANADIAN MONTHLY MAGAZINE PUBLISHED UNDER THE AUSPICES OF  
 THE CANADA HOLINESS ASSOCIATION, DEVOTED TO HOLINESS  
 AND EVANGELISTIC WORK.

ONE DOLLAR PER YEAR IN ADVANCE.

*The Only Canadian Holiness Magazine.*

CONTENTS.

The definite experience of holiness discussed in all its aspects, not only by accredited Canadian writers, but also in selections from the best writers of all countries.

OUR PLATFORM.

*Catholic in Spirit—Loyal to Bible Truth—Avoiding Needless Controversy which Engenders Strife—Not Sectarian—Hence suitable to the Lovers of Holiness in every Denomination.*

Clubs of four or more subscribers receive the Magazine at 75 cents each. The usual discount to agents.

Specimen copies sent free to any address. Send for one. Address all communications to

REV. N. BURNS, B.A.,

99 HOWARD STREET,

TORONTO, ONTARIO.