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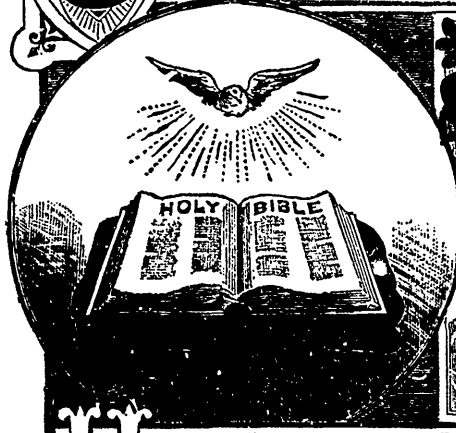
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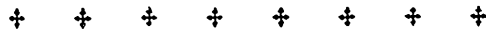


HOENNESS



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CALENDAR OF ASSOCIATION MEETINGS.

Every Tuesday, at 3 p.m., at 207 Bléeker St. A hearty invitation is extended to all to attend this meeting. Friends are free to come late or leave early when they are not able to remain during the whole service, which usually continues for two hours. Strangers in the city will easily find the place by taking any Sherbourne Street car as far as Howard St., and a very little inquiry at that point will suffice to find the place, as it is quite near.

Every Saturday evening, at 8 p.m., in a hall in the new building called Yonge Street Market, corner Yonge and Gerrard Streets, entrance on Gerrard Street.

Every Monday, at 8 p.m., at the residence of Mrs. Hughes, 25 St. James’ Avenue.

Every Sunday, at 3 p.m., at the residence of Mr. McMahon, 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.

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. X.

MAY, 1892.

No. 11.

"LIGHT IN THE DARKNESS."

CHARLES KINGSLEY.

[During a foggy journey Kingsley compared the road to that of life, wherein the traveller feels his way from pillar to post, doubting, stumbling, sometimes missing the track, but reaching home at last, "Thank God," said Kingsley, "there's always light enough for that."]

O wandering pilgrim! through the mist
 All dimly going:
 The night-winds drive thee as they list;
 No stars are showing.
 The night-winds struggle round thy way;
 Long wait the chariots of the day;
 Yet faint thou never,
 Full soon the thickest clouds may ope,
 The shadows sever;
 There's light enough for deathless hope,
 Now and forever.

Thine outstretched hands seem spread in
 vain,
 Still undiscerning;
 Some clasp to meet thine own again,
 So helpless yearning;
 For sense knows naught of power or care,
 To hold thee through the bitter air,
 And save from turning;
 Yet trust, for at thy trembling breath
 Down stoops the love more strong than
 death—
 Yea, trust thou only;
 There's light enough for prayer and faith,
 In paths most lonely.

Deep-shrouded are the happy flowers
 That shone to cheer thee,
 No voice amid the shadowy hours
 Rings out to steer thee;
 Half-blinded in the drifting rain,
 Each forward step seems all in vain;
 Yet ever near thee
 Abides the tenderness unpriced,
 Thou pilgrim weary!
 There's light enough to touch the Christ,
 In days most dreary.

Look up, beyond life's gathering mist,
 To glory's portal;
 Fair rise the towers of amethyst,
 O soul immortal!
 A rest remaineth vast and sweet,
 To patient hearts and steadfast feet,
 In mercy given;
 O, weary, heavy laden, come!
 Lost and heart-riven!
 There's light enough to bring thee home,
 Through Christ, to heaven.

THE WORD OF THE LORD.

This definite subject has of late come to the front in a more pronounced form than heretofore.

To say that our teaching concerning it is revolutionary in its character is to simply characterize it truthfully.

He who is familiar with the all but universal teaching of the Church is fully aware that *the Word of the Lord—the Word*, by this teaching is confined to the Bible. Hence what is written in the Bible is the Word of the Lord, and nothing else is.

We take the position that the Word of the Lord is what God speaks to a man whilst his spiritual ear takes in the sound thereof, but to all others it is simply and only a history of the Word of the Lord, no matter whether the fact comes to us by human testimony or the written page.

In the Bible are contained many histories of the Word of the Lord, as they came to individuals, but these histories are as but a drop to the ocean when compared to the similar histories which might have been written.

In this the Spirit's dispensation, no history of the Word of the Lord can be

substituted for the Word of the Lord without loss to us as individuals. He who thinks he has, or can find, eternal life in the written Word, seeks the living amongst the dead. Out of this charnel house, Luther, and afterwards Wesley, liberated the Word of the Lord as the witness of the Spirit to forgiveness and regeneration, but failed, clearly and definitely, to liberate the Word of the Lord as the continual walk in the Spirit, and hence the undue exaltation of the written Word has, since these days, tended more and more to obscure what they brought to light, until conversion to a creed has largely taken the place of the Word of the Lord as the witness of the Spirit to a new birth.

We then call attention to this subject, not as those who, fancying they have discovered some new modification of the truth, desire to startle the Christian world by its sudden announcement, but as those who would recall men to primitive truth, for their highest good. Indeed, so great is the good wrapped up in this subject, that it will amply repay us for braving the anathemas of Christendom in its propagation.

The perfect contrast between our teaching on this subject and that which obtains generally, can best be brought out by object lessons. Take, for example, the following passage which we find in a representative modern teacher's writing.

"We must dwell in Christ and be indwelt by *His word* in order that our asking be effectual. It is written: 'If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you.' Here we are taught that an interabiding must take place before our asking shall be without limit. When we dwell in Christ and His word abides in us, an ever-receding boundary is established which can never be overtaken. It is commensurate with God's infinitudes."

In this passage we gather, not only by its wording, but by the whole article from which it is taken, that *His word* has reference exclusively to the Bible. Hence, the teaching of this representative author is, that familiarity with the Scriptures, both as literary knowledge and as having implicit faith in them as

spoken to us individually, will secure all the blessings here alluded to.

To this we take decided exception. Indeed, so decided is our contrary belief that we hesitate not to say that the teaching of this author on this definite subject is only on a par with the superstitions which characterize the religions of heathendom. Spirituality, *i.e.*, the walk in the Spirit, is something exactly the opposite of all this. Scriptural spirituality is obedience to the Holy Spirit, not indirectly through the history of His former communications to men, but to His direct word to us as individuals when we hear His voice and render to Him as the representative of the God-head direct service, a spiritual service which cannot be rendered when we place a history of His dealings with others between us, as a substitute for His living voice.

"WHY?"—AN ANSWER.

In the last number of the EXPOSITOR, I wrote an article under the heading "Why?" setting forth the well-known fact that professors of divine guidance and of other experiences concomitant with this spiritual state, are bitterly opposed by some ministers and many others reputed to be pious.

In that article, I simply stated the fact, and sent out the enquiry as indicated. I now propose to give some reasons why such spiritual persons meet with the opposition they do.

I think it must be taken for granted that all who oppose are not wilfully dishonest men, but many of them, I must believe to be sincere, and unwittingly fight the work and children of God. It will be found, however, that such men are narrow in their views, and have not made an independent study of the teachings of the Bible, but have been schooled in certain narrow habits of thought concerning Christian experience, and in limited methods only of expressing it. It is well-known that the teaching of the Canada Holiness Association has developed a new language, in which to express spiritual experience, or rather, it has gone back to the apo-

stolic method. It has not adopted the terminology of any of the Churches, and hence when the same experience is expressed in different terms, men who are not broad in their outlook, listen with suspicion and object, although the experiences are often in harmony with their own theoretical teaching.

Again, language can be used in so many different ways, and the same word often conveys different meanings to different minds, so that when these new expressions are used, they are liable to be misunderstood and provoke opposition.

A casual student only of the New Testament will see that a large share of the opposition which Jesus Christ received, was because He used language His hearers did not understand. For instance, when He told them that except they eat the flesh of the Son of Man and drink His blood, they had no life in them, they said, "This is a hard saying, who can bear it," and many from that time ceased to follow Him. If these persons had been sufficiently spiritual, or even keen in their intellectual apprehension of the Master's ideas, they would have found cause for admiration and not for disgust.

To my mind, Jesus often used strong language on purpose to test the faith of His followers, for those who really loved Him and believed in Him would not be driven away by language they misunderstood, but would certainly seek a private interview with Him, or wait an opportunity of having the language explained.

Human nature is the same to-day as then, and the Holy Ghost, Christ's representative, often leads His disciples to adopt the same method in their teaching, or in the relation of their experience, as He did, so that persons who are not supremely in love with the truth, may have an opportunity to be tested, and thus have their own characters revealed to themselves, and incidentally to others. Hence, I think that misunderstanding of terms is one of the reasons why this way is so opposed.

It is not for me to decide as to the exact moral or spiritual quality of these misunderstandings; whether the persons

are guilty or innocent before God, I do not now attempt to settle, but simply state a fact which must be patent to all who have had any experience in this matter.

Another reason why this way is opposed, is on account of ignorance of the Bible, and of the power of God as related to these experiences which are the most bitterly assailed. A person who professes to be guided by God in all things, and to do the will of God, is denounced by these opposers as a fanatic, and with professing an experience contrary to the teachings of the Bible; when the fact is, that those who make such a profession, certainly do profess what the Bible teaches, as the privilege and duty of all, whether they personally possess it or not.

No man can read the Bible without seeing, that in all the ages, God has had some way by which His people might know His will and be guided by Him in all the affairs of life. Solomon said, "In all thy ways acknowledge Him, and He shall direct thy paths." David states, "He will be our guide even unto death," and many other passages of similar import are to be found in the Old Testament, while the New Testament is crowded with them.

Jesus said to His disciples when He was going away, that He would send another person to them to abide with them, who, when he came, should guide them into all truth, and communicate to them all necessary information concerning everything in the universe, for this is really what His language means; and Paul says, "If any man lack wisdom let him ask of God."

We learn that the apostles and primitive Christians, when they did not know what to do, prayed to God concerning the matter, and waited until He gave them an answer, and after receiving the answer, went on with their work in the full assurance of faith, nothing doubting.

Now, if the Holy Ghost is a person and not a myth, and if He is always present, and it is His business to guide the Christian, how easy it is to see that He does guide, and that all who put their trust in Him as guide, may depend that they will be perfectly guided in all

matters which concern them. The man who denies the possibility of perfect guidance for the Christian, is certainly a man who is ignorant of the Bible and of the power of God.

An effort is often made by those who oppose, to divorce what is called spiritual truth from secular truth, and teach that God does guide us in what they call spiritual matters, but that in secular matters, we are to guide ourselves. This is not only begging the question, but shows gross ignorance of Christian philosophy as well as of Bible truth.

Everything which pertains to the life and conduct of the Christian has a bearing upon his spiritual life. Indeed, so far as God is concerned, and man's duty to God, there is no such division as these persons suppose, for everything the Christian does, whether he eats or whether he drinks, is all done to the glory of God; and thus domestic duties and business duties, are just as sacred as praying and preaching, for if God calls one man to business and another man to preach, it is clearly seen that if they obey God, they both are doing the will of God, as the business is just as holy as the preaching. Hence, man needs guidance just as much in the one case as in the other, and the Bible teaches that, "the steps of a good man are ordered by the Lord."

So I must take it for granted, that men who oppose the teaching of divine guidance in all matters, are men who are woefully ignorant of the teachings of the Bible.

Another reason why the professors of the experience concerning pleasing God in all things are opposed, is because the persons who object to such professions are not in the enjoyment of that experience themselves. Men who have tried to be righteous and failed in the attempt, and who know they sin from day to day, and have to confess every night, think it is impossible for God to give to others an experience superior to themselves, and hence they measure other people by their own standard, or in Bible phraseology, "measure themselves by themselves, and compare themselves among themselves and are not wise." The power of God to keep a man from sin

is measured by their own experience, and they put the same measuring rod over the experiences of others.

One preacher said in effect that, "those who profess this life were wearing His cast-off clothing; that a number of years ago he professed this experience and attempted to live the life, but found out that it could not be lived, and so abandoned the attempt; and that there were other ministers who had gone through a similar experience, and that therefore those who had professed to live a perfect life well pleasing to God were deceived."

Certainly we must believe that, all who oppose those who walk with God, must themselves be unspiritual, that is, living unrighteous lives, themselves being judges.

I can understand how men may differ in opinions, but I cannot understand how one man in fellowship with God can show a bitter spirit or persecute another man who walks with God. Certainly if two men harmonize with God, they will harmonize with each other and will love each other. But we know that those who are most pronounced in opposing this way, do not show a loving, brotherly spirit.

Jesus said, "if any man will do His will, he shall know the doctrine whether it be of God," and so even if it may appear uncharitable, I have to conclude that the enemies of this movement are not doing the will of God in their lives, or they would see this His doctrine.

While there may be degrees of blameworthiness, some men opposing because they misunderstand, and thus may be comparatively innocent, yet it must be that the original reason for the opposition is a lack of spiritual insight, produced by not doing the will of God, and thus they persecute the saints of God, while they delude themselves that they are doing His will. A terrible awakening awaits such men.

T. S. LINSOTT.

SORROW itself is not so hard to bear as the thought of sorrow coming. Airy ghosts that work no harm do terrify us more than men in steel with bloody purposes.—*T. B. Aldrich.*

THE VOICE OF THE CHURCH.

Has the Church a voice? Can she, like a human being, lose her voice? "For if the light which is in thee (the Church) be darkness, how great is that darkness?"

How does the Church receive the one who comes up to the standard life laid down by Jesus, but not laid down by the creeds?

Not with faithful, loving clasp, strengthening his hands, not with a fervent inspiring gaze, imparting courage and energy to his soul, not with approval and sympathy and cordial concurrence, confirming his faith, arming him for any conflict, strengthening him for any sacrifice. Oh, no! far otherwise. By the Church he is met with repellent hand and averted eye, and scorn and loathing and repulsion.

The Church that should guard, and which, if faithful to its God-given mission, should nurture and protect the one who has launched out absolutely into that life that is hid with Christ in God, would lead such an one if it could to immolate himself upon its altars.

It is to be regretted, but nevertheless it is useless blinding one's eyes to what is apparently too true—this Satan-like propensity is hidden under the garb of Christ in the Church. Some of these have clambered into the uppermost seats in the synagogues, and yet the very poison and bitterness that is under their tongues is used by Almighty God to strengthen the faith of the true follower after God.

The tempest may shake the oak, but it only strikes its roots deeper and resists. The Church will assume any position that will keep its creed undimmed, that will retain devotees at its shrine.

Let the one who aims at a higher life than the standard set by the creeds of Christendom attain to that life, and at once the finger of scorn is pointed, and cries of fanatic and heretic hurled. If the poor deluded person would only "believe" these cries, the agony and the struggle would be over at once; and if, in addition to believing with the heart is added "confession" with the mouth, then not only is the struggle and the

agony over, but the grievously disturbed fold has its happiness and harmony restored. The fluttering in the dove-cotes ceases. What if principle be sacrificed, what if the God-given guide be thrown overboard; is not the voice of the Church better than the guide, safer than the Holy Ghost? And there is no doubt but that psychological disturbances innumerable are caused to the honest seeker after God by the voice of the Church.

The voice of the Church may be the voice of the charmer—that old fiery serpent—the devil. Beware of the voice of the Church. God never said the Church, through its officials and forms of worship, should guide you into all truth, but He did say when He, the Holy Ghost, is come, He shall guide you into all truth. Can the "voice of the Church" become a substitute for this guide? Certainly it can, and in the case of thousands of sincere Church members it is. They are bound in its thrall as firmly as the drunkard in his cups. No drunkard was as deserving of pity as is the one who is drunk with the traditional wine of Church officialism—that is, a slave to the Church through its courts and officials. This curse of the Roman Catholic Church has crept into every Protestant Church. Accept the judgment of the fathers and brethren in authority for the voice of God. God has no other voice but this. He has become dumb. He speaks it; He speaks it all in a foreign tongue. He needs an interpreter, and the Churches readily take up the role of interpreters to way-faring individuals.

We hesitate not to affirm that the Church has no voice that has been given it by God if it rejects the Holy Ghost as Guide absolutely unto all truth. Intellectual acceptance counts for nothing. The Holy Ghost must be the voice, or the Church has no voice. God gave the Holy Ghost for this specific purpose. In so far as God's Church has had any voice through the ages, it has been as it admitted this fact. God's government is a commune. It is socialistic, and yet it is despotic. The despotism is that of an infinitely wise Monarch who causes everything to work together for good. His subjects willingly resign even the voice

of the Church to be under His despotic rule. God's despotism leaves man the largest measure of liberty. He whom the Son makes free is free indeed.

We hesitate not in affirming that the rule is that the voice of the Church is that of a usurper—usurping the liberty of conscience that God gave to man as man's special prerogative, usurping the place that God designed should be occupied alone by the Holy Ghost. "There is no mediator." The Church cannot mediate. It can exhort. It may pray. It can expostulate. If it mediates it usurps, and this latter is the rule. There is a constant tendency on the part of the Church to regulate. To regulate betokens lack of faith. Has the Holy Ghost no power? Can He not regulate? Is that not one of His offices?

The faith in God of the nineteenth century is not blind enough. Men will blindly follow a human leader, will blindly follow a combination of leaders that represents the "voice of the Church," but as for blindly following God, that is an absurdity. God guides us by our common sense and reason and judgment. What then did the Lord Jesus mean by saying we must become as little children, that His way of righteousness or right doing was so plain that a wayfaring man, though a fool, need not err therein—the child and the fool are not the ones troubled with a superabundance of judgment, reason or common sense. Yet both have a blind instinct. The child knows its mother. The idiot has his instincts. When it becomes instinctive to blindly follow God, then and then only will man be safe. We say blindly advisedly, and trust we will get scores into difficulty right here, as the surest way out of difficulties is to get into them. We say that until you are willing to blindly follow God against, if need be, the voice of the Church, against popular ideas of the Bible—what it is and what it contains—against friends, you are not worthy of God.

We hesitate not in saying that there are many in the Church to-day that are daily guilty of "compounding felony" against God in the matter of Holy Ghost guidance; many for whom the Holy Ghost has so sharply defined the

line that divides right from wrong, that it would be impossible for them to mistake the boundary, and yet who try to delude themselves that Church-going and confessing themselves "lost and ruined sinners" will atone for this offence. Vain delusion, groundless hope. In that day He will judge by the deeds done in the body, and the guilty in that day will gladly pronounce God's judgments righteous.

H. DICKENSON.

AN ALLEGORY.

A hundred dogs are accustomed to assemble in a room for the purpose of holding a barking meeting, or to tell by means of barking how they serve their master. They have kept up this custom for many years, and to all appearance they intend to keep it up for many years to come. It has also been the custom for many years for all, or nearly all, the dogs to bark every time they come together, and to all appearance also they intend to keep up this custom for the future. Nay, it has even been taught and believed amongst them that there was something wrong about any dog who did not bark regularly, or at least frequently, even though he always barked in the same tone of voice and told about the same story.

But some day a change comes over the spirit of their meeting. Only a few of the bravest dogs (bull dogs) are willing to bark, and they even bark in a sort of defiant manner, as though they were trying to keep up their courage. After a few meetings conducted in this manner, nearly all the dogs cease barking, and the very few who keep it up seem to be barking *at* the other dogs merely, rather than telling how they serve their master.

Now, what is the trouble? Why have nearly all the dogs who have barked for so many years, and have been considered good barkers, too, "quit" all at once? They are apparently in good physical health, their eyes have not grown dim, neither has their natural force abated. They are not afflicted with tongue-tie; indeed it is reported that they bark more than ever outside the meetings.

Let us find out the cause of the trouble, and to be perfectly fair we will ask the dogs themselves. So one day when they are assembled we put the question: Why do you not bark as usual? They all look very glum for a few moments, and no one seems inclined to answer. But, being pressed for a reply, one of them rather sulkily answers that a certain dog amongst them has been barking in such a manner as greatly displeased all the others, and that therefore they had gradually ceased barking altogether.

We press for a more definite reply, and want to know what it is that makes the one dog's barking disagreeable. Well, it is answered, he does not bark like the rest of us. We had great peace and quietness in our meetings until this dog began to bark in this new tone of voice, and with such a different meaning, and from that day we have been in trouble, and we are even afraid he will break up our meetings altogether, which will be a great pity, for barking used to make us feel so good, we could even shed tears in our meetings at times, and some would even lie down on the floor and roll for joy.

Our curiosity is so much aroused that we determine to sift this matter to the bottom, and find out *exactly* how this strange dog barks.

So, on pressing for a still more definite answer, we are told that "The head and front of this dog's offending is this, viz.: He has indicated to us by very animated and apparently joyous barking that he has learned just how to please his master every day, every hour of the day; yea, and he even has the presumption to say every moment of the hour.

We enquire whether this is not the whole business and duty of an orthodox dog, and are answered in the affirmative.

We ask why all dogs do not do this simple plain duty, and get no very definite answer, save that they have tried and failed, and that therefore they suppose all others must fail to the end of time.

We are not yet satisfied, and enquire if any of the dogs present know by what means this one professes to have found ability to please his master.

A number of them answer at once

that he professes to succeed by the very simple method of obeying his master's voice at all times, and that only—never suffering himself to obey any other voice, no matter how loud and commanding it may be.

It seems clear to us that this method ought to succeed, and we so express ourselves, but for some unaccountable reason the dogs do not agree with us.

We enquire whether dogs are not supposed to know the voice of their master, and they are compelled to admit that the poorest kind of a dog should know that much. That even a silly sheep knows the voice of the shepherd.

We ask whether their master ever asks them to do anything which they are not able to perform, and they are compelled to admit again that the master has never been known to do such a thing.

We further enquire whether any of them can prove this offending dog guilty of displeasing his master since he made this high profession. They answer that they cannot.

We then suggest, that seeing this dog must be either right or wrong, they had better be consistent in their treatment of him. If he is wrong in his barking, there is all the greater reason why they should bark in a proper manner, so that the erring one may be set right, and if he is right they should make all haste to follow his example.

In any case we insist that whilst they can prove nothing against the character of the supposed offender, he should be treated in a kind brotherly way by them all, seeing it would be a very serious offence to injure one who *might* be pleasing his master, ever though he was only a little dog.

But they all declared they could not do that; that, on the contrary, they had decided in this matter to follow the example of the greatest *bull* dog in the world (perhaps because some of his decisions were called bulls), and fasten an opprobrious name upon the unlucky dog who dared to bark differently from themselves. They would call him A HERETIC.

We ask whether calling harsh names is likely to reclaim the (supposed) erring one, and are told that they do not do it

to reclaim him, but to warn all other dogs, especially good ones, that they may shun him.

We humbly submitted that we understood it to be the especial business of all good dogs to save or reclaim the bad ones, and particularly those who erred through ignorance, but to this we got no answer. So we went our way, pondering deeply the strange conduct of some dogs.

A. TRUAX.

TAKING THINGS FOR GRANTED.

Well, we would have a queer time of it if we did not take things for granted, and go on our way in this faith.

What if when we were young we had refused to take what our parents and guardians said, without exhaustive investigation. If as scholars we had refused to accept the dicta of our teachers as ultimate truth, what possibility of progress would have been left? And even in our riper years how absolutely necessary it was to take the bulk of our knowledge for granted, and act upon it in perfect faith.

Even some things which we may now reject, we, in former years, took for granted, simply because others did the same. And this gives colour to the suspicion that there are still some things in our creeds, which, after some future investigation, may be eliminated therefrom.

The pendulum of human thought, nay, even of conviction, ever tends to swing from one extreme to the opposite, and hence we expect to see some who have heretofore been extreme in their acceptance of, and attachment to, traditional dogmas, or implicit in their obedience to recognized human teachers, swing off into the opposite direction, until they exhibit a tendency to accept dogmas as true, from the simple fact that they profess to be the negatives of formerly accepted creeds.

Now if the subject be fully examined this latter tendency will be found to be tenfold worse than the other, for whilst it is foolish not to give up a good thing

for a better, it is decidedly more silly to part with it for what is inferior.

Granted that legalism is greatly inferior to spiritualism, nevertheless it is, in a much greater ratio, better than lawlessness?

Apply these thoughts to the possibility of evil, *apparently* resulting from this revolutionary movement, and he is a very superficial observer who does not see this evil threatening us in every direction.

We preach that by deeds of the law no flesh can be justified, that is that no one by the use of church services, Christian works, or private devotional exercises, can live a justified life in the sight of God and man. How natural, then, it is to denounce all such legalisms as utterly worthless in themselves, and maintain that there is real virtue in refraining & together from their practice.

But such sweeping assertions, if acted on generally, would tend to disorganize society, because apparently destroying the pains and penalties connected with disobedience to law.

Now what must be deprecated when witnessed in the community as a whole, cannot be right in individuals.

It follows then, that whilst he who exchanges legalism for spirituality is to be rejoiced over, he who exchanges it for lawlessness is not only an object for the exercise of our pity but also at times for our just indignation. He then who accounts for his ability to live righteously, that is, a justified life, by his acceptance of the Holy Ghost in the Pentecostal sense, must awaken our admiration, and draw us to him in the unity of the Spirit, but he who undertakes to account for unrighteous conduct by a professed walk in the Spirit, not only does not justify his unrighteousness by such a profession, but should awaken our utmost sense of indignation and unqualified repudiation. It matters not how slight the departure from rectitude, this law of repudiation must hold good, for there are no exceptions to this rule.

We once republished a thoughtful and well written article, clipped from one of our exchanges, for the purpose of showing, by lengthened remarks upon it, that although it seemed to approach

close to our teaching, it after all taught another gospel, and so was utterly and radically different from our writings. The editor of one of our exchanges wrote to us to learn the name of the periodical from which we had clipped said article, but as we had forgotten we had to reply to this effect. What was our surprise to find this identical article, minus our remarks, published in his paper, and also in tract form, but credited to the EXPOSITOR OF HOLINESS.

Now, we ask, could the fact that this editor was a conspicuous professor and evangelist in the holiness movement change the character of that unrighteous act? No more can the claim to walk in the Spirit be allowed in any case to change the nature of any act from unrighteousness to righteousness. Much less can the mere effort to substitute lawlessness for legalism be allowed its claim to exhibit true spirituality.

One takes an attitude in an assembly which contrasts with all others. Now the bare fact that said party has discovered that the postures of the assembly are legalistic will not make this his posture unlegalistic. Indeed, unless clearly the result of obedience to the Holy Spirit it must partake of the nature of legalism in its intensest form, namely, lawlessness.

So, too, it is quite possible, because of former loyalty to traditional teaching, to become unduly suspicious of all traditions, but this is credulity in its intensest forms. A truth in fact may have as great a claim on our acceptance although it comes to us as a tradition, as if it were the conscious offspring of our reason or observation, nay, even a distinct revelation to us from the Spirit. He, therefore, who permits the general unreliability of tradition to influence his mind in examining into any isolated fact or truth, wrapped up, or even said to be wrapped up, in a tradition, has permitted himself to be swung to an opposite extreme, and so is not able to prove all things and hold fast that which is good.

MAN is not merely the architect of his own fortune, but he must lay the bricks himself.

OUR WORK IS OF GOD.

It is constantly said by the enemies of this Pentecostal movement that it is of the devil.

Persons who have attended our meetings and have become interested in them, and beginning to enquire about the work of the Holy Ghost, with more or less longing to become acquainted with Him, have been met by the enemy of the movement, who sometimes, alas! is their pastor, and in vigorous terms have been warned against the teaching, and told that it is as black as the pit.

In one or two notable instances the attempted proof of this statement has been by impeaching the character of the President of the Canada Holiness Association with falsehoods a hundred times refuted, and in most instances by holding up some person or persons as a warning, who in professing this experience of a constant walk with God, have been reported as saying some strange things.

I propose in this paper to give some, to me, conclusive reasons that this movement is of God and not of the devil.

And first, the very fact that it is said to be of the devil is one of the evidences, taken with others, that it is of God. The enemies of Jesus, his persecutors, and finally his murderers, were the priests and others appointed by God as His representatives, and Jesus warned His disciples that what they had done to Him they would do to His followers.

Paradoxical as it may seem, the Church of God, while being the organization through which He carries on His work, at the same time has always been the barrier through which that work has been impeded.

The blood of the martyrs has been shed by the visible Church, and not by the world. Professional priests and preachers have often, in all the ages, and especially in the Christian dispensation, been the enemies of men who walk with God.

The same spirit that now opposes this work, lit the fires of Smithfield Market, and burned Ridley and Latimer at the stake. A professional priest or preacher, if he has authority in the Church of God, and does not himself walk with

God, has a more bitter spirit toward those who are the friends and companions of God, than ever stirred in the breasts of Tom Paine or Voltaire.

Hence, while thinking of the Master's words, which had direct reference to this class, "If they have called the master of the house Beelzebub, how much more shall they call them of his household," we thank God and take courage, because our beloved brethren and sisters have the exalted privilege of being as their Master was in this matter of persecution.

It is true that persecution is but one of the marks of true discipleship, but the other marks necessary are not wanting.

In the second place, the true martyr spirit is manifested by those who are persecuted. Not that any among us pretend to advise others what to do under such circumstances, nor that the persecuted themselves lay down any particular rule to be followed. We simply commend each other, and ourselves, to the guidance of the Holy Spirit, who gives detailed and particular instruction on every and all occasions, how to act towards the persecutors.

But the martyr spirit is always there; waiting, when smitten on the one cheek, to turn the other also, if the word of command so come; and only equally willing to follow the example of Jesus when He said, "Woe unto you Scribes and Pharisees, hypocrites, how hardly shall ye escape the damnation of hell."

But whether the direction of the Holy Ghost be the one or the other, or neither, the spirit of loving pity for the persecutor always fills the breast of the persecuted. "Father, forgive them, for they know not what they do," were the words of Jesus; while Stephen, the first Christian martyr, died with the words upon his lips, "lay not this sin to their charge."

In my experience with the persecuted saints of God in this movement, this is the spirit they manifest, and it is a mark that the doctrine and experience for which they suffer is of God.

Another evidence of the divinity of this movement is to be seen in the nature of the meetings held among us. And it is true of all the meetings, whether they are small local meetings, conventions, or

camp-meetings. I refer to the endless diversity of the spiritual manifestations seen in them.

For nearly four years, I have attended them; for nearly three years I have led a little meeting on Thursday nights at the Colborne Street church, Brantford, and I can testify, in common with the others who attend, that no two meetings have been alike; and further, that there has not been a single meeting that did not fill the measure of our ideal expectation for that meeting.

If these statements are taken in connection with the fact that no human preparation or programme has been made for them, and that during their progress there has been no attempt to adopt human expedients to make them interesting, such as singing to fill up time, urging those present to speak, and other similar things, it is more apparent than ever that God is in this movement.

Many ordinary meetings reveal the fact that they are machine made, and show the marks of the tool. There is a lack of variety and freshness, not to say a lack of spirituality, which is not experienced in the meetings of this Holy Ghost movement.

Man is, of course, limited in his powers of design, and must repeat himself; but God in grace is the same as God in nature, and is illimitable in His resources, capable of producing endless variety, so that He need not repeat Himself.

Hence, by keeping our hands off God's work, giving Him right of way, our meetings show the endless and beautiful variety of spring, summer, autumn and winter, and at each meeting is "a thing of beauty and a joy forever."

"Sitting together in heavenly places in Christ Jesus" without effort, without carefulness, we yield ourselves to God for Him to operate upon, and like a skilful musician, He presides at each "harp of a thousand strings," and produces heavenly music of His own composition, that would ravish the heart of an angel with joy.

I would modestly suggest to our poor deluded brethren who oppose the work, that the devil is not the author of such manifestations as these.

Yet another reason which proves this

work to be of God, is in the fact of the independence of individuals in the movement of each other; and, indeed, of the movement itself. "God is our rock and our salvation," and not men, measures or movements.

If every other professor should turn out to be a villain, and the Canada Holiness Association, as our enemies assert, a delusion and a snare, it would not in the least disturb the faith of a man who really knows God of his own knowledge.

Each man who is guided and indwelt of the Spirit, knows that "vain is the help of man," even in his best state, and he therefore does not depend upon him either for example or precept. If vain is the help of one man, you get the same product if you multiply him by ten thousand.

The Canada Holiness Association is an association of individuals much more than an organization; and the individuals who are really of the movement have learned not to lean upon it in any measure. The moment any man does so lean upon the Association, or any individual member thereof, he cuts himself free from the movement; or, in other words, he ceases, for the time being, at any rate, to walk in the Spirit, and so fulfils the lusts of the flesh.

These members of Christ's body believe in a personal, ever-present, all-wise, all-good Spirit, who literally dwells within them; and upon Him they depend solely for strength, wisdom and sympathy, in order to bear the burdens, solve the problems, and fight the battles of life.

This is the very essence of Bible salvation, and is alone proof positive that the movement is of God.

I may remark that this is the kind of salvation I would earnestly recommend to those who are afflicted with the disease known as "church politics," the brethren who get up combines, or make tickets in the church to carry out their plans. "Some trust in chariots and some in horses, but we will remember the name of the Lord our God," was doubtless written for their edification.

Leaning upon an arm of flesh is proof of carnality, and results invariably in spiritual defeat, while leaning wholly

upon God is a proof of spirituality, and always brings glorious success.

There are many other inherent evidences that this movement is of God, but I will reserve the discussion of them for another paper. T. S. LINSKOTT.

CROMWELL, THE SOLDIER SAINT.

I have lately been reading Cromwell's Letters and Speeches, as edited by Carlyle, and find them exceedingly interesting and instructive. This work throws a flood of light upon the great Puritan movement, and succeeds entirely, I think, in rescuing the name of the great Protector from the odium into which it fell after the restoration. No Christian, I believe, can arise from a perusal of these letters and speeches and call Cromwell a hypocrite, or a mere scheming, ambitious man, who used the Puritan faith as a means to advance his political ends. He manifestly did his work as the servant of the great God, and accepted places of trust and honour only because he believed he was called thereto by his Divine Master. His honesty, integrity and piety will be manifest to all, but I was especially interested in finding out just to what extent he believed in divine guidance, for it is my firm conviction that all truly great and pious souls do get some inkling of the truth, and sometimes, at least, carry their belief into actual practice.

And first, it is perfectly clear that Oliver had the strongest kind of faith in "providential" guidance, even where he does not expressly mention the Holy Spirit. In all his great perplexities and difficulties he invariably makes his appeal to heaven for guidance, waiting at times for days in utter uncertainty and helplessness until Providence opens a way, and then he goes on in all confidence that the Lord is guiding.

Then again he at times states expressly that the Holy Spirit guides, in some cases at least, independent of the Bible, and I presume of Providence as well. But all this may be better shown by giving extracts from his own letters and speeches.

Here is an extract from a letter written to Colonel Robert Hammond, who had charge of King Charles the First on the Isle of Wight, and who considered his charge a very great burden indeed :

"I find some trouble in your spirit; occasioned, first, not only by the continuance of your sad and heavy burden, as you call it, but also by the dissatisfaction you take at the way of some good men, whom you love with your heart, who through this principle: That it is lawful for a lesser part, if in the right, to force a numerical majority, etc. To the first: Call not your burden sad or heavy. *If your Father laid it upon you He intended neither.* (Italics mine.) He is the Father of light, from whom comes every good and perfect gift; who of His own will begot us, and bade us count it all joy when such things befall us, they being for the exercise of faith and patience *whereby in the end* (James i.) *we shall be made perfect.*" And further on in the same letter: "I say again, seek the Spirit to teach thee; which is the Spirit of knowledge and understanding, the Spirit of counsel and might, of wisdom, and of the fear of the Lord. *That Spirit will close thine eyes and stop thine ears, so that thou shalt not judge by them, but thou shalt judge for the meek of the earth, and thou shalt be made able to do accordingly.*"

Again, note the spirit of this next, which is an extract from a letter written to the English Parliament informing it of some signal victories in his Irish campaign.

After describing the circumstances under which the victories were gained, he says: "Sir, what can be said of these things? Is it an arm of flesh that hath done these things? Is it the wisdom and counsel or strength of men? It is the Lord only. God will curse that man and his house that dares to think otherwise! *Sir, you see the work is done by a Divine leading.*"

Cromwell believed with all his soul that if the cause which he espoused was of God, no weapon formed against it could prosper. The following extract from a speech delivered to one of his parliaments may be profitably considered by many who tremble for the Ark of

God. I give comments by Carlyle as well.

Speaking of the cause of the Commonwealth, he says: "Supposing this cause or this business must be carried on, it is either of God or of man. If it be of man, I would I had never touched it with a finger. [Hear.] If I had not had a hope fixed in me that this cause and this business was of God, I would many years ago have run from it. If it be of God, He will bear it up. [Yea!] If it be of man it will tumble; as every thing that hath been of man since the world began hath done. And what are all our histories and other traditions of actions in former times, but God manifesting Himself, that He hath shaken, and tumbled down, and trampled upon, everything that He had not planted. And as this is, so let the all-wise God deal with it. If this be of human structure and invention, and if it be of an old plotting and contriving to bring things to this issue, and that they are not the births of Providence, then they will tumble, but if the Lord take pleasure in England, and if He will do us good, He is very able to bear us up! Let the difficulties be whatsoever they will, we shall in His strength be able to encounter with them, and I bless God I have been inured to difficulties; and I never found God failing when I trusted in Him. *I can laugh and sing in my heart when I speak of these things to you or elsewhere.*" (Italics mine.) What an address to be delivered before the House of Commons! and by a man who meant every word of it too, not some mere *painted* or perfunctory "Defender of the Faith."

Cromwell's attitude towards the cause of the Commonwealth of England was precisely that of members of the Canada Holiness Association towards the cause which they espouse. If it be God's cause it will stand; if not it must fall.

Further on in the same speech we read: "It was," say some, "the cunning of the Lord Protector." I take it to myself, "It was the craft of such a man and his plot that brought it about"; and as they say in other countries, "there are five or six cunning men in England that have skill; they do all these things."

“Oh, what blasphemy is this! *Because they are without God in the world, and walk not with Him, know not what it is to pray or believe, and to receive returns from God,* AND TO BE SPOKEN UNTO BY THE SPIRIT OF GOD, who speaks without a written Word (*what heresy!*) sometimes, yet according to it! God hath spoken heretofore in divers manners. Let Him speak as He pleaseth. (No, bind God to *one* method, say the moderns.) Hath He not given us liberty, nay, is it not our duty, to go to the Law and the Testimony? And there (in the Law) we shall find that there *have* been impressions, in extraordinary cases, as well without the written Word as with it. And, therefore, there is no difference in the thing thus asserted from truths generally received, except we will exclude the Spirit; (just what many moderns do) without whose concurrence all other teachings are ineffectual.” [*Ye, your Highness; (comments Carlyle) the true God’s-voice, voice of the Eternal, is in the heart of every man; there, wherever else it be.*]

Thus did the greatest *real* king England ever had, write and speak in public and in private, to men of low degree and to the mightiest monarchs of the earth. He bore witness before all men to the righteous God who hates iniquity and transgression, and who will bring all sorts of sham governments and sham religions to the ground at last. Never before nor since has any parliament listened to such speeches from the throne, or from the supreme Governor—speeches with vastly more real righteous gospel truth in them than is heard from many a modern pulpit in a month of Sundays. Why may we not expect the day to come when our governors, the great majority of them, at least, will address our parliaments in similar language, and especially in a similar spirit, and when parliaments will like to listen to them too? What a heaven this earth would become if all kings and parliaments, together with all magistrates and rulers, would *really* look to the Lord for guidance and wisdom, would walk with God, and know His voice, as Cromwell said, and really get “returns” or answers from God; what a heaven it would be indeed!

How much better, grander, and God-honouring in every way it would be than the poor little millennium so many are looking for—when Christ is to come to reign on the earth over people who do not know His voice, or get “returns”—receive answers—from Him now!

Many, I know, will stumble at Cromwell’s wars. To his own Master he stands or falls. He did not live in this age, nor was his light of the full Pentecostal sort.

A. TRUAX.

GOD’S WORD.

“The Word of God abideth within you.” If at the beginning God said, “Let there be light; let the dry land appear; let the earth bring forth living creatures; let us make man in our own image.” If He spoke to Adam, and said, “Where art thou?” if He said to Eve, “What is this that thou hast done?” if He said to Cain, “Where is Abel thy brother?” if He said to Noah, “Make thee an ark of gopher wood;” if He said to Abraham, “Take thou thy son, thine only son Isaac, and offer him for a burnt-offering;” if He said to Jacob, “In thee and thy seed shall all the families of the earth be blessed;” if God orders Moses out of Egypt, Ezekiel to prophecy against Israel, and Isaiah to declare that, “He shall see of the travail of his soul, and shall be satisfied,” is it not possible that God can speak to this generation? If God be the same yesterday, to-day, and forever, and no respecter of persons, why should God speak personally to men during the old dispensation, and be smitten with dumbness during the new dispensation. It is very easy to see how God spoke by the mouth of His Son during the three years of Christ’s ministry when on earth. But why after Christ’s Ascension, and the coming of the Holy Ghost, God should be smitten with dumbness is inconceivable. Were “the words of the law” not enough that Jesus should be sent to teach? And if what Jesus taught and said was to be enough for coming generations, why should the Holy Ghost be sent to teach us “all things?” Was not the teaching

of Jesus sufficiently clear, was the law not explicit enough that we should need the Holy Ghost to take of the things of Jesus and reveal them to us?

What place does the Bible occupy in the economy of God in this dispensation?

Practically the generally accepted belief is that God has ceased speaking, that there is no longer any necessity for speaking, that everything has been said that needs to be said, that the Bible is the only oracle of God, and all that man need do in this Protestant era is to exercise the right of private judgment, interpret the Bible as conscience dictates, adopt or originate a creed, join or start a sect. In this way has the Protestant Church been rent into innumerable fragments.

In defence of "Those whom the Son makes free, are free indeed," the freedom of the sects is confined to the limit of the creeds. The devotees of every sect are free to believe truth contained in the creed of the sect, but woe betide that unfortunate to whom the "teaching" comes that is not contained in the creed.

For such an one even Daniel was "troubled in his head," and wrote: "I saw a fourth beast dreadful and terrible and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it. It was diverse from all the beasts that were before it. . . . And the Ancient of days (the Holy Ghost) did sit, whose garment was white as snow, and the hair of His head like the pure wool; His throne was like the fiery flame, and His wheels as burning fire. A fiery stream (testimony of saints) issued and came forth from Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the beast was slain and his body destroyed, and given to the burning flame. And the time came when the horn that has eyes and a mouth that spake very great things, whose look was more stout than his fellows, I beheld and the same horn made war with the saints, and prevailed against them, until the Ancient of days came and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. And he (creedism) shall speak

great words against the Most High, and shall wear out the saints of the Most High and think to change time and laws: and they shall be given into His hands until the time and times and the dividing of time. But the judgment shall sit and the kingdoms and dominion under the whole heaven shall be given to the people of the saints of the Most High. Hitherto is the end of the matter."

John the Revelator also appeared to have visions of the era when men should be ruled with a "rod of iron" (creeds based upon the Bible) by one who sat on a white horse called Faithful and True, who in righteousness doth judge and make war, whose eyes are a flame of fire, and upon whose head are many diadems. His name is called "the Word of God."

Is it possible that man can so use the Bible as to practically make it rule the nations with a rod of iron? Is man safe under legalistic Bible rule? Do all the creators and leaders of all the sects acknowledge that the Holy Ghost alone is responsible for their beliefs? How much creed is needed by one who is recklessly abandoned to the guidance of the Holy Ghost? How far away from ancient landmarks or the Bible will such an one get when so guided? Has the time come when men shall all be taught of God? And did God intend the Bible or the Holy Ghost or both to be the teacher in that time? If the former, where is it written? The old version, "All Scripture is given by inspiration of God, and is profitable for doctrine," etc., has been changed by revisers to "Every Scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness." Did the revisers mean to intimate that some portion of the Scriptures were not inspired, or did they dare face the question of whether God can yet give Scripture, and that what He has to say has not all been said?

If the Holy Ghost was not to be our teacher why did Jesus say "He shall teach you all things?" If He intended to limit the Holy Ghost in His teaching to the contents of the Bible, what about the New Testament which was not then written?

That the Holy Ghost cannot guide or teach contrary to His own interpretation of the Bible goes without saying. But can the Holy Ghost guide without using the Bible? Can the Holy Ghost teach without that teaching being necessarily contained in the Book? When the Holy Ghost says, "do this," or "go here," or "go there," must the Bible be consulted to test whether His guidance is correct or not?

The old idea is we must try all things by the Word. Then how did Christ's followers after Pentecost and before the New Testament was written try all things? Matthew and Mark were not written till five years after Christ's ascension. How did the early Christians during those five years get their instruction? Luke was not written till twenty-four years later, and the fourth gospel John, was not written till sixty years after the ascension. What had the people to guide them during this period?

It is assumed that the New Testament was put into the hands of every convert on the day of Pentecost. How could this be? If then these early converts had no "New Testament" as we have it, how were they guided? If the New Testament was not bound till a hundred years at least after the ascension, could it be said that the early disciples were without the Word of God for this hundred years? If so, what is the meaning of such passages as Saul and Timothy were "forbidden of the Holy Ghost to speak the 'word' in Asia?" Paul and Barnabas tarried in Antioch teaching and preaching the "Word of the Lord."

When the Spirit gave those who were filled with the Holy Ghost at Pentecost utterance, what Word had they to try these utterances with, or is it not more likely that they recklessly uttered what God gave them to utter, leaving results with God. Were these utterances the "Word of God to their hearers?"

What "Word" was it that prayer was offered for that Peter and John might speak with boldness, and that prayer was answered for, as being filled with the Holy Ghost, they "Spake the Word of God with boldness?" * What "Word of God" was it that the disciples could not forsake to serve tables? Why is it said

that the "Word of God" increased and the number of disciples multiplied in Jerusalem exceedingly? The New Testament had not been written. It must have been that those who were willing to let the Holy Ghost teach them were multiplied.

When the Holy Ghost said, "Separate me Barnabus and Saul for the work whereunto I have called them," was this utterance the "Word of God" to those to whom it was addressed? The New Testament was not the guide of "the prophets and teachers" in this case. It was not then written. Barnabus and Saul being sent forth by the Holy Ghost proclaimed the "Word of God" in the synagogues of the Jews. Sergius Paulus, a man of understanding, a pro-consul, called unto him Barnabus and Saul and sought to hear the "Word of God." Was this "Word" the Bible? The New Testament was not then written.

Was the "Word of God" which they in Samaria received contained in the lids of a book?

Was it the New Testament that the Gentiles received when they received the "Word of God?" It was not then written. It must have been the utterances of men filled with the Holy Ghost.

Did God speak in those days in a way that He does not to men now, since the Bible has been written? Does the Bible supplant the Holy Ghost, or take the place of the Holy Ghost, or supplement the work of the Holy Ghost in teaching?

When almost the whole city was gathered together to hear the "Word of God," was it to hear the Bible expounded that they came? The New Testament was not then written? Did the speakers take texts to have their discourses upon, or is the custom of the textual discourses a modern innovation, a profanation of the temple of God?

And when the "Word of God" was spread abroad throughout all that region, had a bevy of Bible societies broken loose, or what was this Word? The New Testament had not yet been written. And when the Gentiles glorified the "Word of God," did they do what many are inclined to do in this generation, glorify the Bible? But the New Testament was not then written. It must

have been some other Word than the New Testament.

And after Paul preached the reception of the Holy Ghost at Ephesus, tarrying three months, and the "Word of the Lord" grew mightily, was this "Word of the Lord" that grew mightily the Bible? The Ephesians evidently thought books had their abuses, otherwise they would not have burned books to the value of fifty thousand pieces of silver on hearing the "Word of the Lord."

During this time what was the source of Christianity? Certainly not the New Testament. It had not then been written. Was the Holy Ghost given His rightful place then? He certainly is not given His rightful place now. Substitutes innumerable are invented, not the least ingenious of which is to make the Bible take His place as guide into all truth.

H. DICKENSON.

TRUE HUMILITY.

How utterly incompetent is man, by any process of reason, to learn what humility is.

The humility of Christ's teaching is exactly the opposite of that which man, and especially an ecclesiastical man, grinds out from his formula.

In the following clipping notice how impotent is man, at his best, when not spiritual, to describe divine truth:

"Who is willing to take the lowest seat in the synagogue of religious organizations and services, and remain there until others uninfluenced say, take a higher place? How sweet it is to be first and to lead! Some persons assume extraordinary humility, but even in that they often show a desire to excel. They make themselves conspicuously humble, and, it is to be feared, proudly self-abased."

According to this view, Elijah transgressed the laws of humility when he gathered Ahab, his priests and following multitudes, on Mount Carmel. Jesus Christ, too, was sadly astray, since He did not wait to be called to the front, but deliberately took the place of a leader, and invited men to follow Him as disciples.

Of course the reply to this will be that they were exceptional cases, and were carrying out divine instructions. Just so, but then this admits that every one may carry out divine instructions in the face of apparent want of humility. Hence it follows that true humility is always present when we walk in the Spirit. Simply carrying out divine instructions is never incompatible with Christian humility.

Listen to a specimen of apostolic humility: "Am I not an apostle? Have I not seen Jesus?" "I have begotten you in the gospel." "Yet, by the grace of God, I laboured more abundantly than they all." Not wrong, say all, because Paul was led of the Spirit in so speaking. Then may all do likewise when led of the Spirit.

How foolish it is to avoid the foremost places in order to cultivate humility! How absurd to wait till others call us to the front, lest we forfeit the humility character! All such efforts after this grace are certain to end in absolute failure. Indeed one can only cultivate *voluntary* humility by such legalistic efforts, and such humility is the rankest hypocrisy.

Appealing to our personal experience, we have to say that we have been required to set at nought all these *pious* nostrums concerning humility, and rush to the front long before the process indicated in this extract would have secured such notoriety.

We remember how at our second camp-meeting, after the majority feeling had been voiced in a public prayer that another leader might be brought to the front, we declared publicly that in spite of our defects God would force them to accept us as the leader of this movement. What want of humility was here exhibited! But then, like Elijah, like Christ, we spoke as the voice of God, announcing things to come as taught by the Spirit, and God made good our utterance.

Now, we hesitate not to say that in spite of all contrary teachings, this act on our part was the very essence of true Christian humility, for by it we simply and only showed our loyalty to the Holy Spirit, and in that act took second place

as far as He was concerned. Had we acted otherwise we would, in our overweening pride, have said to Him, "take Thou the second place."

He who obeys the Holy One, no matter how he may seem to set at defiance the laws of voluntary humility, always follows God, and so takes second place, whilst he who disobeys, *i.e.*, neglects to learn the voice of the Spirit, always, in spite of his protestations to the contrary, vaunts himself as deserving the first place, and either ignores the Holy Spirit altogether, or tries to make Him his servant.

THE TYRANNY OF PRIDE.

Why will you keep caring for what the world says? Try to be no longer a slave to it. You can have but little idea of the comfort of freedom from it—it is bliss! All this caring for what people will say is from pride. Hoist your flag, and abide by it. In an infinitely short space of time all secrets will be divulged. Therefore, if you are misjudged, why trouble to put yourself right? You have no idea what a great deal of trouble it will save you. Roll your burden on Him, and He will make straight your mistakes. He will set you right with those with whom you have set yourself wrong. "Here am I, a lump of clay; Thou art the potter. Mould me as Thou in Thy wisdom wilt. Never mind my cries. Cut my life off—so be it. Prolong it—so be it. Just as Thou wilt; but I rely on Thy unchanging guidance during the trial." Oh, the comfort that comes from this!—*Gordon*.

PURITY.—Purity is power. The rose, among the sweetest and most beautiful of God's creations, is armed with thorns, nature's sharp bayonets for warding off attack. Purity is the defense of beauty; modesty is the safeguard of innocence. "Keep thyself pure." The severe chastity which repels familiarity is an absolute essential for the safety of the soul as genial attractiveness is for its beauty. —*A. J. Gordon*.

A BIT OF EXPERIENCE.

"Let them also who suffer according to the will of God, commit their souls in well-doing unto a faithful Creator." This verse took my attention the other day, and I find I look at suffering in a different light from what I did a while ago.

Physical suffering and all other suffering comes upon one walking with God, as only another manifestation of a Father's love. It takes the soul right up into the heart of Christ, to fill up the measure of his sufferings for His body's sake; but, this sweet union does not alleviate, but rather intensifies the suffering, for the more we become like Christ the more sensitive we are to all manner of suffering. The only and sufficient comfort is, our Father's hand aims the dart, and He will draw it forth and heal the wounds by any means He chooses, or He may watch the process till the work is complete. This is what I have learned so far of perfect submission, and I am so glad I have learned to walk in this beautiful life, the life that personifies Christ on earth. It was not always so; once I took all apparent evil that came to me as punishment for sin, and all good as of the mercy and goodness of God to unworthy me. But, later, I learned the sweet lesson that "Jesus bore my griefs and carried my sorrows, that He was wounded for my transgressions and bruised for my iniquities, and by His stripes I was healed." Then by faith I cast myself on Him and was healed, and a peace I never knew before possessed my soul, a peace I never expected to know on earth, and I endeavoured, by persevering prayer and faith, to realize all the benefits of Christ's sacrifice and suffering on myself and others; but soon found by observation and the teaching of the Holy Spirit that this was not the way for me to the "rest that remained for the people of God," but I said, Father if it be Thy will I would rather labour, agonize and supplicate, that others may be brought into this knowledge of Christ that I possess, than claim this perfect rest. I was swimming out on a plank of prayers and promises, on the ocean of God's love. I

felt quite safe and happy. But God said, push the plank from under you. I was surprised and frightened. I cried, I have nothing left, I will sink in the unknown abyss. I will be with you, said a voice. I was not sure it was the voice of God. Who was God if not the God of the promise, the God who hears and answers prayer? It was a supreme moment. I was terrified. The same God that said to Abram, "get thee out of thy country and from thy kindred and from thy father's house, and to a land that I shall show thee." "Walk before Me and be thou perfect." I dared not stand still, I could not go back, so I let everything go and went out to walk with God in an unknown land. I am serving God as I was before I took this step, *i.e.*, to the best of my knowledge. I have no more joy, but a great deal less labour. Joy and sorrow, sickness, health, are the same to me now. God is in all, I do always the things that please Him. The Spirit has possession of me; I am in the world for God to use me as He used Christ, *viz.*, to do His will, circumstances considered of course, but the same Spirit animates and teaches me all things that I should do, and when to do them. "By His unerring Spirit led, I shall not miss the way."

MARY SHIELDS.

Toronto.

TYPES OF HOLINESS.

Without holiness no man shall see the Lord. How many types of holiness are there by which a man can see the Lord? Have all the multitudinous types, all scriptural of course, their representatives in the spiritual kingdom, and will they all see the Lord? What is the standard of holiness here set up? If there are even only two standards on the earth, must not one of them be wrong, or did the Lord Jesus Christ plant two? Is it possible to have the wrong kind? Would the having of the wrong kind exclude a man from seeing the Lord, keep him outside the kingdom, place him in the position of the five foolish virgins? If holiness is right-living, what is the standard of right-living, and how is the man to

know when he comes up to that standard?

What kind of holiness is it that represents the oil in the lamp of the five wise virgins that the Lord Jesus spoke and taught about? Is it "Canada" holiness or "International" holiness, or "Metho, dist" holiness, or "S. A." holiness, or the "trancendental" type possessed by the Presbyterian, Episcopalian, Congregational, and Baptist Churches?

Is it a holiness that admits of a little admixture of sin, or is it a positive certain quantity in this connection?

Will the holiness that enables a man to see the Lord, exclude outbred sin and include inbred sin? Or will it take any cognizance of different kinds of sin at all? Does a man get the holiness that he shall see the Lord with at once, or has he to wait till the hour and article of death to receive that precious commodity?

Is this holiness the blood-cleansing type or the divine healing type, the two natures type, or the absolute type?

Is it God's holiness or is it a kind that has been prepared specially for man by the infinite Giver of every good gift? Is it a gift or is it a growth? Is it expansive, that is, if a man has this holiness, can he get to be any holier? Does it admit of degrees? If so, how much or how little holiness is needful to enable a man to see the Lord, or were the revisers right when they struck holiness out, and inserted sanctification in this passage in in the Revised Version of the New Testament, making it read "Follow after sanctification, without which no man shall see the Lord?"

For our part holiness cannot be separated from the life. Our opinion is it pertains to right living, righteousness, in fact holiness, righteousness and right living are synonymous terms. Dropping the Old Version term, holiness, and the Revised Version term, sanctification, we are not now wedded to terms, we once were, let us try the rendering, "follow after right living, without which no man can see the Lord."

How does that rendering chime in with "By their fruits ye shall know them;" "Having their fruits unto holiness;" "Not they that say Lord, Lord,

but they that do the will shall enter into the kingdom," and other scriptures?

We have to confess we are like the revisers. They don't appear to have taken to the term holiness. We find they have again changed the rendering to "Having their fruit unto sanctification." The revisers certainly have taken great liberties with such important terms as holiness, conversion, and the like.

But while confessing to being at one with the revisers in their dropping the term holiness, we cannot say that we admire their choice of a substitute, sanctification. The terms are both hackneyed ones. We prefer right-living. It is Anglo-Saxon. Anglo-Saxon is expressive and not easily misunderstood. If a life is right, it is right. It cannot be made righter. Righteousness is a fixed quality. The righteous, said the Lord Jesus, shall go into eternal life. The righteous shall shine forth as the sun in the kingdom of their Father. Blessed are they that hunger and thirst after righteousness for they shall be filled. He that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. We have got to where we prefer a term used by the Lord Jesus to a Pauline one.

Whether a man can live a holy life, or a sanctified life, or a righteous life is engaging considerable attention just now. If a man can do one right thing, we contend he can live right. It is admitted that a man can turn to God; that it is a right thing that he should so do. Then the next problem is can he stay turned? No one will deny but that to stay turned is right. The popular belief is that a man can turn but that he cannot stay turned. We believe that by the same power by which a man turns, he can stay turned. By the Holy Ghost are ye saved, and that not of yourselves. He is the gift of God. If the Holy Ghost can turn a man from unrighteousness to righteousness, can't He keep him turned? If not, why not? Is His power limited? Turning to God and staying turned is right, righteousness, right-living.

Right-living appears to be holiness. We don't take any stock in any type of holiness that does not produce right-

living. Any type of holiness that does not produce right-living is not the scriptural type. Holiness that is not the outcome of the indwelling Holy Ghost cannot produce right-living. Now apply the term, "Canada Right-living Association." How does it sound? It certainly is a more expressive title than "Canada Holiness Association." We like it. Do you?

H. DICKENSON.

INCIDENTS BY THE WAY.

THE SICK-ROOM.—We have been requested to give a minute account, as *incidents by the way*, of our experience in the sick-room. As this request harmonizes with our own thought, we readily comply therewith. We cannot as yet write ourselves down as fully recovered from this sickness. Indeed we are so far from a complete recovery, that it is no small surprise to us that we are enabled to write at all.

A few weeks ago, when attempting to write for the EXPOSITOR, the results to us were so alarming that we gave up all thought of writing for some months to come. But it seems the embargo is now taken off, and, although apparently no better in body, we find that we can write even lengthily with no after results of a serious character.

The mere history of our sickness we will but allude to, not considering it of sufficient importance for publication. Suffice it to say that our sickness resulted at times in extreme and lengthened paroxysms of pain, and in the opinion of one of the foremost doctors of the city, caused us for a time to hover over the grave with the chances nearly all on the side of a fatal result. We have had several relapses more or less severe, and now we find ourselves scarcely as strong as before the first of these relapses.

SPIRITUAL EXERCISES.—We should not wonder if the account of these will be somewhat disappointing to many. Modern Christian literature has accustomed the reader to expect them to be somewhat sensational in their character. Well, we have nothing but ordinary, everyday experience to relate. At any time during these past ten years, our

experience has been, "to depart and be with Christ is far better," and during our painful sickness the desire to be free from all pain somewhat increased the superlative nature of *far better*, that is all. If the verdict of the doctor had been at any time, "only a few hours to live," it would have been accepted as good news, not only because of present pain, but because our faith in Christianity was a living reality. This faith, we remark here, was not built on the dogmatic arguments of dogmatic theology, but chiefly on the fact of Christ's ability, through the Holy Ghost given to us to enable us to live a righteous life during the past years.

There was no one time when this faith was stronger than another, nor were there any precious reasons of glad realization contrasting with a less exalted experience. We presume the son of an earthly king has a uniform faith in the fact of his relationship to the reigning sovereign, and this his faith can only vary if some proofs are brought to his notice which would throw doubt on the legitimacy of his birth. Hence, we suspect that the thrilling accounts of alternate ecstasy and depression, of spiritual conflict and victory, so indigenous to modern sick-room experiences, have become a thing of the past in the experience of him who really walks in the Spirit.

Again, we were harrassed by no fears that our faith would fail, or that we would lack any good thing, and so were not once exercised by any desire to send a request for prayer to any individual Christian or company of Christians. We were conscious of no prejudice against such a course, and feel positive we would not have hesitated to adopt it if the sense of personal need in any direction had been realized, and it had appeared right so to do.

PAIN, GOD'S GIFT.—During the first night of intense pain we were so placed as to be beyond the reach of any relief from medicine, and so had to endure, through long hours, unadulterated torture of the body. In the middle of this watch-night of suffering, the Master came to us walking on the billows, and talked to us, saying that He Himself it

was who thus tortured our body, and it was ours to take in this thought still more positively, and yet to know, along with this serious fact, that He also loved us with an infinite love, a love beyond the power of language to utter. What was our knowledge or our mental powers that we should comprehend God in this double attitude? Could we leap through infinite space and intelligently understand the needs-be of the universe, and then come to the positive conclusion that God could have made the worlds with their teeming populations and left out all suffering? True faith in God accepted the fact, that, even before the reign of man in this or any other world, when suffering abounded, one animal devouring another, and, in fact, inflicting torture upon his fellow, that God exhibited there both His power and His love. What though we shrank from our part of necessary suffering even as Christ did from His? What though the apparent puzzle was beyond apprehension as regarded our finite mind? Faith could and must take in the fact, and so we could intelligently adore our loving Saviour, even when He stood before us, without disguise, connecting our fierce pain of body intimately with His handiwork.

Did the pain cease when we realized this fact in its full significance? No. It went on as heretofore and only stopped when seemingly it had spent itself. There was no miracle, in the ordinary meaning of that word, in its subsidence.

The following day we were considerably exercised by the thought that possibly our guide would require us to avoid all human efforts to lessen pain and secure sleep during the next and following nights. Now, whilst we knew that we would have been loyal to Him in this thing, even to the enduring of many a succeeding night of pain, we were none the less pleased when we received direct instructions to accept and use the opiates prescribed by our medical adviser, which thing we did to the avoidance, no doubt, of much additional torture. However, other complications of our illness set in, at different times, which were the means of much suffering, and beyond the reach of medicine.

CONVICTIONS.—As to any personal convictions, we remark, that whilst not called on to make any predictions concerning the issue of our sickness, still what convictions we had all pointed to this sickness as needed preparation for additional work in helping mankind.

We have received letters from some who individually inquired of God concerning the matter when our illness was at its height, and their uniform testimony was that they were assured that the sickness was not unto death. Indeed, so strong was this conviction to us that it was a matter of surprise when, afterward, we learned how doubtful our medical attendant was, at one time, of the issue.

WHAT ABOUT THE PAIN.—From this we shrank with all our might. It was at no time agreeable. We submitted to it as yielding to God's will, and as filling up, according to Divine appointment, that which was our measure of "that which is behind of the sufferings of Christ for His body's sake, which is the Church." Life seems to us ever since to have clothed itself with a more sombre garment. For we have no revelation promising us immunity from suffering in future days or years. Hence there is at times an instinctive shrinking from life itself because of future possible suffering. And this, in spite of our undoubted faith in the fact that no good thing will be withheld from us in all coming time or eternity.

We can recall a time in our Christian experience when we would hesitate to write the above, from a superstitious fear that to admit such a shrinking would tend to bring the pain upon us. Just as many a person will speak with bated breath, if at all, of certain forms of sickness or death, lest their so doing might possibly bring the calamity upon them. But all such lingering traces of superstitious fears are eliminated from our being when we get to know God as a friend, "who sticketh closer than a brother." Hence we can write freely concerning such shrinkings, and yet know that neither they nor any thing else shall separate between us and God. Still are we confident that we will walk

with Him and drink the cup which He presents.

WORK.—From time to time we were called to do important work for the Master, either in conversation with individuals or by letter. The history of these incidents, however, we will not here narrate. Having no doubts concerning self or its surroundings to harass us or demand even passing attention, we were consequently able to utilize what strength we had without reserve to the advantage of others. Hence we do not look upon our sickness as a kind of blank in our life work; through it all we regarded ourselves as an active servant of the Master, "doing His will on earth as it is done in Heaven." Even now, as we resume our pen, whether temporarily or permanently, we feel that there has been no gap to bridge over. We simply go on with God's work in God's way, as we have done during the months past. Whilst keenly relishing our resumed writing for the EXPOSITOR, we would feel no pang of sorrow if many months more would pass ere continuing this kind of work for the Master.

CANNOT SEE THROUGH.—There are many things we cannot see through, but none that we cannot look above. It is said that John Wesley was once walking with a brother who related to him his troubles, saying he did not know what he should do. They were at that moment passing a stone fence to a meadow over which a cow was looking. "Do you know," asked Wesley, "why the cow looks over the wall?" "No," replied the one in trouble. "I will tell you," said Wesley: "Because she cannot look through it: and that is what you must do with your troubles—look above them."—*Sel.*

NOT QUITE WARM ENOUGH.—We can conceive of an incubator being just warm enough to spoil eggs, but never hot enough to hatch chickens. It is just so with many churches. They carry their work just far enough to fail in accomplishing the one great work for which the Church was organized—the salvation of men.—*Ram's Horn.*

CONTRASTS.

CHILDREN OF THE DEVIL;

or, Those that

WALK IN DARKNESS,

*And are void of fellowship which is with the Father and His Son Jesus Christ, and sin daily in thought, word and deed.**Who John says they are.*

1 John i. 6: "If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth."

1 John ii. 4: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

DECEIVED ONES, LACKING FELLOWSHIP.

1 John i. 8: "If we say we have no sin, we deceive ourselves, and the truth is not in us."

1 John i. 10: "If we say we have not sinned, we make him a liar, and the truth is not in us."

THE REMEDY.

1 John i. 9: "If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness."

1 John iii. 6: "Whosoever sinneth hath not seen him, neither known him."

1 John iii. 8: "He that doeth sin is of the devil, for the devil sinneth from the beginning."

1 John ii. 9: "He that saith he is in the light, and hateth his brother, is in the darkness even until now."

1 John ii. 11: "But he that hateth his brother is in the darkness, and walketh in the darkness, and knoweth not whither he goeth."

1 John iv. 8: "He that loveth not knoweth not God; for God is love."

1 John iii. 10: "Whosoever doeth not righteousness is not of God, neither he that loveth not his brother."

CAIN AND ABEL.

1 John iii. 12: "And wherefore slew he him? Because his works were evil, and his brother's good."

CHILDREN OF GOD;

or, Those that

WALK IN THE LIGHT,

*And enjoy fellowship with God and one another, and are kept free from sinning.**Who John says they are.*

1 John i. 7: "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanseth us from all sin."

1 John ii. 5, 6: "But whoso keepeth his word, in him verily hath the love of God been perfected: hereby know we that we are in him."

1 John ii. 1: "My little children, these things write I unto you, that ye may not sin."

1 John ii. 12: "I write unto you, little children, my little children, because your sins are forgiven you for his name's sake."

1 John iii. 5, 6: "And ye know he was manifested to take away sins; and in him is no sin. Whosoever abideth in him sinneth not."

1 John ii. 6: "He that saith he abideth in him ought himself also to walk, even as he walked."

1 John iii. 7: "My little children, let no man lead you astray. He that doeth righteousness is righteous. To this end was the Son of God manifested, that he might destroy the works of the devil."

1 John ii. 10: "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him."

1 John iv. 7: "Beloved, let us love one another; for love is of God; and every one that loveth is begotten of God, and knoweth God. If ye know that he is righteous, ye know that every one also that doeth righteousness is begotten of him."

1 John iii. 9-11: "Whosoever is begotten of God doeth no sin; because he abideth in him, and he cannot sin, because he is begotten of God. In this the children of God are manifest, and the children of the devil. For this is the message which ye have heard from the beginning, that ye should love one another."

1 John iii. 12: "Not as Cain was of the evil one, and slew his brother."

1 John iii. 14, 15: "He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."

1 John iii. 17: "But whoso hath this world's goods, and beholdeth his brother in need, and shutteth up his compassion from him, how doth the love of God abide in him?"

1 John iv. 20: "If any man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen."

1 John ii. 18: "They went out from us, but they were not of us; for if they had been of us, they would have continued with us: but they went out, that they might be made manifest how that they were not all of us."

1 John ii. 4: "Every one that doeth sin, doeth also lawlessness; and sin is lawlessness."

1 John ii. 22, 23: "Who is the liar but he that denieth that Jesus is the Christ? This is the antichrist: even he that denieth the Father and the Son. Whosoever denieth the Son hath not the Father."

1 John v. 10-12: "He that believeth not God hath made him a liar; because he hath not believed in the witness that God hath borne concerning the Son. He that hath not the Son of God, hath not the life."

1 John v. 13-21: "These things have I written unto you, that ye may know that ye have eternal life. even unto you that believe on the name of the Son of God. And this is the boldness we have towards him, that, if we ask anything according to his will, he heareth us: and if we know he heareth us, whatsoever we ask, we know that we have the petitions which we asked of him. If any man see his brother sinning a sin not unto death, he shall ask, and God will give him life for them that sin not unto death. There is a sin unto death: not concerning this do I say that he should make request. All unrighteousness is sin:

1 John iii. 14-16: "We know we have passed out of death into life, because we love the brethren. Hereby know we love, because he laid down his life for us: and we ought to lay down our lives for the brethren."

1 John iii. 18-24: "My little children, let us not love in word, neither with the tongue; but in deed and truth. Hereby shall we know that we are of the truth, and shall assure our hearts before him. Whereinsoever our heart condemn us, because God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, we have boldness toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do the things that are pleasing in his sight. And this is the commandment, that we should believe in the name of his Son Jesus Christ, and love one another, even as he gave us commandment. And he that keepeth his commandments abideth in him, and he in him. And hereby know we that he abideth in us, by the Spirit he hath given us, and this commandment have from him, that he who loveth God, love the brethren also."

1 John iii. 2-5: "We know that if he shall be manifested, we shall be like him; for we shall see him as he is. And every one that hath this hope in him purifieth himself, even as he is pure. And ye know he was manifested to take away sins; and in him is no sin."

1 John ii. 23: "He that confesseth the Son hath the Father also."

1 John v. 10-12: "He that believeth on the Son hath the witness in him. And the witness is this, that God gave unto us eternal life; and this life is in his Son. He that hath the Son hath life. For this is the love of God, that we keep his commandments, and his commandments are not grievous."

and there is a sin not unto death. We know that whosoever is begotten of God sinneth not; but he that was begotten of God keepeth him, and the evil one toucheth him not. We know that we are of God, and the whole world lieth in the evil one. And we know that the Son of God is come, and hath given us an understanding, that we know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. My little children, guard yourselves from idols."

Selected from 1 John; Revised Version.
J. K. O., Galt.

DIVINE AWARD.

I thank Thee, gracious Lord,
 For the Divine award
 Of strength that helps me up the heavy
 heights
 Of mortal sorrow, where, through tears
 forlorn,
 My eyes get glimpses of the authentic
 lights
 Of love's eternal morn.
 For thereby do I trust
 That our afflictions spring not from the
 dust,
 And that they are not sent
 In arbitrary chastisement,
 Nor as avengers to put out the light,
 And let our souls loose in some dark night
 That holds the balance of Thy glory just;
 But rather, that as lessons they are meant,
 And as the fire tempers the iron, so
 Are we refined by woe.

—Alice Cary.

"SURE WE ALL KNOW THAT!"

Among the memories of a boyhood spent in Ireland, none are more vivid than some of the scenes witnessed in connection with the administration of justice there.

The opening of a court of assize was always an occasion for pomp and ceremony. At the boundary of the city or town, a military escort awaited the arrival of the representatives of the law, and received them with honours. Mounted troops with their sabres drawn, surrounded the carriages, and formed a procession. A trumpeter led the cavalcade, and with many a clarion peal heralded the approach of Her Majesty's judges. Sentries guarded by night and day the judges' "chambers"; and the trumpeter and troop, attending morning and evening the necessary movements to and from the court house, made a grand display, which commonly drew a crowd.

During the assizes in the city of Londonderry more than forty years ago, an incident occurred which, though seemingly at the time of small concern, was fraught with momentous interests and eternal issues. It is here, for the first time recorded in print, as I had it from the lips of one of the interested parties, who now "rests from his labours."

On a Sunday afternoon, while the judges of assize were returning from church amidst a throng of eager spectators, there stood upon a chair, in the open space then known as "the Diamond of Derry," a little old-fashioned minister of Christ. He wore a black velvet cap to shelter his bald head. He had a strong, clear voice; and, anxious to improve the occasion for the benefit of some portion of the crowd, he commenced an open-air service.

A hymn was sung. A short prayer followed. Then the preacher announced his text, 2 Cor. v. 10. There was a hush throughout the assembly. But the instant the solemn words were uttered—

"WE MUST ALL APPEAR BEFORE THE
 JUDGMENT SEAT OF CHRIST,"

an unexpected voice disturbed the gravity of the audience. A sharp-featured man, with a comical air, standing directly at the preacher's feet, brazenly looked him in the face, and exclaimed in an impudent tone—

"*Sure we all know that!*"

Not in the least disconcerted by the interruption, the preacher, fixing his eyes steadfastly on the man, opened his sermon with the remark—

"My friends, if 'we all know that,' don't you think we shall be acting wisely if each of us in this crowd lay to heart the solemn question, *Am I ready* to appear before the judgment seat of Christ?"

The objector was silenced. The sermon proceeded. The preacher enlarged on the *certainly* of the truth proclaimed in the text, and urged that it should receive serious consideration. Specially did he admonish his hearers against *indifference* on a subject of such supreme moment, pointing out the fearful responsibility incurred by persons who, glibly professing that they "know" all about the approaching Great Assize, yet totally neglect preparation for it.

The discourse concluded. The crowd dispersed. Time rolled away. The minister shortly removed to another sphere of labour, and the incident passed from his thoughts.

Fourteen or fifteen years later he attended a religious convention in Dub-

lin. Many servants of the Lord Jesus Christ were present, having gathered from all parts of the kingdom. Old friendships were cemented by fellowship. New attachments were formed. At the close of an afternoon meeting two Christian ministers met casually in the vestibule, and for a moment stood silently face to face. Then spoke one to the other thus,—

"I think I have seen you somewhere before; I cannot say where."

"You have," was the reply; "and I can refresh your memory concerning the occasion. Did you ever preach in the open air in the Diamond of Derry?"

"Yes, frequently."

"Do you remember that during the assizes in 18—, on a Sunday afternoon, you stood there on a chair, wearing a black cap; the judges were returning from church; your text was, 'We must all appear before the judgment seat of Christ,' and immediately you had uttered it, a man in the crowd rudely exclaimed, 'Sure we all know that?'"

"Yes, I recall the circumstance now. I had quite forgotten it."

Then, with a voice trembling with emotion, the other rejoined, "I have not forgotten it. *I am the man!* That sermon was a message from God to my soul. It resulted in my salvation. For some years I have been engaged in the ministry of the Gospel, and trust that, through the Divine blessing on my labours, many sinners have been persuaded to 'flee from the wrath to come.'"

Hands were cordially clasped. Tears of joy and thankfulness filled the eyes of both the Lord's servants. Together they magnified His faithful Word, and pledged themselves never to shrink from "declaring . . . the whole counsel of God." The future of their ministry was characterized by distinguished faithfulness and signal success. While proclaiming mercy, pardon, and salvation in "Christ crucified" for the chief of sinners, inviting and beseeching them to be "reconciled to God," they were also mindful of "the terrors of the Lord," and neglected not to affirm that God "hath appointed a day, in the which He will judge the world in righteousness" by Jesus Christ (Acts xvii. 31). Speak-

ing the truth in love, "warning every man," they delivered to each the summons, "PREPARE TO MEET THY GOD." (Amos iv. 12).—*Rev. A. Averell, in British Messenger.*

REMARKABLE INSTANCES OF SPIRITUAL GUIDANCE.

During the winter of 1783-4, whilst the troops were quartered near the house of David Sands (a minister in the Society of Friends), a secret uneasiness pressed upon the mind of himself and his wife, who felt a presentiment that some trial was approaching them. One night after retiring, she was alarmed by a noise, which her husband thought might only be the wind among the neighbouring trees. In a few minutes they heard some one near their chamber say, "Some of the family are awake, we will shoot them"; their sleeping-room being on the first floor, David and his wife easily escaped through the window, but on passing through it, they were discovered, and a gun or pistol was discharged at them, the ball from which grazed his forehead. Having on but a scant supply of clothing, and the night being cold, they suffered severely before morning. After the day dawned, they returned to their own dwelling, which they found plundered of all the cash—about \$55—most of their bedding, and even some of their furniture. A servant and his children, who were sleeping in a different part of the house, were not disturbed. David soon felt that it would be right for him to go to the encampment. On his arrival, he found several of the officers conversing who thus accosted him, "Mr. Sands, we have heard of the depredation committed at your house, and desire to know what you think can be done to discover the offenders." After a time of solid consideration, David informed them that he believed if the men were drawn up in a rank and file of fifty in a company, he should be able, by following Divine direction, to detect those concerned in the robbery.

The officers wondered at this, thinking it impossible, with no outward knowledge of them, he could point them out.

They, however, ordered out the troops, and David commenced his review. As he passed down the first rank he paused at the bottom, and then went on to the second company; here he soon stopped before one of the men, and looking him in the face, said, "Where wast thou last night?" He replied, "Keeping guard, sir; and a very cold night it was." "Dids't thou find it so while at my house?" At this the man trembled so much, and discovered such evident marks of guilt, that he was immediately ordered out of the ranks and put under arrest. In like manner four others of the men were discovered. David then went to a young officer and asked him how he came to aid and accompany the men to pillage his house. He denied the charge. "Let me feel thy heart, and see if that does not accuse thee?" David placed his hand on the officer's breast, and finding his heart throbbing so that it could be felt even up to his neck, he called the other officers to draw near, and see and hear how his own heart had become his accuser.

There had been eight concerned in the robbery; two of whom should have been at the spot at which David first stopped, but they had deserted before the search commenced.

The greatest part of the furniture and bedding, and about one-half of the money stolen was returned, and the rest was reported lost.

The offenders were brought to trial before a civil tribunal, by which, as David did not appear against them, they were discharged, but the officers informed them that by martial law they had forfeited their lives. They were brought bound to his house, and he was told that he should determine their sentence. Upon this he administered suitable advice to them, forgave them the injury they had done him, and perceiving them to be weary, ordered suitable refreshment for them.

Whilst thus this worthy Christian was retaliating in the only manner the spirit of the gospel allows, his wife said to one of the men, "Thou art he who shot at us." Her husband added, "He has been told that before."

The men each received some corporal

punishment to deter others from like practices, and were then restored to the ranks. Several years after this occurrence, David Sands being from home on a religious visit, a man came up to him, begged his pardon, and would have gone down on his knees if he had not been prevented. He confessed himself to be one of the two alluded to above, who had deserted to avoid detection. He declared that he had never been easy in his mind from the time he committed the crime, and expressed his hope that David would forgive him; David replied that it was out of his power to forgive sins, but he hoped the Almighty would forgive him, as he had long since forgiven all those concerned in the injury he had suffered. The other one of the deserters, who also resided in the neighborhood, then came to him. He appeared to be a reformed character. After making a confession of his former misdeed, he desired that David, in token of forgiveness, would go with him and partake of the hospitalities of his house, which he did.—*Words of Faith.*

THE WITNESS OF THE SPIRIT.

This comprehensive blessing has been well styled "the highest privilege possible to the regenerated this side of the resurrection of the dead." It accompanies and follows adoption into the family of God, enabling the child of God to know for himself that he is accepted in the Beloved.

Its privileges are so rare and blessed that they have seemed unattainable to many. How many professing Christians to-day are living without the witness of the Spirit! But it is a reasonable doctrine; for should not a Father acknowledge His son? It is a scriptural doctrine, so plainly and so luminously taught that its radiance lights up the whole blessed Book. Then the wise and the good have believed it, and testified to it and taught it. Luther says: "He who hath not assurance spews faith out." Melancthon: "Assurance is the discriminating line of Christianity from heathenism." Sir William Hamilton: "In the Westminster Assembly, for the *first*, and indeed the

only, time in Protestantism, it was formally declared not to be the essence of faith." Wesley: "With regard to the assurance of faith, I apprehend that the whole Christian Church in the first centuries enjoyed it. And I conceive that all the Reformed Churches in Europe once believed it." . . . "I allow (1) that there is an explicit assurance of pardon; (2) that it is the common privilege of real Christians; (3) that it is the proper *Christian* faith which *purifieth the heart*."

This doctrine is much abused. There are those who profess assurance who disobey God's commandments. John teaches, with searching emphasis, that only the obedient are the true children of God, and with him all other Scripture writers agree. There are those who profess the witness of the Spirit, who are selfish, intolerant, censorious, arrogant or egotistic. Their profession belies the Scriptures. "If any man have not the Spirit of Christ, he is none of His." He who has the Spirit of Christ is gentle, modest, consistent, and winsome.

There are those who have the witness who will not confess it until they experience certain strong emotions of joy and rapture, or are overwhelmed by some undefinable and fruitless ecstasy. All this is also contrary to the Scripture. There is a still, small voice that whispers in our hearts and brings an assurance as definite and clear as could be imparted by a cyclone of spiritual power.

Let us pray for the witness of the Spirit, and so order our faith and our life that we shall receive it. Receiving it, in whatever form, let us acknowledge it, and utilize it in all that pertains to a pure heart and a holy life.—*Western Christian Advocate*.

TERRIBLE STATE OF THINGS.

Yes, I confess that is a terrible state of things. It is said that troubles never come single handed, but it is a rare thing for them to pile up in this sort of style.

The clothes-line has broken, and the clothes, only half dried, are down in the dust in the yard. Company has come, and it seems impossible to find time to

entertain them. The child is sick, and needs special attention. While attending to the child the fire has gone out. Charley has come in, in his rollicking style, and has knocked the stove-pipe down. But, worse and worse, to my surprise the servant has just come downstairs with her things all packed, and she tells me she is going to leave.

Well, now, do you mean to tell me, that with such surroundings your soul is kept in perfect peace? I am afraid some of our good housekeepers will question your testimony. All true Christians believe *theoretically* that the grace of God can keep us under all circumstances; but when it comes to a matter of actual experience, they are not ready to accept a testimony of this kind.

God's word is plain enough. He promises to "keep in perfect peace," but, strange to say, when God does just what He promises to do, it is a matter of surprise, and even of unbelief.

Who would claim that God is lacking either in the *will* or the *ability* to keep under such trials as these? If He has both the will and the ability, and we comply fully with the conditions on which He promises to keep us in perfect peace, then why should any one doubt such a blessed testimony? True, it requires wonderful grace, but God has wonderful grace in His storehouse, which he gives to all who comply with the conditions.—*Sel.*

TRY YOUR WINGS.

John McNeill tells us of a friend of his who owned an eagle which he had captured when young. He had raised it as far as possible like a domestic fowl. By-and-by he was compelled to sell all his possessions, to go to the other side of the world. What should he do with his eagle now? He did not like to give it away, and could not bring himself to sell it to a stranger. He conceived the happy thought of giving it back to itself—he would set it free!

He opened the enclosure where it had been kept, and brought the bird out to the back green. It walked about; this seemed like a rather larger place than

its daily run—that was all. The man was disappointed. He took the big bird in his arms, he lifted it and placed it upon the garden wall. The eagle turned and looked down upon him. Just then the sun that had been behind the clouds shone out bright and warm, and poured its beams down upon the captive bird. It lifted its eyes to the sun, and pulled itself up to its utmost height. What thoughts were stirring in its breast then? Does a captive eagle recollect the cliffs, the crags, and feel again the tempest's breath, and see the lightning's zig-zag path over the storm and along the sea? It unfolded one mighty wing—then stretched out the other—then gave a shrill scream to the sun and its native crags, and was soon but a vanishing point in the deep blue sky.

Young people of God—so long a time living among the things of the world—oh, try your soul's wings.—*The Good Way.*

MY GOD WILL SUPPLY.

A certain good brother felt impressed to leave his home and go to a distant town to hold meetings. But he answered and said: "I cannot go, for I have no money." But the impression came stronger and stronger. He must go, for souls were perishing. Finally he said to his wife, "I will make ready and go down to the train." He went down, but had no money for his ticket. The engine whistled and the train came up. As he stood perplexed, and with his hands behind him, some one suddenly and without a word slipped a bank-note into his hand. He turned about, but saw only the rushing crowd, and has never learned whose hand gave the gift, only that the kind Father sent it. He went on his mission, and many souls were converted. Whatever the Lord wants us to do, we can do, and He will provide a way. If the Lord wants me to go a thousand miles without money, I know I can do it. Praise His name! The thing is to be willing, then to trust. Many people spend months and years in worry and anxiety, because they do not trust in the Lord. But I confess it was a long time before I did fully trust Him, and suffered many years. But I am glad to say that time is now past. God is rich, and is abundantly able to supply the wants of all His creatures. The cattle

on a thousand hills are His. He knows what we have need of before we ask Him.

Brother Curtis had just come upon a new charge, and after the expense of moving, found the treasury low. One day the housewife said, "The flour is all gone, what shall we do?" They found forty cents remaining in the purse, that was all. But they had always found God a very present help in time of need, and now they turned to Him. They kneeled down before Him and asked help. In perhaps fifteen minutes, a stranger who seemed to be passing along, turned up to the door and asked, "Does Mr. Curtis, the minister, live here?" He then threw down a silver dollar upon the porch and drove on. His name was never found out. But he came as the messenger of God, to answer the prayer of His children. The dollar and the forty cents made just the price of a sack of flour. The Lord might have sent him a thousand dollars just as well, but thought best to send him only what he needed at that time, or what he had asked for. Because we are only to ask for just enough. The manna in the wilderness was given each week-day for that day only. If God should supply all our need, once for all, then we should lose the blessing of asking and receiving. But God would have us ask often, so that we may be often blest.—*Golden Censer.*

GOD never repairs. Christ never patches. The gospel is not here to mend people. Regeneration is not a scheme of moral tinkering and ethical cobbling. What God does, He does new; new heaven, new earth, new body, new heart; "Behold I make all things new." In the gospel thus we move into a new world and under a new scheme. The creative days are back again. We step out of a *regime* of jails and hospitals and reform shops. We get live effects right from God. That is the gospel. The gospel is a permanent miracle. God at first hand—that is miracle. The gospel thus does not classify with other schemes of amelioration. They are good, but this is not simply better, but different, distinct, and better because distinct; it works in a new way, and works another work. Compare the wrought chains riveted on the demoniac, and the divine word working in the demoniac. It is all there. It is like the difference between the impotent Persian lashing the turbulent sea with chains, and the gracious Lord saying to the troubled sea, "Peace, be still!"—*Rev. C. H. Parkhurst.*

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