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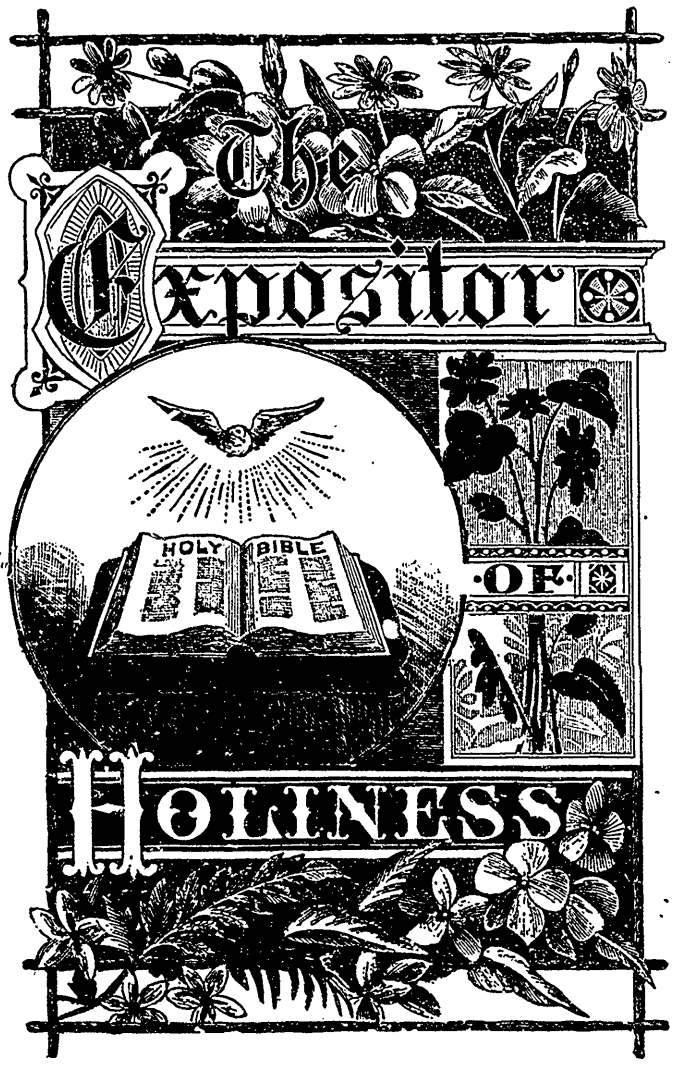
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### CALENDAR OF HOLINESS MEETINGS.

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

Every Saturday evening, at 8 p.m., at the residence of Bro. Graham, 50 Hayden St., first street south of Bloor St.

Brockton Methodist Church, Friday evening.

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

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

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

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

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

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

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

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### THE SO-CALLED "GALT HERESY CASE."

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

THE  
**Expositor of Holiness**

VOL. IX.

JULY, 1890.

No. 1.

“MY TIMES ARE IN THY HAND.”

I need not care  
If days be dark or fair,  
If the sweet summer brings delight,  
Or bitter winds chill the air.

No thought of mine  
Can penetrate the deep design  
That forms afar through bud and bloom,  
The purple clusters of the vine.

I do not know  
The subtle secret of the snow  
That hides away the violets  
Till April teaches them to grow.

Enough for me  
Their tender loveliness to see,  
Assured that little things and large  
Fulfil God's purpose equally.

How this is planned,  
Or that, I may not understand ;  
I am content, my God, to know  
That all my times are in Thy hand.

Whatever share  
Of loss, or loveliness, or care,  
Falls to my lot, it cannot be  
More than Thy will for me to bear.

And none the less,  
Whatever sweet thing comes to bless  
And gladden me ; Thou art its source—  
And sender of my happiness.

Add this to me,  
With other gifts so free—  
That I may never turn my face  
In any evil hour from Thee.

Nor on the sand  
Of shifting faith and feeling stand ;  
But wake and sleep with equal trust,  
Knowing my times are in Thy hand.

—Selected.

THE COMING CAMP-MEETING.

As announced in the last number our annual camp-meeting will be held at Niagara, commencing on Friday, the 29th of August, and closing Friday, the 5th of September.

The meeting will be held in a large and commodious tent, which tent will be pitched in the pretty town park, situated about a stone's throw from the railroad station, and about a quarter of a mile from the wharf.

Abundance of room also exists in the same park for tenting purposes, whilst in the immediate vicinity all who desire it can be accommodated with board and lodging at a cost of from \$1 per day or \$5 per week upwards.

The authorities of the town in placing their beautiful park at our disposal have enhanced the value of the gift by their cordial manner in its performance, and evince the utmost desire to facilitate all our plans for the comfort and convenience of all in attendance.

Very satisfactory arrangements have been made for those who are prepared to tent.

For example, five or six can unite and secure a tent, say 9 x 14, which, together with flooring, bedsteads and straw for beds, will not exceed \$1 for each individual. To go into details, for increased satisfaction to all concerned, cost of tent \$2, bedsteads, single 25 cents, double 50 cents, floor \$1, ground rent free, straw per bed 25 cents, additional furniture at reasonable prices.

All articles delivered and removed, as also flooring laid down, included in the above prices. Larger tents can be had if desired. But all tents, to be obtained,

must be spoken for at least five days before the 29th of August.

Parties who have private tents will have no ground rent to pay, and can have floors ready for them at the above price by sending the dimensions of their tents. If the size is less or greater than 9 x 14, the price will vary in proportion.

We have thus gone into particulars that parties who design to tent may know exactly the cost, and not be met by unexpected expenses. Also we hope to induce many more to come who otherwise would not be with us. For we are convinced that when a week's outing, in connection with our annual camp-meeting, can be secured at such a trifling expense, and under such favorable auspices, a large number will see their way clear to come.

Friends, be prompt in deciding, and do what you can to induce others to unite with you to take a tent for the entire meeting.

Railroad fare for the round trip, one fare and a third. As usual, a certificate must be signed by the ticket agent at the office where the ticket is purchased. Fare on the boats from Toronto to Niagara half price, that is, 75 cents for the round trip.

Any additional information can be obtained by dropping a card of inquiry to our address, also railroad certificates will be forwarded to all desiring them.

Whilst it is very desirable that all who wish to rent tents should give timely notice, friends who expect to board will find no difficulty in securing suitable places without notice being sent before hand, although it will be better for all to notify in advance.

Address all communications to 207 Bleeker Street, Toronto.

REV. JOSEPH COOK'S ARTICLE.—This article, of which we gave a short criticism in the June number, was crowded out, and so we print it in this number. Those interested in connecting our remarks with the words of the author, will simply be put to the trouble of referring to the last number.

## CHRIST'S KINGDOM.

This kingdom is spiritual. Christ, when challenged as to the facts of the case, concisely stated that He was a king, but that His realm was purely spiritual. Again He described His kingdom as that which was within man. It is also clearly taught in all His utterances that the only outward expression of this kingdom, when ruled over by its rightful sovereign, is righteousness, whilst the only recognized authority is the living, omnipresent Holy Spirit.

Hence, it is evident that there is a perfect contrast, not only between it and the Jewish Church, but also between it and all visible organizations of whatever name.

However, this contrast by no means implies anything in an organization as necessarily wrong. We simply emphasize the teaching of the Bible that no church organization can be so perfect or scriptural, even although it should include the best possible discipline, ritualism and doctrines, as to necessarily include within its pale this kingdom of Christ. Such an ideal church might be permeated by this spiritual kingdom or might not, just as the body of man, though perfect in all its parts, may or may not have in it the principle of life.

Effort after effort has been put forth to change this law, to change the character of these facts, but failure has always been absolute. The crucifixion of Christ, the casting of His followers out of the synagogues, the excommunication of Luther, or the ostracizing of Wesley by the *Established* Church, did not affect this truth in the slightest degree; still Christ was king, although dead and buried, and the relations to King Jesus of any or all his subjects remained exactly the same, no matter what were their changed relations to church or other organizations.

In vain does one attempt to find in the teachings of Christ even a hint concerning some outward expression of His kingdom which would lead to the conclusion that there was some divine pattern of a visible organization which, if discovered, would be as distinctly the *Christian* Church as the *Jewish* Church

was an authoritative copy of what was revealed to Moses. No Christian revelation similar to the Mosaic deliverance is in any place to be found. Indeed, as before intimated, a perfect contrast to all this is distinctly intimated. "Jesus saith unto her, Woman, believe me the hour cometh when neither in this mountain nor yet in Jerusalem shall ye worship the Father. . . . But the hour cometh and now is when the true worshippers shall worship the Father in spirit and truth" (John iv. 23).

But it is evident to every student of ecclesiastical history that the constant effort of man has been to ignore this pronounced teaching of the author of Christianity, and read into visible organizations something of divine authority, after the pattern of the Mosaic Church, even as the dogma of the divine right of kings was formulated on the strength of Old Testament history.

The simple but clear inference from Christ's revelation that His kingdom was spiritual and nothing else, and that, as a consequence, no one form of Christian or secular organization can possibly have in it more of the divine, or be more scriptural than another, seems to have been generally lost sight of, and controversies concerning church orders, concerning ritualism, concerning discipline, have been entered upon, not as though trying to decide which forms of these things were best adapted to the special need of all concerned, but as to their conforming to some presumed, divine model, delivered by Christ to His apostles, and by them committed to their disciples, as a sacred trust to be observed and preserved in all minute detail, with the understanding that this visible organization contained the invisible kingdom of Christ of necessity.

Even to-day, after the interminable, although inconsequential, disputations of many centuries, the great bulk of professing Christians will shrink with *pious* horror from the levelling truth that the Salvation Army, the Quaker Church, the Come-outers' Church, and the *holy apostolic* churches, are on exactly the same basis, as far as there being any authority for their existence in the teachings of Christ; that is, their claim to be ac-

cepted as Christian churches must be based on their adaptability as a means to an end, not upon their similarity to some ideal, visible church wrapped up in occult revelation, in the New Testament.

Hence, it follows always that the spirit of come-outism, when it crystallizes in some organization presumably nearer to the supposed scriptural ideal, simply and only leads to the founding of another claimant of what does not exist, and at once sows in itself the seeds of its own spiritual declension.

On the other hand, citizenship in the kingdom of Christ is not necessarily compromised by close membership in or intense zeal for any organization which bears the name Christian, nor can even the quality of one's loyalty to Christ and consequent saintship be necessarily affected by such surroundings. No saint has the right to assume that another can be more loyal to Christ in his sect than in any other, because of any divine or scriptural authority for such assumption.

The union of different sects, when accomplished, can only make good the advantages of the union by the increased success witnessed in advancing the *spiritual* kingdom of Christ, and can take itself no fictitious value from the presumption that it illustrates Christ's teachings concerning unity in the Spirit, seeing that unity is not necessarily increased or diminished by such union. So, too, the breaking up of the visible church into different parts can only be judged as evil or good by the same rule. If the end, viz., the spread of the spiritual kingdom of Christ, is accomplished thereby, then, in this case, it is good; but, if the reverse is the consequence, then it is bad, and that is the end of the whole matter.

True it is that these simple truths which show themselves in their more pronounced form on the very surface of Christ's teachings are not universally accepted, and it is doubtful if they ever will be popular; but this fact does not in the least affect the question of their truth.

But how, it may be asked, does all this affect the visible organizations which now exist, or which may exist as time goes on? To have this truth generally

accepted, would it not tend to destroy their usefulness, by weakening their authority and undermining the estimation in which they are held by both members and non-members? By no means. On the contrary, it would tend to destroy the superstition which, within the pale of the church visible, substitutes worship of externals for true spirituality, and mistakes zeal for churchism for zeal for Christ and His cause, or, by recognizing in them only a human means to an end, the members would be shut up to the acceptance of the end as the only thing worthy of true regard.

Church organization is divine, just as all organization for proper government is divine, and, whether in church or state, should take its complexion from its surroundings. Nay, it does so, however men may sentimentalize concerning divine right and scriptural precedents, and, therefore, the sooner this fact is formally accepted as in harmony with the teachings of Christ, the better for all concerned.

But why this long homily concerning this abstruse question, a question which has occupied the minds and pens of the imperial leaders of thought during all generations? We answer, because of its practical bearing on the circumstances of the hour. Indeed, the question is *forced* upon us, and must be faced squarely and examined in all its bearings.

Just at this stage of many a revival of spirituality, when existing organizations show unmistakable signs of restiveness over the presence of even a few of those who testify to a definite and continuous walk in the Spirit, and have already evinced that spirit of dislike by unmistakable evidences, and, moreover, give proof that that spirit of uncompromising antagonism will be increasingly pronounced as time goes on, we say, that, just at this crisis in other revivals, there has been evinced a desire to lay the foundations of a future church, either by entering into a crusade against existing organizations, because of their manifested opposition, or by founding a system of societies within the confines of one or more of them, or by boldly starting an independent

church. Even the admission to ourselves, that, if a large enough number of expelled ones should exist, it would be a sufficient excuse, for a new organization, would, if harbored, be the almost certain precursor of such a church.

As a matter of history, all such conditions as are here noted have resulted finally, in some strong or weak Christian Church, that is, if there was sufficient vitality in the movement. We learn, by our exchanges, that the holiness revival in the States has recently furnished examples. On the Pacific coast, and in some of the western States, several new organizations have arisen, illustrating the natural outcome of the several conditions above sketched.

Come-outism stands as the mother of several of them; that is, there has arisen a distinct hostility to existing sects, because of lack of interest in, or active opposition to, the holiness movement. This has led to the effort to found some *scriptural* churches on the basis of holiness creeds. In Michigan, we notice that the excuse put forward for the organization of a new church is the fact that a number of holiness people existed in several parts of the State, who were expelled from the churches because of their distinctive witnessing and teaching concerning holiness, and that, therefore, they were left as sheep with no shepherd, and hence were justified in uniting for self-protection and edification.

We are not parading these facts to approve or condemn, but as simply and only illustrating our contention. And we, on the strength of these facts, facts which could be multiplied to any extent, maintain that, unless it is made evident that in this movement there is something which makes it essentially different from all others, it would be flying in the face of every legitimate conclusion to even hope for a finale to this movement different from the others as regards church organization.

That this essential something does exist in the very heart of the movement, and in so pronounced a form as to justify one and all who examine into the matter in dismissing the fear of septic divisions as the inevitable outcome, we steadily testify to, and it will be our effort from

time to time, to enunciate this thing as clearly as possible. Indeed, we feel the obligation is upon us to do what we may in this direction in this present article, although by so doing we may have to prolong the paper far beyond the usual length of magazine articles. For the enunciation of the basal doctrine of Christian organization is so seemingly revolutionary that, unless the complement of that truth is brought out in the same number, we might awaken needless alarm and agitation in some quarters.

Now, the law of the Spirit, as the only supreme law of the kingdom of Christ, when reduced to practice in every-day life, makes the real spirituality of this kingdom very evident to him who thus walks in the Spirit, as, also, the true relation which exists between the kingdom of Christ and the visible church. Hence, it follows that he will be entirely delivered from the foolish desire to discover, or found, a visible organization which will meet his ideal of what is scriptural. He will neither want to roam from one church to another to find the most scriptural or apostolic one, nor yet will he even be tempted, if disappointed with them all, to try his hand at founding another for this specific purpose.

This position here taken, we maintain, admits of no exceptions, and can be followed out into all details and necessary results with perfect safety, albeit, it will cause the more timorous to walk with fearful footfall along many of the by-ways leading from the central position. Take an extreme case. Let, now, one who thus walks in the Spirit, and clearly belongs to the kingdom of Christ, be excluded therefor from any or all branches of organized Christianity; this incident in his life does not in the least affect his relations to Christ. He still retains his heavenly citizenship, and is still loyal to the laws of the kingdom. But what is to the point just here is, he is under no necessity, because of his inability to gain access to the ordinances of the church visible, such as baptism and the Lord's Supper, to unite with others, in like case, and organize for the purpose of having some semblance of a visible church, in order to make these

sacraments harmonize with the teachings of Christ, that is, be scriptural.

We are aware that this blunt statement of a truth will cause a ghostly shiver to pass through the frames of some zealots, striking a chill to their very bones. But, with calm complacency we can look on by the year to any and all attempts to prove our position false. Indeed, it will be these very frightened ones who will be the first to recoil from the results of the opposite statement, for it could be easily shown that if our position were not correct, then they who put any beyond the reach of church ordinances for conscience' sake are the schismatics, and are responsible directly for the new denomination. For do they not aver, in their opposite contention, that these expelled ones cannot secure or retain salvation without these ordinances, and that, therefore, eternal arguments press upon them to found a new church, if that church be composed of but two members.

The only other line of argument possible to such objectors is, that the churches which exclude any for conscience' sake must assume that their decisions absolutely coincide with the final judgment of God at the great assize, and are tantamount to pronouncing the eternal doom of the expelled ones, the reversal of which awful punishment only co-existing with such repentance and recantation as would induce said churches to cancel their former decision. But what Protestant, or even modern Romanist, would dare to subscribe, in cold blood, to such dreadful sentiments, even if the bloody annals of past ages do furnish such types of priestly assumption?

No, we are fully assured that no one will face our *Christian* axiom long enough to make even the attempt to contravert it by calm argument.

But one must be an incorrigible dullard not to see that our whole contention is wrapped up in this simple truth. For if it is not necessary to organize for such purposes, under these circumstances indicated, there can be no *scriptural* necessity for any organization whatever; and hence it follows as a certainty that the true interpretation of the apostolic



truism, "the powers that be are ordained of God," must make *the powers that be* to include *all* powers, whether religious or secular, and put all, without exception, on exactly the same basis. The only thing that individualizes or distinguishes between them is, that whilst organization in the one case has for its object the comfort and prosperity of man in his worldly relations, the other has for its object his spiritual interests. The law of expediency is responsible for both kinds, and God has given no more intimation of His will in the one case than the other.

But manifestly this does not weaken the force of any legitimate argument to establish the propriety, yea, the necessity, of human organization for the extension and consolidation of Christ's kingdom in the world. Organization can be shown to be as much a divine necessity in the case of the spiritual as the temporal interests of man; but concerning these arguments we speak not now.

The practical thought from the foregoing is that one, who walks in the Spirit, when ostracized, although still permitted to retain his membership in the church visible or when formally expelled, has not upon him the compelling force to roam about among the churches or to seek a fresh organization, that exists in the minds of the parties we have referred to as forming fresh sects in the United States, or that existed amongst those in like case in generations past; for these all, without exception, believe or believed in the divine necessity of receiving the various ordinances from some recognized Christian organization, even although, strange hallucination, it existed under the name of a solemn protest against all *sectism*.

What, then, have we gained for our expelled or ostracized friends? We reply, simple contentment with their lot, with no constraining desire for some change, the outcome of union with another denomination, or with some future hoped for, *pure, scriptural* organization which could be paraded before the astonished world as the truly apostolic, holiness, pentecostal church, the *ne plus ultra* of ecclesiastical per-

fection, and to which *the* saints might look and admiringly exclaim, "These, these, are the temples of the Lord and heathen all beside."

In other words, they are so delivered from outward bondage to tradition that they can follow their supreme guide, and go or stay as He may direct. If now He, and not some fancied scriptural necessity, calls upon such to unite themselves with some other organization, they do so as acting in the interests of Christ's spiritual kingdom, not as necessarily finding some nursery home where they might securely *enjoy* their religion, or be preserved from falling; but as soldiers of the cross, called to active service, even as the Holy Ghost once said, "Separate me Saul and Barnabas for the work whereunto I have called them."

If required to remain, as adherents, although expelled, or as members, although virtually ostracized, they do so as carrying out the high behests of Him whom they serve as king and captain of the Lord's hosts. Nay, they shrink not from any possible outcome of such obedience, when really walking in the Spirit, for their actions, however misinterpreted by the unspiritual, must inevitably ultimate in the prosperity of Zion.

Hence our whole argument goes to prove that the danger, if danger it is, of new denominations as the result of this distinct revival of the work of the Spirit is reduced to the minimum, and no argument in favor of such a possibility can be adduced by parading the fact of the origination of other sects through the preaching of holiness as a doctrine, seeing that force which, in all these instances noted, stood sponsor for the new organizations is entirely absent from this distinct movement.

How few people there are who can say without any hesitation that they are saved! If a man does not know he is saved, he is not saved. We are reminded when we hear the uncertainties, of the answer of a Lancashire man, to the question; "Are you a Christian?" he replied, "Some says I is, and others don't know."—*Sel.*

## THE TEACHING AT KESWICK CONVENTIONS.

What believer has not heard of the Keswick Conventions, and the intense religious movement which is by them represented? This movement is largely within the Established Church, and is evidently charged with very much of spiritual blessing for all concerned.

We had the pleasure of listening to one of the leading spirits in the movement, in the person of Rev. Mr. Haslam, when on his recent evangelistic tour through Canada, as also personal conversation with him, and were very favorably impressed by what we saw and heard.

It was then more than a matter of curiosity with us to examine minutely into their work and teachings, and compare them with our own views of Scripture teaching concerning Pentecost and its concomitants.

Without comparing, after an exhaustive manner, all evangelical truth as taught by them, but simply indicating our own appreciation of them and their labors in the Lord, we draw special attention to their teaching around the subject of inbred sin.

Here is a paragraph from their organ, "The Life of Faith," which authoritatively states their exact views as nearly as words can.

This quotation is part of a critique on a book published by Pastor Stockmayer, by Rev. Dr. Cumming, and carries with it the endorsement of the organ of the movement.

But here (the pastor goes on) "it is important to notice the difference between committing sin and having sin." . . . "We see that having sin continues even in those who walk in the light. Even when walking in the light and having fellowship with our brethren, we have constant need of cleansing by the blood of Jesus, which would not be the case if we were sinless." Again (p. 26): "May not sinning, or committing sin (1 John ii. 1), refer to those who are in fellowship with God and man, and mean anything which necessarily interrupts or hinders this fellowship? And for such a sin our Advocate is before the Father. . . . It may take longer or shorter be-

fore a child of God learns that he may live in uninterrupted fellowship. 'Having sin,' continues; but 'committing sin,' committing anything which disturbs this fellowship, can and should cease. Be not discouraged! If we are cleansed and walk in the light, each forgiveness of God will bring us nearer to Him." "Whereas, in the other passage (1 John iii. 4-9), 'committing sin,' refers to a position of opposition to God, a lawlessness, a wilful transgression. He that is born of God cannot wilfully oppose Him. Only the children of the devil can do this." With the exception of the wide, and probably too general, expressions in this last passage, the above teaching seems to me to be exactly what Scripture lays down; holding the balance between sinlessness and heedlessness; and to define perfectly what the teaching at Keswick has always been, or aimed at being. But alas! experience has taught how apparently hopeless it is to expect many Christians to understand the distinction even in a general way.

In this passage the reader will notice that this is not quite the teaching of the National Holiness Association of the States, nor yet the teaching of the Canada Holiness Association. In short, it is, to some extent, peculiar to itself. According to the wording, it, in one place, seems similar to what is taught in many places as the continual cleansing state, *i.e.*, there is continual guilt, the guilt of sin, but the continual washing away thereof. Indeed, we hesitate not to say that the only difference between this statement concerning sin and that which obtains in other holiness circles is in words. This *sin* which here, it is maintained still remains with the sanctified, is called infirmities or mistakes by the other creeds, but means the same.

With us this finessing about *sin*, whether as "*committing sin*," or "*having sin*," has entirely ceased, for we have found out that by walking in the Spirit we cease from every thing which is offensive to God, that is, we walk worthy of Him unto all pleasing. The difference between the man who ever and anon has his fellowship with God *disturbed* and the one who walks in *uninterrupted* fellowship is simply and only the difference between the one who occasionally walks in the Spirit and the one who walks continually in the Spirit. In

other words, he who, being forgiven, undertakes to lead a righteous life by obedience to the letter of the law, is the one who necessarily lives this fragmentary life, whilst he who turns away from the letter absolutely, and abandons himself to obedience to the Spirit alone as his one and only law, lives in uninterrupted fellowship, for, "there is therefore now no condemnation to them that are in Christ Jesus who walk not after the flesh, but after the Spirit."

Without any circumlocution or hair-splitting concerning sinning and sin, we maintain that all the teachings of Christ and the New Testament writers show that the believer who exalts the Holy Ghost above all, and follows His instructions alone, inherits all the promises, and herein is the difference between us.

The other difficult question in the Lord's Prayer refers to temptation and the petition which touches it; and here Pastor Stockmayer offers a solution which is, I think, suggested for the first time. He lays it down that there are not two only, but three doors at which temptation enters. One is the device of the devil; a second, the purpose of God; and the third, is "when man is drawn away of his own lust, and enticed." This last, he says (p. 31), "is a proof that he has not yet been, or is no longer, entirely under the Spirit. . . . Inward lust to sin ought to cease, and where this is not the case, it must be either that the Spirit has not yet gained the ascendancy, or is hindered." "It is impossible to pray, 'Lead us not into temptation,' with the supposition that God would arouse evil within us; it is equally unfitting to ask Him to spare us from being proved or tested, because, as we read (James i. 12), 'Blessed is the man that endureth temptation.'" "But how then, can we pray, 'Lead us not into temptation'? Whatever tendencies of our own nature may be already overcome, washed, cleansed, in the blood of the Lamb, we have still only liberty to walk in the Spirit; we can still only have patience, love, purity; we can still only watch and endure by faith, so far as God keeps us, and we can only overcome by faith so far as God keeps us." "There always remains something which is capable of being kindled, and our only safety lies in conscious need of constant dependence on God for preservation." "We are no heroes, who dare venture on—'Come what

may, I shall not fall!' If God did not ever watch over us, we should certainly fall, or lose our ground. Whoever prays, 'Lead us not into temptation,' acknowledges that he is dependent on God's preservation."

This other extract which we give from the same article, shows the same necessity for descending to finessing about words to get rid of difficulty. With us, every battle or temptation is concerning obedience to the Spirit; that secured, all the concomitants of perfect victory follow as a matter of course. But every form of temptation may gather around this battle-field, and yet it may be a matter of perfect indifference to us what are the sources of these difficulties in the way of perfect faith in the Spirit's guidance, so long as we overcome and follow in unquestioning obedience.

In the case of Abraham, when called upon to sacrifice Isaac, it was God who tried him, and yet natural affection, dislike for God's way, or even doubt as to the fact of this being God's way, may have all combined to make the path of obedience difficult, may have been the very essence of the temptation or trial of his faith.

But his triumph consisted in the fact of his obedience to this command of God in the face of all obstacles. And that act of obedience on his part could not be marred by his frame of mind, whether sad or joyous, during its performance.

On the part of God, the tempting was in the fact of His calling on Abraham to perform an act against which would, of necessity, raise up his fatherly affection, his natural sentiment, and the very promises of God previously given him. And thus God led Abraham into temptation. After this manner, also, Jesus was led of the Spirit into the wilderness, to be tempted of the devil. In neither case was the question of inbred sin determined by the kind, or strength, or variety of the forces which exerted themselves to prevent obedience to the leading of the Spirit. Spirituality—fellowship with God—was the necessary result of obedience to the distinct leading of the Spirit.

"Lead us not into temptation," then, as

a petition, is simply on a par with "Give us this day our daily bread." One asks God not to destroy us bodily, and the other not to destroy us spiritually.

Hence we learn that our spiritual life is as much a subject for prayer as our bodily life.

If now, with the whole question of temptation met and settled on a simple, common-sense basis, one desires to dissect up, and name the different kinds of forces that act on our power of choice when led into temptation, it can only, as a subject, appeal to our curiosity, for the whole matter belongs to the non-essentials of religion. Not so, however, to those who fail to learn what walking in the Spirit practically is, for to them, as will be realized by the reader of this second extract, correctness in creed on these immaterial points seems to be essential, for in this *orthodoxy* they fondly hope is wrapped up holy living.

But a very cursory glance at this attempt at orthodox statement will show how hopeless the effort. For example, he has to conclude (in order that his theory may be illustrated), that, when a man is *drawn away of his own lust and enticed*, he cannot be a true, spiritual Christian. But the apostle, who uses this language here quoted, gave it as the description of *every man* who is tempted, hence violence has to be done to the writings of the apostle whom he quotes to substantiate his arguments.

Alas, too, for these *three* different kinds of temptations, when we read that Jesus was *led* of the *Spirit* into the wilderness to be tempted of the devil.

But we still maintain that it is in no hostile spirit we thus compare our different platforms. We are simply bringing out facts which really exist, well aware that the knowledge of these facts does in no way interfere with the healthy play of all the Christian graces. Still can we rejoice with them that do rejoice, and hence there need be no discount on our words when we say that the Keswick movement has our hearty God-speed.

A MAN can do what he ought to do; and when he says he *can* not, he *will* not.—*Fichte*.

## THE ABIDING PRESENCE OF THE HOLY SPIRIT.

BY REV. H. M. PARSONS, OF TORONTO.

The work of the Holy Spirit in this dispensation is often misunderstood by believers, through their confusion of thought concerning his person and office. From often speaking of His influence, His presence by many is resolved into an atmosphere. And so dependence on Him is dismissed with an—"of course, we depend on him"—just as we cannot breathe without the air. Others deny His personality altogether, and declare that He is only an emanation from God affecting the conscience and influencing our acts through that organ. In these cases, all effort in Christian service is the mere purpose of the human will to do as well as it can. And we fear that multitudes of professed believers are resting all their hopes for the future upon their good intentions and moral acts. The Word of God, however, allows no such perversion of His most blessed gift. The promise of the Spirit is clear and plain—and the fulfilment of the promise equally explicit.

In Ezek. xxxvi. 26, 27, Jehovah speaks to His ancient people concerning the new covenant, and declares two things: (1) "new a spirit will I put within you;" (2) "I will put My spirit within you." While this is future, and to be witnessed when Israel and Judah have national restoration—and acceptance of their Messiah—it is also repeated in promise to the church in the New Testament. Thus in John xiv. 16-17, another Comforter is promised, who "dwelleth with you, and shall be in you." And in John iii. 6, we read that "that which is born of the Spirit is spirit." Here we have the fulfilling of the first promise in Ezekiel. The "new spirit" in every believer is the creation of the Holy Spirit. In another place this new creation is called the temple of the Holy Ghost. We call this regeneration. The act of the Spirit, imparting and producing a new nature, with new dispositions and desires in the sinner, this very sinner has the moment he believes on Jesus Christ the Son of God.

In addition to this, every believer has the promise, "I will put My Spirit within you," fulfilled. The Spirit of Christ had dwelt with the disciples three years, when Christ promised that He should dwell in them. This fulfilment is recorded in John xx. 21-22. The evening of His resurrection day,

Jesus stood among them and called them to service. He made them messengers to reveal Him to the nations. "As the Father hath sent Me, so send I you." Then He breathed upon them, saying, "Receive ye the Holy Ghost." This was something more than regeneration. It was, and it is the indwelling of the Holy Spirit.—the Comforter. This also interprets the promise of Jesus, "Lo, I am with you alway to the end of the age." This indwelling Comforter also dwells in the glorified Christ—in His human body, at the right hand of the Majesty on high. So He is the author of our prayers, and of all things pertaining to our direction as children of God. The fact that so many lack peace and joy as abiding habits, is because they do not cherish this Holy Ghost. They "quench" His inward suggestions, or "grieve" His patient love, or "resist" Him in the reading and hearing of the Word.

The indwelling of the Holy Spirit, when received, imparts peace and joy and increasing obedience. The word itself implies a quick and ready listening to the voice of the Spirit through the Word, and in the heart. He may dwell in a believer and be silenced for a time, through ignorance, or disobedience, or unfaithfulness. For the gift sent from the Father and the Son must be something worthy of the most grateful reception, recognition and acknowledgment.

The disciples were indwelt by the Spirit from the resurrection of Christ to the day of Pentecost.

At the ascension of our Lord to the throne of the Father, He gave another promise, adapted to the work He assigned to His disciples in the last command, and at the communication of the indwelling Spirit. This is variously termed the baptism of the Spirit and of fire, according to the testimony of John the Baptist; the enduement of power, recorded in the promise, Acts i. 8; or the amounting, as described in 1 John ii. 27.

This promise was fulfilled many times in the primitive Church, and the search of these recorded instances will well reward the faithful student of the Word. In Acts ii. 3, 4, we have the first gracious fulfilment. In the upper room, the gathered company, already regenerated, already having the Holy Spirit in each new Spirit, were faithfully obedient to the order of their ascended Lord, when the promise poured forth upon them, each having the lambent tongue of fire on his head—the *shekinah* stamp of the dispensation. And then the first effort of the equipped Church was upon the foreigners in

Jerusalem. Beginning at Jerusalem, they first preached the Gospel to every creature, according to the Lord's command. And after that the Church of Jerusalem was formed, and home missions began. To the Jew first—who was scattered abroad—and then to the Gentiles by the mouth of Peter and Paul.

This enduement of power was repeated. Regeneration and indwelling are permanent. But in Acts iv. 3, after the cure of the impotent man in the name of Jesus, Peter, "filled with the Holy Ghost," began his sermon to the rulers of the people and the elders. And being forbidden to speak or to teach in the name of Jesus, he still persisted with holy boldness and said, "We cannot but speak the things which we have seen and heard." In this same connection, while relating to the assembled company the account of this wonderful power of God, they were led to speak of the resurrection of Jesus as evincing similar power; and immediately, according to Acts iv. 31, 32, 33, another anointing filled them, and expelled all selfishness, so that every one was disposed to yield all his substance to God's requirements.

So again in Acts iv. 3, when from the growth of the Church, organization was required, this baptism of the Spirit indicated the men to be appointed for the work. And when Stephen entered on his office in obedient faith, still further illumination is manifested when he discovered the risen Christ on high, bending with loving sympathy over His martyred servant, and revealing His presence in the closing prayer of his life. Nor has this work in this orderly manifestation ceased. In the history of the Church, all through this age, similar testimonies are recorded. The Lord never fails in His promises. Every believer may be filled with the Spirit. It is not a question of His power, or love, or willingness. It is simply whether we will yield ourselves to His possession.

This enduement of power is in different forms. It may be in the increasing knowledge of the believer, or in a more ardent faith, or in enlarged and delightful emotions. The filling of the Holy Spirit—to every one desiring—is for the right and acceptable discharge of every duty and obligation of life. In humble waiting, God's servants often experience overwhelming blessing.

Recently an humble missionary paused to pray over the wicked fishing village on the Ayrshire coast of Scotland. His heart was held in struggling prayer by an invisible

presence for three hours. He went on to his service, and under the Bible reading the Holy Spirit fell on all present, and in a short time the whole village was led to believe and confess the Lord.

Something similar occurred in this room last year, when from similar manifestation many were constrained to yield individual offerings to the Lord; so that to-day the results of that meeting are seen in the presence of a choice company of brothers and sisters preaching the glad tidings under pentecostal conditions in many provinces of China. This baptism we need to-day, my brethren—it is waiting for us. And the way is the same as at the first—testimony of the risen Christ, Acts ii. 32, 33, "This Jesus hath God raised up, whereof we all are witnesses." Oh! may we testify in truth and in this experience, that we also may add, "Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear."—*Exchange*.

#### REMARKS.

This production of one of our foremost Presbyterian ministers is clear and definite in its teaching concerning the fact of the personality and indwelling of the Holy Spirit, and, as such, is entitled to close, attentive study. But it will be noticed that towards the end the simplicity of its first statements is confused, and rendered unintelligible as far as practical usefulness is concerned.

The writer makes the enduement of pentecostal power something apart from the personal reign of the Holy Ghost in His human temple.

We take decided exception to his manner of proving this his position, but will not stay to combat his views here by lengthened counter arguments, as it would be only going over ground already frequently traversed in these pages. But we draw special attention to the tangles which inevitably ensue in carrying out in practice this view of the subject. If the Holy Spirit, as a distinct personality, takes up His abode in the heart, it must be as an absolute sovereign, so that all things must be begun, continued and ended in Him. If, then, this power principle is something distinct from Him, it is not Holy Ghost power or the fulness of the Spirit. If not distinct

from Him, then surely, He must have everything to do concerning the matter. How, then, could a man in whom the Holy Ghost dwelt as a person undertake to seek for this baptism of power without first consulting his indwelling guest and counsellor? But thus consulting Him, he at once admits that it may not be His mind to look for this distinctive something just then, which implies that the only proper time to seek for it would be when He, the indwelling one, indicates the time. How improper, then, for Brother Parsons to exhort a company to seek for this pentecostal baptism any time, unless he takes the position that he is the mouthpiece of the Holy Ghost in this particular instance, as was Moses and the prophets of old to their respective congregations!

Again, how improper for him, if addressing a company of believers in whom individually dwelt the personal Holy Ghost, to speak as if declaring a special revelation to them, when they all were having constant fellowship with Him whom he personated!

But presuming that his congregation was not composed of individuals in whom dwelt the Spirit, then is it not, according to his own showing, putting the cart before the horse to exhort them to seek this power blessing before they accepted the gift of the Spirit as taught in the previous part of his sermon? Cannot the reverend gentleman see that making the enduement of power for service a distinct entity destroys the argument of the first part of the sermon, and practically makes the Holy Spirit a mere influence, or something decidedly inferior to his description of Him, as only an emanation from Him or an effect of His presence?

Again, if the presence of the Holy Ghost in the believer is not tantamount to the possession of all possible, Gospel energy in the work of Christ, then He, the Holy One, must, by the act of entrance into a human heart, be robbed of His divine power, which would practically nullify all the advantages of His incoming. If it should be said that our prayers and tears will awaken Him out of His lethargy, then it may well be added that God hath put upon us a yoke

heavier than our fathers ever bore, for by this teaching we become responsible, not only for our own work, but also for the work of the Holy Ghost, who must be aroused into living activity by our human efforts.

Such are some of the inevitable tangles resulting from the above teaching when reduced to actual practice. How much more reasonable the teaching of Christ, who clearly connected all needful power, as well as all Christian graces, with the coming and abiding of the Comforter. Power, according to His showing, is not a wave of influence, which may be made more or less possible by sympathetic audiences unitedly supplicating therefor, but is the natural, inevitable result of the presence of the Holy Ghost in the believer. Thus Jesus illustrated the whole subject by an object lesson, when He told His disciples that when placed before earthly tribunals for His sake they would speak to the confusion and overpowering of all their persecutors, for said He, "It is not ye that speak, but the Spirit of your Father that speaketh in you."

Granted even, with the preacher, that there are to be special exhibitions of spiritual power, even then, it is manifest that whilst it is always in order to exhort all who have not so done to welcome the Comforter in the New Testament sense, it cannot always be in order to exhort others to seek for a special blessing of power or any other token of the presence of the invisible Holy Spirit, for He who is the centre and substance of this, the Spirit's, dispensation, alone has the right to appoint times and seasons concerning these things.

#### OUR PERSONAL INTEREST IN THE OFFICES OF THE HOLY SPIRIT.

ROMANS VIII. 14.

The struggle with inbred corruption, self-will, pride worldliness, anger, and the manifoldness of our vices and infirmities, is long and arduous; but it is a believer's struggle, and the Spirit of God is ever

"Carrying on His work within,  
Striving till He cast out sin."

Most truthfully and aptly says John Wesley: "Christ, indeed, cannot reign

where sin reigns; neither will He dwell where any sin is allowed; but He is and dwells in the heart of every believer who is fighting against all sin, although it be not yet purified according to the purification of the sanctuary" ("On Sin in Believers," Sermon XIII.).

Now, beyond question, the Holy Spirit has His divine personality, and as such must be honored and revered. As such He has His sovereignty and methods. One of the defects in our theological literature is the comparative paucity, in number and quality, of our hymnology on the offices and operations of the Holy Ghost. Although the Lord Jesus reserved the fuller statement of the doctrine and functions of the Spirit as the Paraclete, the Comforter, till His earthly ministry was near completion, yet we can see the infinite fitness of this reserve till He was about to finish His incarnate work. How ample was the function He then designated! how particular, yet how large! Think of the order which He observes in enunciating this gracious unfolding of the Spirit's personality and task as compensation, for His absence from immediate sense-intercourse, and the accruing benefits to their inner and spiritual life! He was to be another Comforter, and He was to abide with His disciples forever. No farewell was He to breathe; no prayer of departure; no sorrowful leave-taking. And He, in His fulness of operation, was to act divinely on their memory, so as to bring all things to their remembrance "whatsoever I have said unto you." And He shows the expediency of His going away by declaring that it was preliminary to the gift of the Spirit, and the condition of His multifarious and varied offices. Think of the last will and testament of Christ—the marvellous provisions of tenderness and affection in this majestic and munificent legacy! What faculty of your mind, what form of insight, what scope and compass of spiritual discernment is not provided for in this inventory of promise? All couched in that one breviary, "even the spirit of truth," synoptic of the needs of recollection and its holy trustworthiness, so that this basic quality of mental organism is guaranteed free and full action. And how it concerns all believers to observe and to realize that the Spirit's tuition of us in the life divine almost always begins in awakening some impression on the memory—some hymn our childhood learned—some prayer our mother taught us to lisp—some event recalled that had well-nigh faded from reminiscence, but now restored,

the ink indelible! Yea, more; this influence of the Spirit is not confined to the mere initiation of a religious work. Often in desponding moods, when our energies flag and our hope seems faint and feeble, memory becomes a ministration of revival to individual faith and endeavor, and our temporary lapse into sluggishness is animated by a merciful quickening, as a cordial distilled through the air. Early in His ministry He taught that "the wind bloweth where it listeth." It behooves us to observe in such moments when we languish, and Christian life seems to be at a low ebb, that even such moods may be overruled by the sovereign Spirit analogously to the spirit in material nature, the sap, as the life-blood, leaving the foliage of the summer season, and descending to the roots of the tree under ground, and feeding their secret vitality. Nay, the vegetable physiologists tell us that each leaf, before it falls in autumn, is naturally disposed to provide for its own successor, and stores up in the root of its own stem a germ for next spring's reproduction. But the great apostle, in one of his most powerful passages (Eph. iii. 17), lays much stress on "rooted and grounded in love;" and it may have been that the moment of his historic and hallowed enthusiasm was not without the gracious salutation of Ananias, closing with the memorable words, "And be filled with the Holy Ghost." However this may have been, we may claim that the apostle, born out of due time, came at the precise juncture when the young Christian Church needed, in the impending crisis of her earthly fortunes, just such an endowed genius—resolute, fearless and broad-minded—to attest the supreme excellence of the Gospel dispensation, so as to secure both its freedom and fame in a world-wide success. See his third chapter (2 Cor.), in which he says so forcibly, from his standpoint as a converted Pharisee, a pupil of Gamaliel, a Tarsian, "How shall not the ministration of the Spirit be rather glorious?" I take it that the solitudes of the Sinaitic peninsula, the historic mountain peaks that had thundered the majesty of Jehovah, and the valley that had whitened with the manna fresh from the overarching beneficence of heaven, had not been without the inspiration of his apostolic memory when he recalled the import of that Arabian Gospel, its outlines expanding from a mere contour to full proportions. The pentecost that descended on him journeying to Damascus prostrated him at midday on the ground, but he never doubted his miraculous conversion, never questioned the glorified ap-

pearance of the Jesus of Nazareth, who chose to announce Himself as He was in His Galilean home, and citizenship—"Jesus, whom thou persecutest." Born out of due time; yea, verily, and by virtue of that chronometry, outside of solar and Church calendars, competent, furnished, and duly in time equipped to be the apostle of the Spirit in the fulness of his preparation, unconscious and conscious preparation, a dual fitness for the work no other apostle was quite competent to achieve—that of evangelization as the foremost missionary of the world.

It is worth while for every devout student of the New Testament to observe most closely the strength and compass of the language in which the offices of the Spirit are represented. Often the phraseology is figurative; but, whether so or not, it is always earnest, with a peculiar emphasis, so that one may claim for it that its force of exhortation as to fervor has a specific intensity not to be overlooked. Just here our religious thought is most defective. And, though we may not conclude that prayer has any intrinsic efficacy to draw down blessings from above, yet it has pleased God our Father to institute a connection between asking and receiving, seeking and finding, knocking and opening. 'Tis not the prayer that gives, but your Father which is in heaven, and, as your Father, He "gives good things to them that ask Him." With what earnestness Paul says: "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered." And in all genuine and fervent prayer this duality of intercession is operative, so that while the Lord Jesus within the veil of the upper temple intercedes so powerfully as to be groanings which cannot be uttered. Nor can we doubt that the answered prayers are most frequently those which ascend to the mercy-seat, borne thither by the winged "groanings" that have been thus transmuted from words into the moans of entreaty beyond articulation.

"Nothing but holy, pure and clear,  
Or that which groaneth to be so."  
—Herbert.

Can we overestimate the importance of the gift of the Spirit in this aspect of His office? Can we meditate too often, too deeply thereon? Other petitions may be or may not be conducive to the glory of God as our Father, or to us as His children; but in *this*



we may be assured that we have the blessedness of such as hunger and thirst after righteousness, and, indeed, the very prayer itself implies its own fulfilment. Nor can it ever be said of such asking, "And He gave them their request, but sent leanness into their souls" (Ps. cvi. 15). Certain it is that mere asking is not always praying. Prayer is the working of the Spirit within the veil of our hearts, and rises from the temple of our bodies to the upper sanctuary of mediation and intercession; and, like David, our hearts say, "My soul panteth after God, yea, for the living God." "My soul followeth hard after Thee, Thy right hand upholdeth me." And then the words of the Lord Jesus: "Whosoever is athirst let him come unto Me and drink; for he that believeth on Me, out of his belly shall flow rivers of living water." This, says the evangelist, "He spake of the Spirit which they that believe on Him should receive." For this is the will of God, even our sanctification; and if so, large petitions we may bring, coming to our King, our Father, and our Sovereign. Possibly hours of depression, even of dejection, may happen to us, but not always, because the Spirit has been grieved, still less quenched; nay, the good work may be going on; "grow, like the summer grass, fastest by night, unseen, yet crevice in his faculty" (Shakespeare, Henry V.). Some influences of the Spirit especially feed our comforts and joys, and in such seasons the great key-word of Philipians is our exultation: "Rejoice, and again I say, Rejoice." But we have seasons whose moods, short of absolute moodiness, may have uses to remind us of our imperfections and infirmities, the occasions for humiliation, and the defects of our best services. Our calendar must take account of autumn as well as of May.

Nevertheless, we should strive evermore to cultivate the fruit of the Spirit—love, joy, peace, long-suffering, goodness, etc., it being God's will that these virtues should be in us and abound, like the grapes of Eschol; nor is it without significance that the valley producing such large and delicious grapes, should abound also in other fruits, such as figs, apricots, quinces, pomegranates, and the like, as though showing us what we should be in the fruitful vineyard of our great Husbandman.

But, to the words of the text—"Led by the Spirit." Not driven forward, not impelled by force, without choice or design, but "led," and ever ready and willing and glad to know and to follow the mind of the

Spirit, anxious to read and obey the will of the Spirit, whether He reveals His purpose to us in moments of extraordinary visitation, or in his still, small voice, after the whirlwind, the earthquake, and the fire. If, indeed, we remember and prayerfully realize that the Holy Ghost in the economy of Christianity is the Executive of the Father and the Son, we shall feel our entire and supreme dependence on Him for whatsoever things are true, honest, just, pure, lovely, and of good report, and so grow steadily and happily into the image of the Father as His sons

A. A. LIPSCOMB.

#### REMARKS.

This well-written article will probably leave two thoughts vividly fixed on the mind of the reader. In the first place, it will emphasize the fact, here admitted, that the person and work of the Spirit in this, His dispensation, is, to a great extent, ignored. In the second place, it shows, like the majority of writers on this subject, that whilst he indicates this last, both in himself and others, he only indicates it whilst his exhortations aim at nothing higher than trying to obtain a remedy, with the certain prospect of at least partial failure.

#### CORRESPONDENCE.

Several weeks ago we received the following letter from a distant and unknown friend. There was nothing in the missive either for or against publishing it in the EXPOSITOR, and, we trust, that in printing it we will not go contrary to the wishes of the writer. If so, the author will have it in his power to still retain his incognito, seeing we do not give his name.

We have read the letter with the deepest interest, and believe that many others will do the same. Many, like ourselves, will also see in it a *fac simile* of their own Christian experience, as it exists at the present time, or existed at some former period.

It is a fairly accurate description of what was our own personal experience during many years, and he has accurately described the difference between us at the present time, as that knowledge or

experience, or whatever it may be called, which bridges over these gaps, and makes our once more or less fitful experience a continuous one; not continuous, we remark, as *happening* to be of longer duration, but as *necessarily* so.

Now, in this comparison of experiences, we do not in the least undervalue that of our correspondent, but simply rate it at the full value he attaches to it. We look back on our own similar experiences, and think of them just after this pattern. With him, we were simply perplexed as to knowing how to secure conscious perpetuity.

When the last crisis of our experience came, that which resulted in the solution of this mighty problem, it did not present itself in the form of accepting or rejecting Pentecost, or any form of words concerning it, or any other dogma, or doctrine, or experience. It was simply the accepting a certain definite call from the Spirit to a particular course of action as a divine call. But the recognition of this particular instance of the guidance of the Spirit, from its multiplied connections with the discipline of the past, virtually contained in it the acceptance of the Holy Ghost as the one and only guide paramount in all our after life.

The formulating of our views of the subject has been an after thought, and is the result of comparing experiences with the written Word. Nor are we in the least dogmatic concerning nomenclature, it is facts we are constantly after. We unhesitatingly teach that the fact of the conscious recognition of the Holy Spirit as the only guide and teacher is the one and only fact which stands over against the fact of fitfulness in the experience, and so long as that fact is grasped and faith in it acted out in life, this fact will obliterate the other, no matter what nomenclature is used to clothe the facts of the case.

We have no difficulty from our present standpoint in discovering absolute abandonment to the guidance of the Spirit in those sections of the writer's experience upon which he dwells so lovingly and admiringly, for the only claim we make to present superiority in experience arises from the consciousness that we have no fears whatever that this

experience will ever be interrupted. With the apostle, we exclaim concerning this very experience, "Who shall separate us." We refer not here to the dogma of final perseverance, but to the knowledge that its loss cannot possibly be the result of ignorance or any uncertainty, but must assuredly be the outcome of deliberate intention on our part. We can separate ourselves, but it must, with our present knowledge, be as clearly designed on our part as could be actual suicide.

That this conscious possession of the key which unlocks the problem of continuity must greatly enhance the experience, all must admit.

As to the remarks of our correspondent concerning claiming promises, we take no exception to them whatever. We could write of many a thrilling incident where God honored our faith when claiming one or more of the promises. We have nothing to say against the practice, only by way of contrast. We ourselves did not depart from the practice till we found something better, and our advice to all is, hold fast that which is good. But so soon as something better is realized, then the old way ceases even to be good, and should be given up.

Sinners and repenting is much better than continuing in sin. Who would exhort one who has only learned of Christ as He who forgives sins, and honestly walks in that light, to go back to his old life because he has not yet learned to *live* free from condemnation? But as soon as such an one learns how to fulfil the righteousness of the law by being led of the Spirit, then a life of sinning and repenting ceases to be *good* to him, for failure to accept the better way must forever prevent forgiveness.

So for us the old way of claiming promises has nothing of good in it, seeing we now have learned that all things are ours. If now we can help our brethren the quicker into full possession of their heritage by faithfully contrasting the two experiences, we hesitate not to do our utmost in this matter, even if the first result of such a course is to wound.

DEAR SIR,—Yours of the 15th ult. in EXPOSITOR OF HOLINESS for April, on

"Claiming the Promises," I do not think you do full justice to "claiming." To consciously walk in the Spirit, so as to be led to ask for and accept the right thing at the right time is glorious. But even then, I think the Spirit at times leads us to ask in this way, *i. e.*, to *claim*.

I think also that the Spirit at times leads those who are not always consciously led by Him, to *claim* a promise. Claiming, receiving, accepting, taking, etc., as applied to prayer, express largely the same idea. It is faith acting under these different forms. The forms are nothing apart from the faith in them. The forms are dead, "as the body without the spirit," faith gives them life and power.

I think that each of these ideas or forms are helpful to us at special seasons in the exercise of faith.

To merely *say* I claim, to claim in mere will power, is but to claim in the flesh, the body without the spirit, and, of course, results in disappointment. To really claim in the spirit is another matter. The Church is full of facts upon this point, and facts are what we want. I have a friend who for long years has been in the habit of going to God in every pressing need, temporal or spiritual, and in the most literal manner *claiming* the promises, and that with a holy and persistent boldness, like that through which Luther brought Melancthon up from his dying bed, that has never failed, I believe, in bringing the answer desired. His life has been a series of miracles—debts paid, positions obtained, after all human effort and influence had failed, the apparently dead raised to life, souls saved, etc., and all in a way to clearly reveal direct divine interposition in response to his holy boldness and persistence in *claiming*.

You wrote in yours of the 15th ult., that "the difference between the two experiences is, that while the normal state of the one is unsatisfied longing, that of the other is consciously doing the will of God as it is done in heaven."

Fifteen years ago I sat in my office feeling utterly discouraged, old Adam was too strong for me. I had concluded that it was impossible for me to live the right kind of a Christian life; at least,

with my shattered nervous system. In this state the thought came to me, "You've prayed and struggled and tried your best, and over and over it has proved an utter failure, now why not give it all up and let Jesus try it, let Him keep you?" It was the only hope, and it could not be worse, and so I quietly *let* Him keep me.

It all took less time than for me to write it. I was not at all conscious at the time of the Spirit being upon me in any special sense, it all seemed to me to be the natural operation of my own thoughts and will. I only knew that I *could let go and let* Jesus keep me. The two steps in trust; ceasing from all self effort, and actually trusting Jesus. It was all done very quietly. At once, to my surprise and astonishment, I was conscious of being gloriously kept. I fell on my knees, and began to praise the Lord for keeping me. For months after I understood "I live, yet not I, but Christ liveth in me."

Every morning I awoke with "Oh, for a thousand tongues to sing" on my tongue; the consciousness of "Christ" *in* me was as clear as my personal consciousness. Indeed, I seemed to be but a looker on, while *Christ* did everything, my part merely to not get in His way. There was entire freedom from conscious effort in any direction. I was merely a passive instrument. It was, indeed, liberty.

Years before this experience I had read more or less of the life of trust, and had some glimmering of the experience, but it had long passed away, and there was nothing of it in my mind when I so unexpectedly came into this full experience of it. While in this rest of faith, the Lord's will was *clear* step by step. It was not so much seeing as *feeling* the way; faith is the sight of the heart.

After several months, the fulness of trust gradually and imperceptibly faded, and with it the clearness of the light. Since that time I have been many times in and out of this experience.

I have often found myself in it all unexpectedly, could not account for it, but was conscious enough of the fact. I have never found any other *satisfying*

experience. When I am in it, the light is clear as before, step by step, and moment by moment, and never at any other time.

At such times God makes use of Providence, the Word and our reasoning powers, in a way we cannot understand; we only know that the way is all clear to us. At *other* times, when *we* attempt to make use of these agencies, we make a sad muddle of it. When not in the light of *full* faith I know that no self effort in the use of these agencies is going to enable me to see God's will clearly. I trust as well as I can for guidance, and keep waiting on God for full faith, knowing that while short of that, while "according to my faith" it will be done unto me; yet, my faith being imperfect, there is an element of uncertainty in all I do or say. I give this experience to show that I came into this fulness without thinking at the time of the Holy Spirit, or of any theory of holiness; but overcome by sin, I simply trusted Jesus to keep me, the thought being to keep me from *sin*. That He kept me in *all* directions. His word became sweeter than honey, and I walked *consciously* in His will moment by moment.

2. That only as the fulness of faith faded, did the clear light on His will fade, and the unrest that always accompanies want of clear light came in.

This brings me to what you call the "normal state" of the professors of holiness. I have always contended that the great snare in the general holiness experience has been in its professors claiming the experience after they have lost it, and that from this has come most of the inconsistencies and fanaticisms that have brought so much reproach upon the profession.

Of course, if a man *imagines* that he is walking in God's will when he is not, his life, however inconsistent, is all right to him, and he becomes a mere tool for the adversary to play with. Though we may, of course, do *some* things consistent with God's will, I do not believe in any real holiness short of *consciously* walking in His Will moment by moment; that this consciousness comes from the Spirit of God, and is not a matter of theory at all.

That it is the fruit of *full* trust. That

when we lack this *consciousness*, our faith is not full, and we are not holy in life, however holy in the Presbyterian idea. In this full rest of faith there are no unsatisfied longings or unrest.

You will notice that I do not seem to have the liberty—that you *advocate*, I think—to step into and remain in this full rest of faith at will.

I suppose that when short of this fulness I would be accepted as a very consistent professor of holiness. I have faith enough to overcome outward, and as a rule, inward temptation, and am not in any conscious guilt; but I know well, from long experience, the difference between that state and the clear light of full faith. I am looking for and expecting a permanent full rest of faith, but it has not been, thus far, my experience. I have read much of the voluntary element in trust, but it has not enabled me to permanently retain such a trust as I refer to.

Of course, I do not consider the "normal state," that you refer to, as a state of holiness at all; and I think that the great mass of professors of holiness soon drift away from true holiness, and that many have been away from it for years while still claiming and teaching it. When men begin to discuss God's will from the light of reason, Providence and the Word, that is enough for me; I know that they have drifted from full faith (if they ever had it), and, therefore, from the clear leadings of the Spirit.

I do not, of course believe that the Spirit leadings will conflict with the clear teachings of the Word. How can they? they are one. If I was moved to steal, I would know that it was from Satan. But so long as I am fully trusting God to lead me, He does lead me, and He can't lead me *against* Himself.

Every day is full of steps upon which there is no clear light from reason, Providence or the Word, apart from the conscious leading of the Spirit. My views and experience appear to differ somewhat from your own, particularly in my power to exercise full trust continuously. If you can give me anything that you think would be helpful, it will much oblige,

Yours very truly,

## HONOR THE HOLY GHOST.

Honor the Holy Spirit of God. It is He who convinces the world of sin, of righteousness, and of a judgment to come. It is He who purifies the hearts of believers, and becomes in them an indwelling divinity. "He shall be in you." It is He who quickens the intellectual faculties to understand God's truth, and make plain to the believing mind the unsearchable riches of Christ. "He shall receive and take of mine and show it unto you." "The Spirit searcheth all things, yea, the deep things of God." It is He who guides the confiding soul into all truth, so that the soul is found walking worthy of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God. It is He who fills the soul with strength, being baptized by the Holy Ghost, and with power from on high, so that it can stand in the evil day, be true to God in all things, and accomplish much in the Master's service. It is He who is to comfort the heart in sorrow, repentance, bereavement, and in all other experiences when divine consolation is needed. The Holy Spirit is everything to the Church. He is the continued life of Jesus in the world. He is the glorifier of Jesus. He gives utterance to the saints. He dwells in their hearts, is round about them as a wall of fire, and makes efficacious and powerful all they say and do for Jesus. We say, therefore, honor the Holy Ghost. Think of Him as God. Ask for His presence as God. Fear to grieve Him as God. Recognize His person as God. Accept Him as a divine Teacher, Leader, Regenerator, Sanctifier, and Comforter. In the Christian dispensation it is with the Holy Spirit that believers have most to do in the personal contact of the human with the divine, and in the successfulness of effort of the human under the divine.—*Michigan Christian Advocate.*

## REMARKS.

What a Scriptural epitome of the person and offices of the Holy Ghost! Who can take exception to one sentence of the above, when comparing the whole with his Bible? And yet the wonder will take possession of us as to whether or no the writer would be delighted to meet in an ordinary mortal the fulfillment of all the sublime teachings and exhortations here so freely given. Suppose we should introduce him to a person who would truthfully say, "I do honor

the Holy Ghost continually, and have so done for the past year, and as a consequence I have lived in the kingdom of Christ during every hour of that time, I have also proved that this kingdom is righteousness, peace and joy in the Holy Ghost. That is to say, my life during the twelve months has been righteous, not a flaw in it, but every part, consisting of thoughts, words, and actions well pleasing to God. Not only did the Holy Ghost bear witness to this fact as consecutive moments went by, but now He as distinctively testifies to this fact as a whole as He did to the fact of my sins being forgiven when first I was converted. Moreover, I have had Christ's peace all the time—peace concerning the past, present and future; peace concerning my relations to man and God; peace concerning Christian work, peace concerning the claims of family, church and state; peace, not the outcome of trust in the atonement to make good my defects, but peace the result of doing the will of God in all these several relations, even as it is done in heaven. Also, I have had constant joy in the Holy Ghost, and thus my joy has been full, and so satisfying that, as I look back upon the life thus lived, it is a beautiful picture, whose fair proportions would be marred if one jot or tittle were altered.

Now, we cannot help wondering if the above writer would gladly stretch forth his hand to clasp that of the other in token of true fellowship in the Spirit.

## ADDRESS BY MR. JOSEPH COOK.

What I say will refer to our ten senses—five physical, five spiritual. Our friends, the Quakers, believe that when a man yields utterly to God, there is opened in the soul a new sense, as different from any one of the five senses as sight from hearing, or hearing from touch, or touch from taste. Jonathan Edwards held this doctrine. The regenerated soul has a sixth sense. The Quakers say when that sense has been brought into activity in the soul, if the spirit maintains its attitude of affectionate loyalty, the sense will grow more intelligent, and in almost all cases will

lead a man in the correct path. If a man follows the light he has, he will receive more light, and then if he continues entirely loyal he will be guided in a way in which no other man can be.

Let us meditate a little upon this sixth sense.

We know that we look outward, but we know also that we look inward. The five senses refer to things about us, but just as surely as we touch things outside the soul, so we touch something inside the soul. Oliver Wendell Holmes says that, closing his eyes, he will sometimes say to himself, "Now I am in Westminster Abbey. Now I am in the Strasbourg Cathedral." And so sometimes, closing my eyes on my veranda at Lake George in summer, I say to my wife, "Now I am among the Himalaya Mountains. Now I am at the Danube Gorge. Now I am on the Ganges. Now I see the Southern Cross."

But we not only touch ourselves by this inner sense, we touch several things that are very plainly not ourselves. I do not use the Scriptural language in this part of my address, but shall do so later. Suppose you take the phrases common in nearly all the languages of the world as to the inner sense—what do they mean? Why, we are told that things are "borne in upon us." That is not a Scriptural phrase, but a very common expression among Christians.

We "feel something in our bones." That is an old Anglo-Saxon expression, very widely spread. The Greeks talked of feeling things in the marrow of their bones, and so did the Latins. We have sudden flashes of insight, darted in upon our minds. And then (although this is Scriptural language) we speak of the still small voice. And an equivalent to that is found outside the range of inspiration. Something whispers to us. "There was a man behind me spoke to me," so one of the poets says. Mr. Emerson spoke of the Oversoul; and he did say once that he believed the still small voice in the spirit is the voice of Christ. That is an expression perfectly unreconcilable with many other of his deliverances. He is reported by his son, in the last book published about him, as being anxious to be classed as a Quaker

in this one particular—his belief in the inner voice, the inner light. ("Emerson at Concord") p. 48.

What if I should say we have five spiritual senses? What if I should begin by saying that the most fundamental of them is that sense of hearing by which we apprehend the still small voice? This is a universal human experience—that something speaks within us. Now that something we know to be not only human, but practically divine, because it has absolutely unlimited authority. It reins us up before a judgment power; demands unconditional obedience. You can say this is the voice of conscience. But by conscience we mean not only the action of human faculties, but something greater than the human.

I used to think of the Divine Omnipresence as enswathing us, as vapor does the mountain top; but I now think of the Divine Omnipresence as not only enswathing us, but interpenetrating us, as the air does vapor. There is no cloud in the sky that is not enswathed in air, but there is also no cloud that is not interpenetrated by it. Just as the vapors float in the air, so we float in God. Ask the cloud whether it feels the air around it. The cloud, if intelligent, would answer, "Yes; but I feel more; I feel the air within." Our knowledge of external nature, our perception of what is occurring in the outer world, is one method of ascertaining the divine will. All reality to me is a revelation of God, and every sense that give us a knowledge of reality brings us into communion with God. The five physical senses touch Him, because He is behind all Force. But the inner sense, which I compare to the floating cloud feeling the air within it, is very peculiar, because it gives us a sense that we are touched not only by something other than ourselves, but by something divine, by something that has authority to command us, by something that we must absolutely yield to on no condition except its own divineness. Thou oughtest; thou oughtest not. This is the still small voice; and life and death of the physical sort cannot be weighed against these syllables. When once we are convinced that the still small voice dictates a certain course, we are

ready, if we are in our senses, to face the universe in arms, rather than to face the somewhat or some one, which or who speaks through that voice.

Here, then, I find the first of our five spiritual senses, and I call it Spiritual Hearing of the still small voice. It gives audience to the tones of a Power that has the right to command us.

Now take next the common phrase about the Inner Light. Something flashes into our mind unexpectedly, a view of duty, an answer to some of our questionings. What do we understand by this? Why, we have not only air in the cloud, but we have a flash of lightning in the cloud. We not only have a constant sense of obligation, but now and then there comes a sudden flash into the soul, as lightning into the cloud. The air in the cloud is one thing; the lightning in the cloud is another.

You say all this is only another way of discussing conscience. All these spiritual senses belong, perhaps, to conscience, the most divine faculty in us. But it is well to state truth in novel terms occasionally. The lightning flash within the soul—the Quaker calls that the inner light. The great poets, within a lower range of faculties, the merely imaginative and æsthetic, have sudden revelations; ideals occur to them unexpectedly; these are like flashes within the cloud. I believe that this vision has in it divine elements. I do not say we see God, for no man can see God and live; but some of these lightnings are the fringes of His garment. They come unexpectedly. Whenever they come in the way of remorse, self-condemnation, you are condemned not by yourself only, but by a law that has in it infinite power and authority. I believe that this vision, this inner light, is partly human. I believe it is also partly divine. It is a peculiarity of all these inner senses that they reveal to us powers of our own faculties, and also the powers of the divinity in which we are immersed. As the cloud floats in the air, so we float in God. As the cloud is shot through by lightning, so this inner light flashes through us. As we might conceive, there would be power in the cloud to separate in its thought between the vapor on one

hand and the lightning on the other. So man has power to separate between a knowledge of himself on the one hand and a knowledge of God acting through him on the other.

I, for one, believe most thoroughly that up to the present hour these fringes of God's garment float over, flash through us. I believe that whoever yields to God utterly will have this inner illumination, and that the more perfect the surrender to God may be, the more perfect the illumination will become. I have often compared this light, not to the lightning, but to that image of a star which springs up in the telescope when once the tube is put upon the orb in the sky. We cleanse and adjust the lenses, and when the instrument is brought to bear on the line of light from the star, that instant the light dashes through the tube, and the image of the star springs up in the instrument. In this way we are made. It shows the divineness of the organization of the human heart, that it can thus produce within itself the image of God. We do not convert ourselves. It is by the light God gives us that we adjust our souls; it is by this that we cleanse the lenses of our faculties and arrange them so as to bring this image into the telescope. All this, however, we do by our own choice. We can do it or not. I hold that the will is free. But although men may, by divine wooing, be brought to guide the tube so that it may produce these effects, the effects nevertheless are supernatural. It is the star which makes the image in the chambers of the instrument; man does not produce it. He adjusts himself to God. Then God by another process flashes through him His Spirit, and produces in the chambers of the soul an image of Himself. I believe that this is a universal human capacity. I believe no human being can yield to God utterly, gladly, irreversibly, without finding an inner illumination starting up in the chambers of the soul; an illumination so intense that you may burn up in it your sins; an illumination by which this holy Word grows strangely sweet and luminous. If the Bible is a mystery in many of its passages, let us be sure that we read it by the inner light. Let what our friends the Quakers

call the inner light fall unobscured upon these pages; and although the brightest light that souls in these dark ages can receive will compare with this light as the rushlight does with the noon, still there is an analogy between the inner light and the light of inspiration itself. So that I sometimes say the inspired Scriptures in this holy Word are best interpreted by the illuminated Scriptures in reverent souls.

Now advance a step to a third sense, that of Spiritual Touch. Are we not conscious, as the cloud might be, not merely of an atmosphere within us, and of the lightning occasionally bursting forth, but of currents in the air, moving us in this direction or that? Do we not sometimes feel a hand, as it were, laid upon us, and our spirits constrained to walk in certain courses? Have we not this "feeling in our bones," as the proverb says? Abraham Lincoln said, in his early days, when he no more dreamed of being President than I do to-day, "It is borne in upon me, I feel it in the marrow of my bones, that the time is coming when the rain will fall and the wind will blow on no human being in this republic driven forth to unrequited toil." You know who Lincoln was. He had a soul loftier, probably, than any other we have had at the head of our nation. His spirit was prophetic, and it was so because this had been revealed to him by the spiritual sense of touch. It was coming. He felt it in the very centres of his nerves. I believe there is a feeling that sometimes takes hold of us from head to foot, and permeates the very core of our whole organization, that comes from God. It will not do, however, to say that this feeling is from God, unless you have this holy Word on your side, and can substantiate your position by it. It is very dangerous for you to think that anything has been revealed to you unless you can show that it harmonizes with the Scriptures. Nevertheless, I believe that the conviction, as we call it, which takes hold of the very marrow of the soul, is from God. It is something to which we should give profound heed. To go against such a feeling as that is for you what it would have been for Socrates to

go against his demon. You say this is only talking of the influence of the Holy Ghost upon the heart. What if it is not? That is an important subject. You have heard this doctrine presented in scores of ways. It is my business to study constantly the relations of science and religion, and I love to speak of these things, so that anybody who believes in man can believe also in God.

Remorse has very marvellous operations upon the soul. It causes the body to bend. Shakespeare makes one of his characters hear the ghosts of those he had murdered say, "Let us sit heavy on thy soul to-morrow." This king, who had been a murderer, was on the eve of battle, and the ghosts of those whose lives he had taken, appeared to him and said, "Let us sit heavy on thy soul to-morrow." When conscience is against us, we are dragged down. When it is heavily against us, we experience, even in our physical nature, a sense of depression. The sense of spiritual touch gives us a knowledge of what I call spiritual gravitation.

I, for one, believe (and I think the high physiological authority of Dr. Cullis will not have occasion to correct me) that there is a spiritual body as well as a physical body. So the Bible says, and I am not sure but that physiology will be obliged to say so some day. Here I throw off all the particles of my body once in every ten or fifteen years, but I continue to be myself. I am I, and I am responsible for what I did forty years ago. That thing in me which does not change cannot be mere matter. There is something that shines through us when the soul is active. What is it that produced that light? A peculiar state of the nervous centres, you say. What produces a peculiar state of the nervous centres?

I was astonished on taking up the biography of Louisa May Alcott, the other day, to read an account of her sister's death. Miss Alcott was a person of a very cool temperament. Her father, the celebrated Bronson Alcott, was a man of vivid imagination. If he had had such an experience as this which his daughter describes, it would not have moved me especially. But the mother



of Louisa M. Alcott was also a woman of practical sagacity, and great coolness of temperament. The mother and daughter sat at the bedside. She says, "When my sister died, I saw something like an almost inconceivably delicate mist rise from the body, ascend and disappear. I turned to my mother, and found that her eyes were following the direction my own had taken. I asked, "What did you see?" and she described exactly what I had seen. We went to the physician and said, "What was it that we saw?" And that physician, in Concord yonder, where there is no superstition, said to them, "You saw life departing visibly from the physical form." All that is in the biography. Why do I recite this? Oliver Wendell Holmes, some years ago, wrote a preface to a book on visions, and he is an authority on physiology. He says he has been at deathbeds where the impression has been conveyed to him irresistibly that something (that is a vague word)—something passed from the body into space. Professor Hitchcock, of New York city, says that as a friend of his lay dying, the breath ceased, the eyes lost their lustre, so that those who stood about the bed said, "He is gone." Then suddenly the eyes opened widely, a look of surprise, of adoration, of bliss, was in the whole face, which was marvellously luminous. This occurred while the pendulum swung several times. The light finally faded, and the man was gone. I heard Professor Hitchcock state those facts in his own parlor. He puts them in his new book, "Eternal Atonement." What do the dying see? What do the dying hear? I am an anti-spiritualist. I am an anti-Swedenborgian. I think nine-tenths of modern spiritualism is fraud. As to the other tenth, either there is nothing in it, or Satan is in it. But I believe most heartily that there are unexplored provinces in man's organism, and that here and now we have in us a germ of the spiritual body. I believe that this somewhat that shines through us is that which scores and scores have thought they have seen float from the body at death. Such experiences have not been so very uncommon age after age; they

are far less uncommon than most people think. I believe we find in death a separation of the physical from the spiritual organism. What point am I coming to? If remorse binds you in your present course and drags you down, what will remorse do to you when you have stepped out of this body into your spiritual organism, which is as much finer than your flesh as air is finer than earth? "Let us sit heavy on thy soul to-morrow," the ghosts say to Shakespeare's king. We drag the chains of remorse here; we are in manacles; we are bowed down; but what if out of the body as well as in, the same remorse should seize us? Our position in this universe is to be settled by a certain spiritual gravitation, absolutely irresistible, but known to us now only by the sense of spiritual touch. When conscience is on our side our faces are luminous with light. We are drawn upward; I would not say physically, although some think that the great saints were elevated bodily from the earth. But I assume that when conscience is on our side, precisely the opposite of these phenomena of remorse appear in our experience. In the one case, we stand erect; in the other, we crouch. In the one case, bonds and weights are no longer known to us; in the other, we are manacled. In the one case, the body itself, by an instinctive motion, rises, the face looks up; in the other case, by instinctive motion, it looks downward. These instincts are a part of your nature, and they point either to heaven or the opposite. They reveal a spiritual gravitation, affecting us even here and now in our coarse flesh; but likely to affect us—I had almost said infinitely more—when we are out of the body and in our spiritual organism. "Out, out, cursed spot; will these hands ne'er be clean?" In what state was Lady Macbeth when she spoke these words? She was walking in her sleep. Physicians say that in this mood the soul is very active indeed, although the body may be asleep, and that division between the soul and the body has almost commenced. But if Lady Macbeth cried out in this way while but partly out of the body, what would she do when wholly out of it?

What will you do when wholly out of it? I believe there is a sense in the depths of the conscience of the reality of the spiritual law of gravitation, a spiritual sense of touch almost as infallible as our sense of physical gravitation.

Lastly, there is a sweetness of peace that is revealed only to the spiritual sense of taste. So there is a bitterness that only this spiritual sense reveals. And there are vials full of odors which are the prayers of saints, and so I have named all of our five spiritual senses. We are to keep the unity of the spirit in the bond of peace.

That phrase means the unity of our faculties with each other, the complete harmony of reason with conscience, unity of God and man. Unity of the human spirit with itself. Unity of the human spirit with the Divine Spirit. That is the unity of the spirit. This command is to be studied in its relations not only to human faculties, not only in relation to the fellowship of the individual soul with God, but also in the field of human fellowship, saint with saint, and in the field of the communion of the saints with their common Master and Lord. All the clouds in the heavens are filled with one atmosphere. All the clouds in the heavens are flashed through with one kind of electricity. Here is the communion of clouds with each other, to be sure, but with God as well. All consciences are filled with the same still, small voice. All human beings are so made that they gravitate downward or upward, according to their spiritual condition; and in this state of the spiritual senses, obligation, vision, remorse, peace, the sense of gravitation pervading all, we have communion not only with each other but with the Omnipresent God.

But, but, but! there is one thing more, and this is not often said. I am not so sure but that if we are hurled into eternity, with our vices adhering to us, our spiritual bodies will show what those vices are. That is, I believe that just as this coarse clay of the countenance takes a certain expression from the soul within us, so the spiritual body will take an expression, but with immensely greater distinctness, and the murderer and the

thief and the adulterer will have a mark on his forehead in the spiritual body that will proclaim to the universe what he is. You may be healed of all diseases in the soul and in the spiritual body, but if you go out of life with your diseases I think there will be a mark on your forehead that cannot be washed away. I speak figuratively, but I hope not unintelligibly. We are fearfully and wonderfully made, and can be fearfully and wonderfully unmade.

### STATE OF THE CHURCH.

BY R. S. FOSTER, BISHOP OF THE M. E. CHURCH.

The Church of God is to-day courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theatre, nude and lewd art, social luxuries, with all their loose moralities, are making inroads into the sacred enclosure of the Church, and as a satisfaction for all this worldliness, Christians are making a great deal of Lent, and Easter and Good Friday, and church ornamentations. It is the old trick of Satan. The Jewish Church struck on that rock, the Romish Church was wrecked on the same, and the Protestant Church is fast reaching the same doom.

Our great dangers, as we see them, are assimilation to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure Gospel, which, summed up, is a fashionable Church. That Methodists should be liable to such an outcome, and that there should be signs of it in a hundred years from the "sail loft," seems almost the miracle of history; but who that looks about him to-day can fail to see the fact?

Do not Methodists, in violation of God's Word and their own discipline, dress as extravagantly and as fashionably as any other class? Do not the ladies, and often the wives and daughters of the ministry, put on "gold and pearls and costly array?" Would not the plain dress insisted upon by John Wesley, Bishop Asbury, and worn by Hester Ann Rogers, Lady Huntingdon, and many others equally distinguished, be now regarded in Methodist circles as fanaticism? Can any one going into a Methodist church in any of our chief cities distinguish the attire of the

communicants from that of the theatre and ball goers?

Is not worldliness seen in the music? Elaborately dressed and ornamented choirs, who in many cases make no profession of religion and are often sneering sceptics, go through a cold artistic, or operatic performance which is as much in harmony with spiritual worship as an opera or theatre? Under such worldly performances spirituality is frozen to death.

Formerly, every Methodist attended class and gave testimony of experimental religion. Now, the class-meeting is attended by very few, and in many churches abandoned. Seldom the stewards, trustees and leaders of the Church attend class. Formerly, nearly every Methodist prayed, testified or exhorted in prayer-meeting. Now, but very few are heard. Formerly, shouts and praises were heard; now, such demonstrations of holy enthusiasm and joy are regarded as fanaticism.

Worldly socials, fairs, festivals, concerts, and such like, have taken the place of the religious gatherings, revival meetings, class and prayer-meetings of earlier days.

How true that the Methodist discipline is a dead letter. Its rules forbids the wearing of gold, or pearls, or costly array; yet no one ever thinks of disciplining its members for violating them. They forbid the reading of such books and the taking of such diversions as do not minister to godliness, yet the Church itself goes to shows, and frolics, and festivals, and fairs, which destroy the spiritual life of the young as well as the old. The extent to which this is now carried on is appalling. The spiritual death it carries in its train will only be known when the millions it has swept into hell stand before the judgment.

The early Methodist ministers went forth to sacrifice and suffer for Christ. They sought no places of ease and affluence, but of privation and suffering. They gloried not in their big salaries, fine parsonages and refined congregations, but in the souls that had been won for Jesus. Oh, how changed! A hireling ministry will be a feeble, a timid, a truckling, a time-serving ministry without faith, endurance and holy power. Methodism formerly dealt in the great central truth. Now the pulpits deal largely in generalities, and in popular lectures. The glorious doctrine of Entire Sanctification is rarely heard and seldom witnessed to in the pulpits.—*E. x.*

#### REMARKS.

We are not sure that we can fully endorse this sweeping indictment of the Church visible, although doubtless, all too true, as descriptive of the Church from the bishop's standpoint. We have seen single churches which measured up to this awful description, but have not been compelled to think or speak with Bishop Foster in such generalities.

However, there remains a test yet to be fully tried, the outcome of which will be of intensest interest to watch. There is being prepared a company of believers in the churches who will illustrate Christ's, not the world's, teaching, and this illustration will be complete, wanting nothing. It will not be a simple attempt in that direction, nor an imperfect representation, but a real *fac simile*. Moreover, it will be the legitimate offspring of the churches, will be the actual living up to, and producing in actual life, of the scriptural exhortations listened to from the pulpit or read in church organs, will be the exemplification of answers to public prayers in pulpit and prayer circle. Its only claim will be Christ-likeness, and its only distinguishing tenet will be the universally pulpit endorsed one, *walking in the Spirit*.

When these examples are found, will the Church embrace or repudiate them? Will they be gladly received as living illustrations of the teachings of their Master, or will they, under cover of false charges, be cast out?

One Church has already flung out some of them, and yet in the very act was forced to testify to their blameless lives. Another Church has taken secret counsel to cast out from its midst any and all such as *illustrate* walking in the Spirit, and there are not wanting indications to show that other branches of the Church are prepared to follow the examples thus set before them.

How shall this test be interpreted in this connection? Will it show a worldward tendency or the reverse?

THIS is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.

## O GOD, THOU ART MY GOD.

O God, thou art my God,  
 Whatever may betide ;  
 Thy promise is to me fulfilled,  
 While I in Thee abide.

Thou hast set to Thy seal,  
 And all my sins forgiven ;  
 Clothed me with garments clean and white,  
 And turned my feet toward heaven.

And now to do Thy will,  
 Shall be my constant aim ;  
 Study Thy blessed, holy word,  
 And meditate therein.

Early to seek Thy face,  
 Ere worldly cares intrude ;  
 That I may journey through the day,  
 With strength divine imbued.

To follow on to know  
 The riches of Thy grace,  
 Till I shall see Thee as Thou art,  
 In heaven thy dwelling-place.

Westfield, Pa.

I. R. EMBREE.

## SAUL'S TESTING.

BY CLARA A. TUCKETT.

1 Sam. xiii. : 5-14.

It seems to me that the story of Saul is one of the saddest which we have recorded in Scriptures. Like his great ancestor, Lot, he stands out in a pre-eminent degree the picture of a great failure, of a ruined life. In one point, however, he differs even from Lot, and this particular circumstance only serves to make his fall more terrible ; whereas Lot seems to have had no special, individual call from God, in Saul's case he did receive a special call and very special anointing from the hand of the Lord's favored prophet. Who can read unmoved the opening chapters of his life, can study him in all those early surroundings, and not have one's heart to go out to the brave young king in a sympathy and love that deepens into interest and sorrow and profoundest regret as we find him, a middle-aged man, in rebellion against his God, and finally, in his old age, forsaken alike by God and man, a broken-hearted suicide ?

Who can gaze upon him in the buoy-

ancy of his young manhood, when first introduced to our notice as the true, obedient, painstaking son seeking for his father's lost property, and not feel one's heart drawn out in love toward one so gentle and yet strong ? Who can fail to admire the open-handed generosity of character that was unwilling to present itself before the man of God, and put him to the very slightest inconvenience without in some way making a suitable return ? What a pattern he is in this matter to many a nineteenth century so called Christian, in whose mind "What can I get out of the minister of God" completely overshadows that of "What can I give ?" Who amongst us but must long to emulate the gentle courtesy and humility which mark his first of many memorable interviews with Samuel, or appreciate the force of self-control he must at that time have possessed, when, on being questioned by his uncle, his modesty and prudence alike withheld all particulars of the great and overwhelming honor that had been paid him by the messenger of God ?

That same modesty shines forth again most brightly on what must have been a truly exciting day to him, when all Israel were gathered together before the Lord, that the chosen king might be proclaimed by lot by Jehovah. With that wonderful secret—known only to himself and Samuel—burning in his breast, with what intense emotion he must have joined his family as they journeyed forth to Mizpah, and as nearer and nearer yet the lot drew, and first, tribe, then families, and then the members of his own particular family came forward in obedience to the lot of God, we cannot wonder that his feelings grew too overwrought for public gaze, and that brave, noble youth as he was, he ran and hid himself from the excited gaze of his countrymen. Nor must we forget to mention in this brief and imperfect analysis of Saul the anointed, how gently and patiently he bore with those who opposed his coronation, and how quietly and humbly he returned to his former occupation, unspoiled either by the honor put on him or the honor withheld from him.

Again, when the terrible story of wrong and suffering came to his ears

from Jabesh-Gilead as he returned from his daily toil, how unselfishly he put aside all wounded feeling, and, prompted by the mighty impelling Spirit of God, went forth grandly and majestically to fall upon the enemies, alike of his brethren and his God.

Once again let us admire the generous, loving spirit which scouted all suggestions of retaliation on his foes, and declared that no death, however well deserved, should mar the glory of such a day of victory. Is it any wonder that the elders of Israel, noting and pondering such elements of character as we have thus briefly noted down, should "rejoice greatly" as they joined in offering sacrifices and thanksgiving before Jehovah in Gilgal, and placed the crown of Israel on that fair and stately head?

For my part, I love to linger here awhile when studying the life of King Saul; this picture is so sweet, so fair, and the following pages so blotted and foul that one dreads to turn the leaf and read further. Fancy loves to linger over those early days of joy and gladness, to see the first king of Israel in his manly beauty and the pride of his strength and purity, surrounded by all that could make life dear and precious: father, brothers, wife, children, relatives and subjects alike join to hail him king, and the approbation of his God puts the finishing touch to this fair and sweet experience. Surely if any life will prove a blessing to itself and all around it, this is the one; if any human creature will be loving and beloved through life to death, he stands before us now.

Alas! Alas! for human hopes and human judgment, bright and fair as is the exterior, within are the seeds, deep-hidden so far, of the multiplied evils and passions, which, bursting their bonds, eventually turned Saul, the bright, young, well-beloved king of Israel, into Saul, the would-be-murderer and assassin; into Saul, the treacherous friend, the unnatural father, the craven, God-forsaken suicide.

And what could have caused so terrible and momentous a change? It is our business in this short paper to try and fathom the mystery. A careful study of our subject will, we think, throw light on this mysterious subject.

Fair and bright as things looked within the kingdom of Israel during the early days of Saul's reign, trouble was gathering darkly outside.

The Philistines, who had formerly been the terror of Israel, but conquered by Samuel through the direct intervention of God Himself, hearing now that that wise and prudent ruler had, through old age, given up the reins of government (for the Divine Hand behind Samuel they could neither understand nor reckon on), and hearing that a young king sat upon the throne, gathered up alike their courage and their forces, and commenced once more molesting the people of the Lord. The event proved, however, that they had reckoned without their host. Saul and Jonathan, albeit with forces much inferior in point of numbers to their enemies, yet gain some victories over them, and the Philistines, roused to the discovery that the Hebrew king was no mean antagonist after all, gather together from east and west, from north to south, a great multitude—"as the sand which is on the sea-shore for multitude." And the people of Israel, forgetful alike of the prowess of their young king, and the power and might of their God, flee in terror and hide themselves in caves, thickets and rocks.

How changed now is Saul's position! How changeable are all earthly circumstances!

Awhile ago, at the head of an army; now, threatened with overwhelming invasion and destruction, forsaken by all but a timid band who, too fearful to fight and too ashamed to flee away like the rest, follow their king "trembling."

And why, we may well ask, was so terrible a trouble permitted to overshadow so completely the early brightness of Saul's reign?

The answer is not far to seek. "The fire shall try every man's work, of what sort it is."

God needed to test the character of him whom He had chosen; would he stand the fiery trial and come forth as gold refined in the fire? Alas! no; weighed in the balances he was found wanting.

Beloved, how is it with us? to some work or other, to fill some sphere or other, God call us all. He does not only call,

*He tests*; some, perhaps, as they read these lines, can put their finger down on the very spot where, in their life's story, their testing time came; to others, perhaps, that period is still in the future. How did you, or how will you, bear it?

David, the successor of Saul, was tested likewise, long and painfully, but he came out brightly and victoriously; not that the trial was less terrible to him, nor that his feet did not, as he pathetically tells us, well-nigh slip, but that through all and amid all he trusted in his God.

But what special form did this testing take in the case of Saul? is the next question that may very naturally arise.

The test seems to have been (perhaps it is the same in most cases) "Will Saul trust Me through all? Will he, no matter how dark things look, follow My commandments, and, setting aside his own reasonings, the likelihoods and probabilities of the circumstances according to human reckonings, cling in simple child-like obedience to My bare word and venture wholly on that, even though everything seem against it?"

Would Saul? Would we—do we? Have we ever yet learned the blessed secret of stepping out on the bare *Word of God*, apart from all human props? Nothing honors God so much as such faith in His children, and that is probably the reason why His tests are always directed toward this point and why He yearns so greatly to find "such faith in Israel."

Now let us search into the circumstances of this testing of Saul.

Everything, as we have seen, looked very black; menaced by his enemies, deserted by his friends, he had yet one earthly hope of uniting his scattered followers; one name, beloved, revered for many long years, still acted like magic on the Israelitish heart.

Samuel, the beloved of God, might yet help him. A messenger was sent and the joyful news brought back that the holy man of God would come and offer sacrifices for the people, as under somewhat similar circumstances he had done once before. (1 Sam. vii. 5-13).

Greatly cheered by this good news, we can easily imagine from the narrative

that many of the runaways gather once more around their young king.

Oh! how eagerly was the lookout kept up, was ever aged man so longed for? From king to peasant the one absorbing thought during those weary days of suspense that ensued was, "Which way will Samuel come?" "How will he come?"

Day after day passed, days of suspense and mental anguish to Saul. "Were ever days so long before?" he would wearily question to himself, as messenger after messenger, sent to the neighboring hill-tops still brought the same bitter news that Samuel's well-known figure was still nowhere in sight.

Ah! Saul, hold on still; thy God has given thee the kingdom, fear not; no Philistine can wrench thy God-given crown from thy head; fear not, be of good courage, the Word of Jehovah cannot fail. Alas! alas! was no honest faithful heart near at hand in those drear days to whisper words of cheer and comfort to the young and troubled heart?

Day after day passed, the appointed time was a thing of the past, the people were falling away again, desertions were multiplying, everything seemed against him, nothing left but the bare word of God. Could he hold on still? Would he be content to hold his crown straight from God and apart from all human help and succor? Momentous question. One can almost fancy the very angels held their breath as the hours passed on. And still Samuel did not come. Would he hold on through all this trial? Alas! no. He failed, he fell, he sinned. Three steps that generally follow close on one another.

But wait awhile, before you condemn Saul; pause and consider; how would you have borne so fearful a test? It is easy to talk of trusting through "thick and thin," and some of us do manage the "thin," but when it comes to the "thick," ah! what about that?

Thank God, His grace is sufficient even for that, but only His grace can do it. Saul's faith gave way under the strain, he had trusted so much in Samuel. "If Samuel were here all would yet be well," he reasoned; and in so reckoning

he dishonored Samuel's God. Oh! may God preserve us from reckoning on the human agents and the human help, and enable us at all times to look away to the God behind all circumstances.

When Faith fails, Fear never loses many moments before it comes knocking at our door, and once Fear has gained entrance it is not long before it invites in an ugly monster, which Faith carefully bars out—the monster sin.

And so Saul found it; his trust in God had given way, his hope in Samuel had failed him; fear comes swooping on him—everything was being lost—something must be done. One chance remained, the priest had failed, and legally without the sanctified priest there could be no sacrifice; but so completely now had fear gained the mastery that Saul, entirely ignoring all the binding laws of God, let sin take possession, and with unholy hands—an awful mockery, and God will not be mocked—offers the sacred offering unto an offended God, and brings down deadly wrath and tribulation on his devoted head. Alas, for Saul! And the pitiful part is that if he had but held out a little longer, the test would have ended in victory; even as the smoke of the burnt-offering ascended unacceptable to heaven, the prophet and priest arrived.

Even so is it with us. Oh! soul, are you tempted sorely, is faith shaking, are you feeling as if you must give up? Be of good cheer, hold on; when the strain gets to be unendurable, when you feel you must give up, lift up your head rejoicing, your redemption draweth nigh; "God is near thee," He will rescue thee; trust on, oh! trust on.

Brief and stern were the words of condemnation spoken by the righteous priest of God. Was God so little worthy of being trusted? Was His sacred ordinance to be trodden under foot? So appalling did this sin seem to Samuel, that stern and straight to the point came the withering words of condemnation: "Thou hast done foolishly; thou hast not kept the commandments of the Lord thy God, which He commanded thee; for now—if you had only stood firm a little longer and borne the test—would the Lord

have established thy kingdom upon Israel forever. But now thy kingdom shall not continue."

From that moment Saul was a changed man, despair seized on his heart; if he had humbled himself before his offended God, he might have saved, not indeed his kingdom—he had proved himself unfit for that—but his soul. Apparently he did nothing of the sort. The next thing we find him leaning right over on the arm of flesh and numbering the people; the next, making an unjust and injurious law, and following on that, actually—in order to uphold that same foolish and unrighteous law—threatening\* to put to death his upright, lovable son. From this time his decline is rapid. His pitiful downward career it is no part of our present plan to follow.

In conclusion, let us take this solemn warning to heart; let us take heed lest we fall into a similar snare; in humble, lowly faith let us hold on to the bare word of a faithful, covenant-keeping God, and He will never fail those who thus put their trust in Him.—*Triumphs of Faith.*

THIS is a pathetic incident that comes to us concerning the aged General Fremont. For years he has been counted a debtor to the government for some nineteen thousand dollars, and did not have wherewith to pay. Investigation, a few days ago, showed that this was an error, and that instead of his owing the government, the government owed him over twenty thousand dollars. He thought himself in penury, and went to plead with the officials for some merciful arrangement, but suddenly found he was rich, and the discovery so overwhelmed him that he fainted. Like this, a poor sinner coming to Jesus Christ, indebted beyond his power to pay, suddenly finds the balances changed and himself rich with treasures imperishable.—*Lamp of Life.*

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

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