

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

Coloured covers/
Couverture de couleur

Covers damaged/
Couverture endommagée

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

Cover title missing/
Le titre de couverture manque

Coloured maps/
Cartes géographiques en couleur

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

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

Bound with other material/
Relié avec d'autres documents

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

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

Additional comments:/
Commentaires supplémentaires:

Coloured pages/
Pages de couleur

Pages damaged/
Pages endommagées

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

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

Pages detached/
Pages détachées

Showthrough/
Transparence

Quality of print varies/
Qualité inégale de l'impression

Continuous pagination/
Pagination continue

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

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

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

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

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

0:3
1891
Sept.

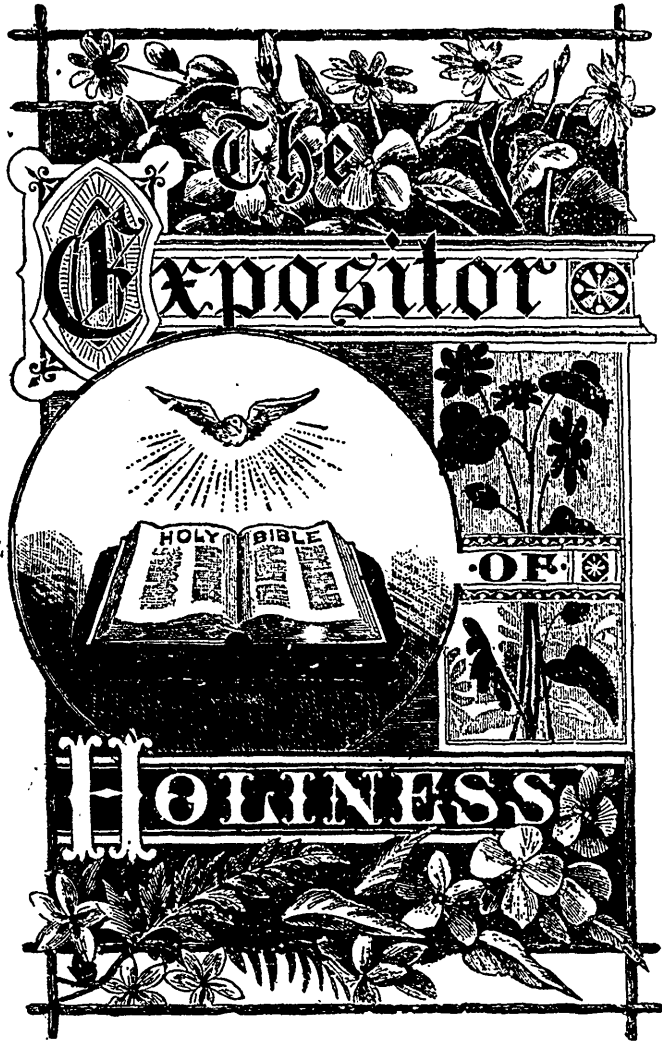
(Rev) Mrs L Johnson

July/92

EMMAUEL

ONE DOLLAR A YEAR. POSTAGE PAID BY PUBLISHER.

VOL. X. SEPTEMBER, 1891. No. 3.



Toronto:

Published under the Auspices of the Canada Holness Association.

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

CONTENTS.

	PAGE		PAGE
Poetry: My Faith Looks Up to Thee ..	57	The Church of the Future	70
Convention at Hamilton	57	Temptation and Sin.—By H. Dickenson ..	71
Convention at South Cayuga	57	Rest	71
The Inspiration Question	58	Courtesy	72
Augustine	59	Some Explanations Called For	74
Man's Word God's Word.—By Rev. B. Sherlock	61	Correct—The Late Camp-Meeting	75
Now as Then	63	Poetry—Delight in God Only—Your Daughters Shall Prophecy	77
Tradition or Truth, Which?—By Mrs. E. McMahon	64	One Woman and Her Work.—By H. E. S. ..	79
Infirmities and Sins	65	The Bar-Room Standard—The End of the World	81
Dr. Dewart Again.—By Rev. A. Truax ..	66	Even with the Methodists	82
More and More.—By H. Dickenson ..	68	Be Patient with Thinkers	83
False Issues	69	Guidance.—By Mrs. E. Risdon	84

CALENDAR OF HOLINESS MEETINGS.

- Every Tuesday, at 3 p.m., at 207 Bleeker St. A hearty invitation is extended to all to attend this meeting. Friends are free to come late or leave early when they are not able to remain during the whole service, which usually continues for two hours. Strangers in the city will easily find the place by taking any Sherbourne Street car as far as Howard St., and a very little inquiry at that point will suffice to find the place, as it is quite near.
- Every Saturday evening, at 8 p.m., in a hall in the new building called Yonge Street Market, corner Yonge and Gerrard Streets, entrance on Gerrard Street.
- Every Monday, at 8 p.m., at the residence of Mrs. Hughes, 25 St. James' Avenue.
- Every Thursday, at 8 p.m., at the residence of Bro. Holyoake, 10 Willmott Avenue.
- Every Saturday, at 7.30 p.m., at Dundas Street Church.
- Every Sunday, at 4 p.m., at Berkeley Street Methodist Church.
- At Summerville, at the residence of Bro. Harris, every Wednesday, at 8 p.m.
- Otterville, at the residence of H. Titus, every Monday, at 8 p.m.
- At Hagersville, at the residence of Erastus Hagar, every Saturday, at 8 p.m.
- At Galt, at the residence of J. K. Cranston, 24 Oak Street, Sunday, 3 p.m.
- In London, every Sabbath, at the residence of Bro. Couke, 243 Wellington Street, at 2.30 o'clock p.m.
- Hamilton, at the residence of Miss Fitzpatrick, 44 Gore Street, every Friday, at 8 o'clock p.m.
- At Linwood, in Band Room, rear of the Methodist Church, every Saturday, at 7.30 p.m. Leader, Bro. Kennedy.
- At Markdale, every Sabbath, at 10 a.m., and every Tuesday, at 8 p.m., at the residence of H. A. Harris.
- At Cross Hill, every Friday evening, at the residence of William Fetch.

THE SO-CALLED "GALT HERESY CASE."

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

THE
Expositor of Holiness

VOL. X.

SEPTEMBER, 1891.

No. 3.

MY FAITH LOOKS UP TO THEE.

My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour divine ;
Now hear me while I pray,
Take all my sins away,
Oh, let me from this day
Be wholly Thine.

May Thy rich grace impart
Strength to my fainting heart,
My zeal inspire ;
As Thou hast died for me,
Oh, may my love to Thee
Pure, warm, and changeless be,
A living fire.

While life's dark maze I tread
And griefs around me spread,
Be Thou my guide ;
Bid darkness turn to day,
Wipe sorrow's tears away,
Nor let me ever stray
From Thee aside.

When ends life's transient dream,
When death's cold, sullen stream
Shall o'er me roll,
Blest Saviour, then, in love,
Fear and distrust remove ;
Oh, bear me safe above,
A ransomed soul.

—Sel.

THERE are many truths it is not worth while to know. If we had a dozen centuries of life allowed us we might, perhaps, be pardoned for spending a little time upon such curious trifles ; but, with the small pittance of life we have, it would be great ill-husbandry to spend a considerable part of it in what makes neither a quick nor a sure return.
—Wesley.

CONVENTION AT HAMILTON,

There will be an Association Convention in the city of Hamilton, on Wednesday, Thursday and Friday, the 23rd, 24th and 25th of the present month.

A cordial invitation is given to members of the Association, and all friends earnestly seeking an improved Christian experience, to attend.

Homes will be freely supplied to all in attendance. It is desirable that those who purpose attending should send word to Miss J. Ferguson, 44 Gore Street, as soon as possible, in order to facilitate the work of billeting.

Friends attending the Convention from a distance will call at 44 Gore Street for directions as to place of meeting, billeting, etc. First service at 10 a.m.

SOUTH CAYUGA CONVENTION.

This gathering will take place on Friday, the 9th of October next and three following days.

Friends will be met at Dunnville station and driven to their destination, a distance of about six miles. If possible notify Rev. A. Truax, South Cayuga, of your intention to come, mentioning the day and train or probable hour of your arrival at Dunnville. Homes will be provided for all in attendance.

REJOICE evermore. Pray without ceasing. In every thing give thanks ; for this is the will of God in Christ Jesus concerning you. Quench not the Spirit. Despise not prophesyings. Prove all things : hold fast that which is good.—
Bible.

THE INSPIRATION QUESTION.

(Further remarks.)

Our design is to discuss this question exhaustively, so as to secure all possible practical benefit from its consideration. It is possible to approach this question in the iconoclastic spirit, that which takes pleasure in the destruction of ancient theories, just as boys delight to fling stones at the windows of antiquated or deserted homesteads for the pleasure attendant on the rattle and smash caused of their small artillery; for many a learned critic is but an overgrown boy in his tastes. Such hoodlum clatter, however, gives delight to none but the iconoclast himself, and profit to no one.

But when, to erect the new structure, or preserve the old, rubbish has to be cleared away, it is quite another and legitimate matter. In this case it is absolutely necessary to act the part of the iconoclast to secure the real practical benefits which come from proper Bible study.

For example, if one is fettered by any dogma concerning plenary inspiration, how impossible to study the life of Paul according to his own directions concerning such examination. His advice is, "Prove all things, hold fast that which is good;" "Follow me as I follow Christ." Interpreted by the dogma of inspiration, these would mean, "Accept what I say, without questioning, as ultimate truth." "Follow me, for in so doing, you follow Christ."

But flinging aside such rubbish, and accepting the simple, natural meaning of Paul's utterances, both here and elsewhere, we are challenged to compare the life of Paul with his rule of faith, to see if it squares therewith.

Now, the apostle's rule of faith, as here and in other places enunciated, is the life of Christ. Not the life of Christ as made up of punctilious observance of multiplied rules and regulations for holy living, nor yet as being in perfect harmony with all moral or divine law, but rather the life of Christ in its manner of obedience to law.

This fact is brought out in a multitude of passages, which show that like as

Christ walked in the Spirit, that is, carried out in detail the immediate instructions received from God from moment to moment, so Paul fulfilled the righteousness of the law by being led of the Spirit.

And so it came to pass that Paul not only imitated Christ in complying with the minute requirements of every proper law, human or divine; but he also imitated Him in His method of obedience, viz., always doing the will of the Father as made known to him by the Holy Ghost.

The mathematician, who works out problems before his pupils, challenges their examination of his work by the foundational rules or postulates of the science in question. If now the teacher makes a mistake which can be discovered by comparing it with the addition or multiplication table furnished them, they, the pupils, are clearly as able to pronounce upon the mistake as the professor himself. The multiplication table is the infallible arbitrator between them, and there is no appeal against its decision.

So in this case professor Paul has laid down certain foundational axioms or tables. One of them is the law of the Spirit, as given in full by Jesus Christ. Paul elects to stand or fall by this rule, and we have the undoubted right to demand that there be no appeal from its final decision. With it we are thoroughly furnished for examining his life with advantage to all concerned.

Now this *multiplication table* of the Gospel is complete in all its parts. There are no exceptions to its absolute demands. A mere tyro can use it successfully in verifying results or detecting errors. Its simple statements are as follows:

(1) In the kingdom of Christ, the Holy Spirit is sole, ultimate guide and teacher for all the subjects. (2) He is sole, ultimate teacher and guide for each individual subject. (3) And as a necessary consequence, no one subject can be a teacher or guide concerning ultimate truth to another subject.

Apply this gospel table to Paul's writings concerning veiling women, for example, and we at once know that he could not harmonize with his own rule

and intend to lay down infallible laws for the regulation of the universal Church of God; for if so he is confessedly out of harmony with his own rules, and then his own personal conduct must be pronounced on as faulty, because not in harmony with the fundamental laws of the Gospel.

Just as certainly as a mere beginner in the study of mathematics can pronounce on the fact that it is a mistake to say twice two are ten, so, with absolute certainty, can one of the least in the kingdom know that Paul was out of harmony with the Gospel if he undertook at any time to teach ultimate truth to his converts in the matter of veiling or any other thing. Paul must be judged by his multiplication table as certainly as the mathematician by his.

AUGUSTINE.

This voluminous writer and foremost man of his, the fifth century, demands more than a passing notice, in connection with our study of the Fathers.

Most of our readers are acquainted with the story of his conversion in answer to the persevering prayers of his pious mother, and with the fact of the conspicuous place he held in the Church of his day, and also of the commanding position he still holds in the realm of dogmatic theology.

In looking over his writings, we were impressed, as never before, with the greatness of his sway over the whole domain of creed life. It seems to us that both Arminian and Calvinistic theology adopted entire his theological cosmos, and then simply left out some of the parts, so great is the harmony between them all. And yet we arose from our study of this great champion of dogmatic theology with this general opinion concerning him and his work, viz., that Augustine was a convert to the Christianity of his times, after precisely the same pattern that Cardinal Newman was a convert to the infallibility of the Pope. Hence his writings consist entirely of efforts to establish what he had accepted as truth; His conversion was not simply to

Christ, but also to all that was taught in the orthodox Church.

We find neither the slightest trace of doubt concerning any one of the doctrines of his day, nor an effort to search for truth, unhampered by reverence for tradition or even superstition in the Church. Indeed, to him the slightest departure from orthodoxy was heresy, heresy to be denounced and fought with all his might of pen and tongue.

It never seemed to occur to him to go to the fountain head and trace the teachings of Christ from the beginning, he ever reversed this natural order, and read into the words of the founder of Christianity the meaning which *the Fathers* had gradually put into them. Therefore, it came to pass that he became more eminent for his ingenuity in argument than for profound research.

However, his innate candor ever and anon asserts itself, for, unlike many modern creedists, he does not quail before monstrous and even absurd, legitimate deductions which are the immediate offspring of his arguments, as witness the following, where he reasons concerning man's inability to keep the commandments. For he argues on this wise, that as God commanded Adam not to do a certain thing, although He knew he would do it, so He commands men now to keep His commandments, knowing that they cannot.

It is not common now for any writer to bluntly state that God commands us to do the impossible, and threatens punishment for disobedience; the usual device nowadays is to not say so in as many words, but to imply it in a roundabout way.

Augustine is very definite in his statements about baptism. He affirms in a matter-of-course way as simply being a mouthpiece for the Church, that at orthodox baptism, whether the subject be an infant or adult, he is forgiven all past sins, and original, inbred sin is cleansed away, the soul rising from it regenerate to live a new life in the Spirit. After baptism sins are forgiven, on repentance for individual sins, with penance.

The following extract shows how he dealt with the question of holy living:

"Now the daily prayer of the believer makes satisfaction for those sins of a momentary and trivial kind which are necessary incidents of this life. For he can say, 'Our Father which art in heaven, seeing that to such a Father he is now born again of water and of the Spirit; and this prayer certainly takes away the very small sins of daily life.'"

It will be noticed from this quotation that the chief, if not the only, improvement more modern religious teachers have made upon his deliverance is to so write as to only hint at or imply what Augustine boldly and pointedly declares.

As usual, we found traces of some far-off ideal indistinctly or fitfully accepted as a possible reality. He tells of a barbarian slave who had become a convert to Christianity, and who, greatly desiring to read the Bible, spent three days in praying for this thing, and had his prayer answered, being ever after able to read fluently.

In one place he teaches that he who is mature in faith, hope and love, needs Scripture no longer. "Accordingly," he adds, "many live without copies of the Scripture, even in solitude, on the strength of these three graces."

Augustine is chiefly known as a controversial writer, his delight was to scent out heresy, and bring his logical batteries against it in every direction. As usual, with such controversial writings, we found it impossible to get at the definite creeds of the heretics he denounces. It would seem, however, that the sin question had largely to do with the difference between them.

Augustine writes: "But no man in this life can so keep the commandments, which prescribe holiness of life, as to be beyond the necessity of using this prayer for his sins, 'Forgive us our trespasses.' It is in direct opposition to these principles that they (the Pelagians) have derived their new heresy."

Again, Augustine gives the following teachings as those of Pelagius, and pronounces upon them as deadly errors: "Now we have affirmed that a man is able, if he likes, to live without sin and keep the commandments of God, inasmuch as God gives him this ability. But we have not said that any man can be

found, who, from infancy to old age, has never committed sin; but that if any person were converted from his sins, he could, by his own exertions and God's grace, live without sin. Nobody, however, even thus was ever rendered incapable of change afterwards."

"That a man is able to live without sin if he likes." "That infants, even if they die unbaptized, have eternal life. That rich men, even if they are baptized, unless they renounce and give up all, cannot possess the kingdom of God."

These quotations are given by Augustine as the very words spoken by Pelagius at his first trial. The *heresy* in them does not look very formidable, and yet Augustine thought it of so serious a character as to call for an immense amount of controversial writing on his part, and so the name of Pelagius has been handed down the ages branded with the most opprobrious epithet the Church could invent, and to-day it is presumed that if the dreaded name Pelagianism can by any ingenuity be attached to any teaching, it would as certainly ensure its destruction as will the name *mad dog* secure the death of any canine to which it is attached.

Well, as hinted before, we cannot learn with certainty what were the real teachings of Pelagius, in their completeness. That he seemed to gather from his study of Christianity that it was intended that man, after his acceptance of Christ as his Saviour, should live the Christ-life, that is, do God's will on earth perfectly, is evident; but as to whether or no he discovered the connection of this with the walk in the Spirit, we failed to learn. The probabilities are that it was held more as a speculation, a logical sequence of the teachings of Christ, than as an experience personally realized and exemplified, and thence taught both by precept and example.

If so, then, of course, the controversy between them was only a strife about words, and in no respect touched the vitals of Christianity. Granted even that Pelagius at the beginning of his career walked in the Spirit, and so caught a glimpse of the *promised land*, yet, so legalistic was the whole trend of his age that the best that can be said of him and

his followers is, in all likelihood, "Ye did run well, who did hinder that ye should not obey the truth."

But why should Augustine be so restive about such an apparently innocent *heresy* as appears in these words of Pelagius? One would think that a paragraph or two would be sufficient attention given to such teaching.

We were once informed by an enthusiastic teacher concerning the absence of the quantity, *entire depravity*, from the make up of the children of pious parents, of his belief that his child would grow up without the taint. Our reply was that a few years would destroy his creed if the child lived. So Augustine, if thoroughly entrenched in his contrary belief, could have urged Pelagius to try to live without sin for a few years and then report, expecting with confidence that his conscious and manifest failure so to do would be sufficient refutation of his creed.

Now this would manifestly have been the common-sense way to deal with such heresy, if heresy really and truly it was. And further, we hesitate not to say that some such treatment would have been all that it would have received, if the position of Augustine was absolutely right, and that of Pelagius as certainly wrong. It is because of some suspicion concerning the soundness of their position, which only can account for the intense uneasiness which is evinced by those holding the creed of Augustine, when it is assailed by contrary argument, or testimony.

In reading his writings, it is an interesting fact to notice how Paul's vague allusion to the possible advantages of single life has grown through the centuries, until Augustine hesitates not to dogmatize on the subject, declaring that *a nun had more merit before God than married women who believed.*

He also pointedly taught that Paul's reference to the contrast between the letter and the Spirit alluded only to the difference between the Old and New Testament Scriptures. An absurd position, which, of itself, tends to undervalue all his writings, and prove him, at best, to be but an industrious and enthusiastic defender of other people's theories.

MAN'S WORD GOD'S WORD.

Can a man in this year 1891 know that he speaks the mind of God? The God who spoke to Moses at the burning bush, as recorded in Exodus third chapter, is represented in chapters four to twelve, as saying to him, "Now, therefore, go, and I will be with thy mouth and teach thee what thou shalt speak." Moses' modesty produced unbelief in him, and "the anger of the Lord was kindled against Moses." And so Aaron, his brother, became God's chief spokesman to Israel. (Perhaps that distrust on Moses' part, so shut God away from his mouth, as to lead to the one offence in speech that is recorded on his part during the forty years of his career as leader of Israel.) We meet the sentence, "And the Lord spake unto Moses," or "unto Moses and Aaron," or "unto Moses and Eleazar," "saying," about ninety-five times in the Pentateuch, and in a large proportion of instances, God spake to Moses or the others, words which they afterwards repeated in the hearing of the people of Israel. We have in the third chapter of first Samuel the record of God speaking to a child, who, it would appear, was not yet in his teens, and that boy uttering the words that God gave him. Throughout his life Samuel was the recipient of God's words and the utterer of them, as every reader of the Bible knows. Indeed, the meaning of the title "Prophet" is one who tells out what God tells him; and the prophets frequently prefaced their speeches with the formula, "Thus saith the Lord." Jeremiah records that the "word of God came unto me, saying, I have appointed thee a prophet unto the nations, and the Lord said, Behold I have put my words into thy mouth, arise and speak unto them all that I command thee," first chapter. At least seventeen times does he declare in his book, "and the word 'from' or 'of' the Lord came unto me, saying." So the words of Jeremiah, as those of Samuel and Moses, were the words of God, whenever God spoke to him and required him to deliver his message to others.

But now that the Bible is believed to be complete, has not this privilege ceased

to exist? First, our answer is that there is no intimation either in the Old Testament that it would cease, or in the New Testament that it had ceased. On the contrary, the Old and the New dispensations speak through Peter on the day of Pentecost, when he says, "This is that which has been spoken by the prophet Joel, And it shall be in the last days, saith God, your sons and your daughters shall prophesy, on My servants and on My handmaidens in those days will I pour forth of My Spirit, and they shall prophesy." And even previous to Pentecost we find in Matthew x. and Luke xii., how Jesus assured the seventy disciples that He sent forth to preach, that when they spoke before civil or ecclesiastical potentates, "It shall be given you in that hour what ye shall speak, for it is not ye that speak, but the Spirit of your Father that speaketh in you." After Pentecost, the preaching of apostles and others is frequently described as the word of the Lord, and the miracles that accompanied, as well as the conversions that resulted, proved that the words of these *men* were really the words of *God*. This was to be expected, for the Master had said, "If they kept My word, they will keep yours also." Paul claims this unmistakable and definite position, that of being God's mouthpiece or spokesman, when he says, "Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth," for as he averred in a former verse, "Unto us God revealed them through the Spirit," 1 Cor. i., and in 2 Cor. v. 20, "we beseech you on behalf of Christ, be ye reconciled unto God." And very definitely indeed, is the same claim made in 1 Thess. ii. 13, "Ye received from us the word of the message, even the word of God, ye accepted it, not as the word of men, but, as it is in truth, the word of God." Peter certainly spoke the words of God when he rebuked Ananias and his wife; and Paul, when Elymas was smitten with blindness.

These instances and quotations do by no means complete the number of what might be cited in illustration of the fact that in the apostolic age at least many were the instances in which words

spoken by man were really the words of God.

But one may object, that all this was in the early age, and the men who thus spoke have left us their words, and all we have to do is to modestly interpret and apply them, always assuming that we need not expect to get beyond the possibility and liability to err in our interpretation. I answer again, that not one saying of Christ or His apostles can be cited to prove that we have not now the privilege of so hearing God's voice as to be conscious that it *is* His voice, and so speaking as to know that we are speaking the mind of God. If we are united to Christ as the branch is to the vine, will not *His* thoughts become *our* thoughts? If, as Paul tells us, our bodies become temples of the Holy Ghost, will not the Holy Ghost permeate our thinking power, so that, as at Pentecost, we shall speak as the "Spirit gives us utterance?" When Jesus first promised the Spirit, He said, "He shall abide with you forever, and He shall be *in* you." No! our privileges are enlarged and not diminished, for the Master said that he that is least in the kingdom of heaven is greater than John the Baptist, and *he* was filled with the Holy Ghost from his mother's womb. The prophecy of Joel is for the last *days*, not one day alone.

So we can understand what Peter, the man who opened the kingdom of heaven to the Jews, the Samaritans and the Gentiles, says in his first epistle, fourth chapter, "If any man speaketh, speaking as it were oracles of God, . . . that in all things God may be glorified through Jesus Christ."

This, then, is the way to complete the glorifying of God in connection with the name and testimony of Jesus Christ. One important way of glorifying God is to live out in deeds the holy life that Jesus lived, and the other, which completes in human living the glorifying of God, is to speak as oracles of God. As Peter put it, in unison with the state of things that Christ instituted, and as we now put it, the idea will be startling to many, but pure truth has always been startling to those whose minds have not been in harmony with God. And it is none of

our business to invent such phrases as would make it less startling.

B. SHERLOCK.

NOW AS THEN.

The accumulating odium and antagonism which is gathering around this movement, representing as it professes to the walk in the Spirit, is likely to furnish an argument in some sincere souls against the work of the Spirit. It is urged that what excites the all but universal opposition of the visible churches must have in it some radical evil.

And when, in reply to this surface, but captivating argument, we point to a similar state of things in the days of Christ's ministry, this is met, and the force of the argument apparently broken, by the simple reply that then the opposition came from the effete Jewish Church, but now it is from the Christian Church.

But, if the subject is examined with sufficient care, there will be found a similarity so striking that these surface arguments will be at once dismissed as valueless.

The real offence of the cross which Jesus presented to the world in His day is generally lost sight of—its true inwardness is seldom apprehended. On examination it will be found to consist in this, viz., that Jesus demanded unconditional surrender to His will. He proclaimed Himself to be an absolute monarch, and that whosoever would become His follower must really and truly forsake all that he had to be eligible to discipleship.

Moreover, He ever and anon gave object-lessons of the far-reaching nature of these His demands. The rich nobleman He required to sell all his possessions, and give to the poor, and then, in abject poverty, to follow Him who had no visible means of support for His followers. If the call had even been to throw his money into a common fund for mutual support, the test would not have been nearly so repulsive; and, moreover, such an exacting demand was suggestive of even greater ones. Indeed, Jesus hesitated not to say that His fol-

lowers must be ready any day for crucifixion, but to leave the whole matter in His hands, without appeal from His simple, expressed desire.

This one example readily calls up many others, all going to show that the very essence of the cross, in the times of Jesus, consisted in the absolute surrender on the part of the would-be disciple, which was required at the very threshold of discipleship. Rich and poor alike, who came to Him, might be sent out with the seventy, without purse or scrip, and with no human source of supply at their back, to preach the Gospel. The tax gatherer might be summoned from his receipt of custom, or the fisherman from his nets. There was no rule given beforehand, or any intimation as to what would probably occur. Pilate, on his titular throne, Caiaphas, in his robes of office, alike with the poorest in the realm, might be called on at a moment's notice to traverse the country, staff in hand, as poor itinerants, dependent on the charity of those whom they might serve in the Gospel; for Christ was no respecter of persons.

Is this a fancy sketch? Let the hard facts in Saul's life of obedience to Jesus reply. Granted that only one from many would be called to such extremes, yet that did not destroy the possibility of such a result in any case, when one in high or low life became a disciple of the poor yet imperial Nazarene.

Here, we maintain, was the real offence of the cross in the days of Christ, and of the early Church.

But we also maintain that this identical cross exists to-day, at the very beginning of discipleship, for Jesus Christ has left a successor as imperial and as exacting as Himself, whose simplest word or expressed desire must be law to every one of His followers. The Holy Ghost, whom He sent to take His place, shortly after His departure, still remains at the head of Christ's kingdom, and rules it exactly after the pattern of Christ when on earth. From Him there is no appeal; His sole word is law supreme. At His command the rich are as liable to be called to poverty, as at first; human honors and emoluments, howsoever valued, may be taken away;

State, Church, friendship or domestic ties are liable any moment to be snapped asunder at His simple command, and life itself cannot be kept back and continued discipleship claimed. Unconditional, absolute surrender to the invisible, although ever-present Spirit, is the relentless condition of discipleship now as then.

What wonder if now, as then, the startled inquiry is ever on the lips, "Are there few that be saved?" Modern device, it is true, has exalted to the throne of God, Scripture, reason, common sense, and the consensus of pious men, as equal in authority with the Spirit in deciding concerning what are the requirements of discipleship, and so it has come to pass that the ruggedness of the original cross is garlanded out of sight, and the commands of God are made of none effect through human tradition.

But to the sincere truth-lover and truth-searcher, it will be easily discovered that now, as then, the cross, in essence, is exactly the same, and, therefore, it is as difficult and as unlikely a matter to become a true disciple of Jesus Christ as it was when in the days of His flesh He came to His own, and His own received Him not.

We have seen very many, from whom this cross was inadvertently or designedly concealed, profess discipleship, but so soon as the true conditions of discipleship were discovered, the great majority went back and walked no more with Jesus. So general is this stampede, that even human policy would suggest the inadvisability of repeating such inconsequential preaching of the cross of Christ—a cross which does not crucify the one who takes it up to the world, and the world to him is not the Gospel cross, it is but a miserable counterfeit.

STAND upon the edge of this world ready to take wing, having your feet on earth, your eyes and heart in heaven.—*Wesley.*

A DEW-DROP is prismatic and beautiful only so long as the sun shines on it, so a Christian reflects the beauty of holiness only so long as he walks in the light of Christ.

TRADITION OR TRUTH, WHICH?

BY MRS. E. M'MAHON.

While the men of learning were at the work of revising the Scriptures, I frequently heard the question asked of one and another, Do you think the sense will be much changed? When the revision appeared we found the change to be slight, not at all to be compared with the changes which the dropping of traditional interpretations have made, as we have accepted the more spiritual and, consequently, the more reasonable. When I was a child the then accepted interpretation of certain passages made it a very unseemly thing for a woman's voice to be heard in public, even in prayer, and unscriptural to wear gold, and she must be subservient to her husband in all things, if she would be a wife of the kind Paul described. How different is the thought of to-day on these matters! The battle of interpretation has been fought and won on these points, and as a people we recognize the call of the Father in a Phœbe Palmer or a Frances Willard, even if they teach in a church and with unveiled face; and even we of the Methodist fraternity do not call members to account for the wearing of gold (and, by the way, I sometimes wonder that that clause in our Discipline is not erased or else enforced).

Tradition or truth, which? How often have we all heard sermons and read expositions from the words, "Sanctify them through Thy truth, Thy Word is truth," and in every case the essential is that the Bible or Scriptures was the Word through which we were to be sanctified. And yet it is possible that that part of Christ's prayer is, and has been for centuries, misunderstood through these traditional cobwebs. In the preceding chapters He tells His disciples that He would send some one in His place to teach them, and makes no reference to any thing written, but says, He, the Holy Ghost, when He comes shall teach, guide and speak to you direct words, and right with that says, if you love Me you will obey me in this matter and take your instructions from the One whom I send in My place, for through these instruc-

tions you will have power. And then, as if afraid of their weakness, He prays the Father to "sanctify them through Thy truth, Thy Word is truth." "I have given them the Word you gave Me, and now I send them into the world. Father you give them the word as you gave it to Me." That is the reading and sense of these as taken together; and for us to-day He evidently meant the same thing, for He said in effect that if we believed the word of the apostles as they preached, that He, the Christ, lived and died and rose again, His prayer was for all who believed thus.

And nowhere does He refer to their instruction coming from another source than that already mentioned, the Holy Spirit. But, say some as they read, He told them to search the Scriptures. Again I say, tradition or truth, which? He was proving to the unbelieving Jews His mission and identity, and says to them in effect, search the Scriptures that you have, and you will find enough there to prove to you that I am the Christ; the prophecies there have been fulfilled concerning Me, and now that they have you won't accept Me, and He rebukes them for their wickedness, and tells them that they have not His Word abiding in them, or they would know Him to be the Christ. Does He say to any to-day who are seeking for power to work for Him, power to serve Him, ye have not My Word abiding in you? You say you have the Scriptures; well, they tell of the Holy Spirit, and you won't come unto Him that you might have power. You turn away from the Holy Ghost as the Jews did from Me.

But some one reading may say, then you throw aside the Bible and take the Holy Ghost. Well, dear friend, I plead guilty to the charge. I accept the interpreter first, and let him interpret for me, and thus obey Christ's last wishes in this matter, yielding myself unreservedly to be taught of the one whom Christ sent to teach, and know that

"By Thine unerring Spirit led,
I shall not in the desert stray;
I shall not full direction need,
Nor miss my providential way."

One more illustration and I finish. Tradition or truth, which? "Take the

sword of the Spirit, which is the Word of God." We have always been taught that it meant to be read this way. Take the sword of the Spirit, which is the Bible, for that is the Word of God.

I asked a thirteen-year-old school girl, not long since, to analyze the sentence for me as though it were on her examination paper. She analyzed it as a complex sentence in detail, and when through it read thus:

Take the sword of the Spirit, for the sword of the Spirit is the Word of God.

Well, I thought, if our children read these Scriptures in the light of the Canadian grammar, they will revise the interpretation wonderfully.

Toronto.

INFIRMITIES AND SIN.

There is more than a surface reason why this subject is constantly cropping up, both in oral and written teaching. All the leading Christian writers from the early centuries down have exercised their gifts on it, and still it is an inviting theme, judging from the amount still said and written concerning it.

The fact is, that, like Banquo's ghost, it won't down, however confidently any one writer proclaims himself to have settled the question. Every one who tries to secure a satisfactory experience, even with the use of the most elaborate set of rules and definitions ever manufactured, speedily finds them inadequate, and is ever ready to take the place of a seeker for additional light on this, to him, still puzzling question. The line of demarcation which bounds the realm of sin is forever pulling up its stakes and encroaching upon the region of mistakes and infirmities, and *vice versa*. Mistakes sinful, mistakes regrettable and mistakes unregrettable, are forever getting into the wrong category, whilst false, unreliable labels are simply too numerous to mention.

At a high-tide gathering, where the definitions and deliverances given are backed by the excited emotions of the congregation, they are readily accepted and believed to be satisfactory. But when the unctious background is taken

away and the effort is made to recall them for use in hard, prosaic life, they ever prove to be a downright failure; and so, at the next gathering, like Jack in the box, the question is up again for consideration and for *temporary* settlement.

Now, this unsatisfactory, inconsequential result, must and ever will attend all such efforts to settle this vexed question. And why? Simply because it is a direct departure from the Bible method of procedure.

Jesus Christ taught most distinctly, that this question was to be handed over absolutely to the Holy Ghost, when He came as His substitute to guide and teach. When He is come, said He, He will convince of sin and righteousness; and, mark the words, He told of no other guide concerning the sin question. They, then, who go to him for individual knowledge, have the question settled satisfactorily—so completely settled, that they never after take the seat of the learner to ask questions of the self-constituted oracles who figure at Christian gatherings and in editorial chairs.

He, who is taught of God concerning this thing, has that kind of knowledge which gives perfect, continuous peace concerning it. He who is not thus taught, but tries to follow Wesley, Luther, Augustine, or any other teacher, however great and worthy in himself, walks in darkness, having not the light of life to pour its rays upon this intricate matter.

But, do we not play Sir oracle concerning this thing? Certainly we do, but our oracular response differs from all others with which we are acquainted, in this thing, viz.: That we proclaim it to be a Bible fact that no one can gain satisfactory knowledge concerning the infirmity, the mistake question, unless he obtains it as a direct, personal revelation from the Holy Ghost. And further, we assert that the way is open for every one to obtain this knowledge, and we hesitate not to back up this our proclamation by personal testimony.

HAVE thy tools ready—God will find thee work.—*Kingley*.

DR. DEWART AGAIN.

On first reading Dr. Dewart's editorial, in the *Guardian* of August 19th, I had no intention whatever of making a reply, but, on glancing over the same article again, yesterday, I thought perhaps a few lines might not be out of place.

And first, I may say, I am glad that, whilst Dr. Dewart has not attempted to answer the real arguments advanced in my letter—for the best of reasons—he has published just the particular paragraph which I would like the readers of the *Guardian* to see. For, how a Christian, living a few doors from a fellow-Christian, attending the same church, sitting at the same Lord's table, brushing against him in social gatherings, uniting with him in praise and prayer to God, meeting him face to face, and shaking hands, and yet not think it a duty or privilege to have a few words in private concerning supposed erroneous teaching or practice, before pitching into him in public, few of the readers of the *Guardian* will be able to understand, unless, indeed, the Sermon on the Mount be a dead letter, and the precepts of Christ too old and effete for the guidance of nineteenth-century editors.

While Dr. Dewart, as an editor, has undoubted public duties to perform, he has, at the same time, private Christian and brotherly duties, no less binding and no less important.

The Doctor says "he is not concerned about Mr. Burns' private opinions, or with the explanation he may give as to his meaning." Quite true, no doubt. Any one who has read and properly considered the Doctor's partial and shallow caricatures of Mr. Burns' teaching would know, without being told, he had not taken much pains to arrive at the author's real meaning. He is bound, at least by every law of just criticism, to take the teaching of Mr. Burns' book as a whole, comparing one part with another, a thing which he has not attempted to do, as I pointed out in the August EXPOSITOR. What havoc could be made of the Bible if treated in the same manner as Dr. Dewart has treated "Divine Guidance!"

The Doctor seems to think words have

a rigid, fixed and invariable meaning, and, therefore, need no explanation or interpretation. Strange, indeed, for a nineteenth-century editor. His readers must know very well that words are a very imperfect medium for conveying thoughts. Indeed, so imperfect are they that, whilst attempting to convey spiritual truth by their means, we are sure to be misunderstood, more or less, by the majority of those who listen, no matter how skilful we may be in the use of language. Was it not so with the Saviour, the greatest who ever taught through the medium of words? How very few of His hearers understood His words, and even the little company who followed Him closely, and plied Him with all manner of questions concerning His teaching, failed to get anything like a clear conception of the truth as taught by Christ, until the coming of the "Comforter Divine," who could enlighten their minds and instruct their understanding without the clumsy medium of words, either spoken or written. That same "Comforter" as guide is necessary to-day, else why should He "abide forever?" If persons wish to know the truth concerning divine guidance, they must inquire as earnestly, as patiently, as diligently, and submit just as fully and absolutely to be taught of the Spirit as the apostles did in learning of Christ, or they will never know. There is no royal road into this spiritual kingdom. King and subject, millionaire and pauper, wise editor and little child, must enter in at the same gate.

Dr. Dewart may claim that he understands the teaching of the association, but, as a matter of fact, he either does not understand it, or he deliberately misrepresents its teaching. Some of the most level-headed men and women in the different churches, who have attended nearly all the public gatherings of the association, being judges, and they are better qualified to pass judgment than Dr. Dewart, or any other editor who has not attended such meetings.

So, the *Guardian* is a "defender of the truth." Very strange, indeed. How can it defend the truth when it does not know the truth? But the editor does know the truth. Surely not; for if that

were so he would be just like Mr. Burns or any member of the Association. That is *infallible*, for I am in a position to know that no members of the Association claim to know more than the truth, or the will of God concerning them. Of course, when a member of the Association claims to know and teach the truth, he is at once dubbed *oracle* and *infallible*. But, when Dr. Dewart knows, defends, and teaches truth, he is—well, what in the name of common-sense is he, any way?

In closing, I must call attention to a few inaccuracies in the Doctor's editorial. A brother minister, on reading the article, involuntarily called them lies. But he spoke hastily. Inaccuracy is the term used in diplomatic circles and in high society.

Inaccuracy No. 1.—"The last issue of Rev. N. Burns' magazine contains two singularly weak and unreasonable articles." The articles were neither weak nor unreasonable. The best proof of this is in the fact that Dr. Dewart attempted to answer them. All editors know that the best answer to "weak and unreasonable articles" is silence. Editorial space is valuable, or ought to be.

Inaccuracy No. 2.—"The *Guardian* . . . had shown the unscriptural and dangerous character of teaching, that sets the authority of individual claims to special revelations of the Holy Spirit above the plain teaching of the Word of God." This is both a misrepresentation and an inaccuracy. There is no teaching connected with the "Association" which "sets the authority of individual claims, etc., above the plain teaching of (any) Word of God."

Inaccuracy No. 3.—"We had also shown that those who claimed to be infallibly guided in all matters of thought and action by direct revelation of the Holy Spirit, by such assumption place themselves above the need of studying the Bible in order to know the will of God." Dr. Dewart *stated* something like the above, he *proved* or showed nothing. I clearly showed that a person divinely guided would be no more raised above the need of reading the Bible than a boy with a first-class mathematical

teacher would be raised above the necessity of learning the multiplication table.

Inaccuracy No. 4.—“They are not open to the most powerful and reasonable statements of facts and arguments.” This statement is as false and slanderous as anything said about Christ by His enemies.

Inaccuracy No. 5.—“Neither Mr. Burns nor his apologist, Mr. Truax, answers or even states our objections.” I stated his objections distinctly, in his own words, taken from an editorial in the *Guardian*, and answered them unanswerably.

A. TRUAX.

MORE AND MORE.

Acceptance of the Holy Ghost and growth in grace are two separate and distinct things. A great fear that growth in grace is stopped by acceptance of the Holy Ghost causes many to besiege the throne of grace that they may die “more and more” to sin and live “more and more” unto righteousness. Such people are continually wanting to know “more and more” about God, and will even offer petitions that they may get “more and more” of God.

Acceptance of the Holy Ghost is a mighty step, but it does not in any sense complete growth, and after taking place there can be no more sin to die to. There may and will be temptation, but not necessarily sin. If the temptation be resisted there will be no sin, and growth in grace must take place. To resist the tempter is to grow in grace.

All things become new on the advent of the Holy Ghost into these clay tabernacles, otherwise it would take all our lifetime to be born again. By these “more and more” theorists it takes a man all the time from conviction till death to be born again. What would be thought of a man who stood at the door of your dwelling knocking, and on being invited to enter took a whole lifetime to enter.

As to living “more and more” unto righteousness, this is synonymous with growth in grace. A tree cannot grow until planted. A person cannot walk in the Spirit until he has accepted Him—cannot grow in grace until he is in God

and God in him. A man may live years after “pardon” without accepting of the Holy Ghost in the Pentecostal sense, and yet there need not necessarily be any time intervene between pardon and acceptance of the Pentecostal gift. Testimony on this point is already commencing to multiply. Pardon, and accepting the gift of the Holy Ghost, are also two separate and distinct things. One does not of necessity include the other. Casting aside an old garment is not the donning of the new. How many naked really come to Him for dress, in the scriptural sense? The Gospel is very simple. A wayfaring man though a fool shall not err therein; and yet how many do err just at this juncture. How many spend their life crying “more and more” to God? Is it not true that this class bids fair to outrival all competitors for antagonistic supremacy? Those who are ever learning and never coming to a knowledge of the truth will neither enter in themselves nor will they suffer others to enter. Their delight appears to be in mixing growth with acceptance. They continue to pray for “more and more” of the Spirit, when they have not as yet grounded the arms of their rebellion against Him. They are willing to accept of “more and more” of any of the fruits of the Spirit—love, joy, peace, etc., in preference to accepting the Spirit. Acceptance of the Spirit is an act. Action needs to take the place of multiplied words of prayer in thousands of cases. Going on to Pentecost is as great a need in the majority of professed Christians as pardon or remission. After Pentecost the fountain sends forth sweet water, not both sweet and bitter. Rejecting and persecuting the Holy Ghost is not the more excellent way. This accepting of only a part of God’s plan of salvation and rejecting Pentecost won’t do. He that believes shall be saved. How can a man believe without everything about Pentecost and the promised Comforter being included? Can a man accept some of the words of the Lord Jesus and reject the rest? Had the Lord Jesus sanctioned the “more and more” theory it might then be a safe one. We receive not the Spirit by measure.

H. DICKENSON.

 TO SEEKERS OF HOLINESS.

We have been requested to write some articles whose aim would be to help any who are desirous of entering into the walk in the Spirit.

Our recommendation to all such seekers is, go about the matter as if you meant business. If by any manner of means you can get into the company of one or more who, you have reason to expect, illustrate this life, do so; and inquire frankly and fully of them, to learn what you can from their experience.

Better still, if you can manage to attend any weekly meetings, conventions or camp-meetings, where a number profess to have the experience, don't let trivial matters block up your way. Manage to get there as often as possible. When there, examine carefully, take nothing as absolute truth, and do not be swayed unduly by unction, or eloquence, or want of them in the speakers. Question privately the speakers when you have the opportunity, even question publicly when the way opens and you are sure that your motive is only to gain help.

As soon as convenient take these friends into your confidence as to your real need. In the meantime compare all with Christ's distinct teaching. Prove all things, hold fast only that which is good, and let go whatever will not abide this scrutinizing process. Be in haste about the whole matter, but never in a hurry.

Any one who is not eager to take some such course as here sketched, even if he does occasionally take the attitude of a professed seeker of this grace, of a certainty is not an honest inquirer after truth.

To any who may see this number of the EXPOSITOR, and, although ready to adopt the course above marked out, are hindered by surrounding circumstances, we suggest the propriety of correspondence with any of the officers of the Association, or any other representative members whose addresses they may learn.

Speaking for ourselves, we can say that, although we have spent many hours in answering such letters of inquiry, we are as ready as ever to offer our time and ability to all requiring them, and believe we can speak as con-

fidently of the readiness of others for like individual work.

If any who have posed as seekers of righteousness in the Holy Ghost should find that their profession of this attitude will not measure up to this test of sincerity, we would suggest that it is better for all concerned, themselves included, that their hypocrisy should be made manifest.

And yet, in writing the above we do not thereby refuse to furnish articles calculated to help sincere, earnest seekers into this experience, but we shall ever look upon the pen as supplemental to the living voice. It is by living witness, by life, heart-preaching, that this Gospel is to be spread. But the pen has its place in propagating this truth, and helping earnest souls into its enjoyment, although that place be a subordinate one. And so we expect, from time to time, as heretofore, to write articles for the special use of real seekers after full salvation.

 FALSE ISSUES.

"When we compare Christianity, as it presents itself to us in the Founder and in the first preachers of His Gospel, with the predictions of the Old Testament, it becomes at once evident that they do not agree fully and literally. There is no similarity and conformity between prophecy and issue."—*A deliverance of higher criticism.*

This conclusion is inevitable, when modern and early Christianity are regarded as synonymous. And, as very few, indeed, admit the possibility of a radical difference between the two, higher critics unwittingly make the contrast between prophecy and modern Christianity to be the same as that between prophecy and early Christianity. The conclusion arrived at by these critics is all right, but the premises are wrong.

The utmost that the present extensive crusade against heathenism promises to accomplish, is to transform heathendom into modern Christendom. Take, now, Christendom as it is, and have it co-extensive with the world, and then see if the prophecies which describe Christ's

kingdom would accurately describe this completed conquest of the whole world.

Any one, who brushes aside the cobwebs of heated imagination and platform addresses, and really studies the two pictures, will find the points of resemblance few and far between. With the higher critics they will exclaim, "there is no similarity and conformity between prophecy and issue."

But let the comparison be made between prophecy and the spiritual kingdom of heaven, as illustrated in the life of Christ before Pentecost, and all who walked in the Spirit thereafter, and then the only discrepancy discoverable is that prophecy, through poverty of language, failed to measure up in its sublime descriptions to the sublimer issue.

But, alas for higher and lower criticism, and their enthusiastic advocates, the power to discover these identities must ever be confined to the *possessors* of this kingdom.

THE CHURCH OF THE FUTURE.

The churches of the future will be founded on the idea of righteousness. "Other foundations can no man lay." Any narrower church is unworthy of humanity and of God, and will, in the natural course of events, be swept away. The gods of ecclesiasticism have very often been devils. But the true God is a perfectly good Being, and His Church must therefore be coextensive with the race. In righteousness, and in righteousness alone, we have an idea that will unite all men by a common bond. In righteousness, and in righteousness, alone, we have an idea capable of indefinite expansion, of unceasing application to the ever-changing, ever-growing necessities of human life. A Church founded on the idea of righteousness is a Church which all wise men must approve, which all good men must love, for righteousness is absolutely necessary for the well-being of mankind. A Church founded on the idea of righteousness is part of that eternal and universal Church which existed long before the Christian era, which will continue to exist when every ecclesiastical institution in Christendom has collapsed. Ecclesiasticism must be destroyed before religion can begin. The Churches of men must be revolutionized in order that the

Church of God may be saved—*Rev. Dr. Alfred Momerie, in the Forum*

REMARKS.

There is struggling through this article the correct, innate idea that the kingdom of heaven is righteousness, peace and joy, but it is not yet, by the writer, discovered or apprehended that it is in the Holy Ghost. He evidently still clings to the thought that it must be found in the visible Church.

Here is the great fallacy which runs through the great bulk of all Christian writings. Hence the call to destroy something in order to build something else on its ruins. But surely righteousness needs not the destruction of anything else than unrighteousness, and even this is not destroyed in order to make way for righteousness, for when righteousness appears unrighteousness changes or has changed to righteousness.

Why should visible Churches, or sects, if you please, be destroyed to make way for righteousness, any more than secular governments? Are they not really governments, within governments, just as home governments are? Certainly, if righteousness everywhere prevailed, ecclesiasticism in its bad sense would be destroyed, but only in the sense that home tyranny would cease.

For some time after Pentecost there was no visible Church. But, when the multitude chose some of their number to administer their charities properly, then first a visible organization began. And there was no necessary clash at that time between ecclesiasticism and righteousness. But in the course of time the two began to be looked upon as a kind of Siamese twins, that is, unable to exist the one without the other, and this false notion generally prevails even at the present time. But true righteousness, that is, righteousness in the Holy Ghost, cuts the connecting link and proves that this surgical operation, in place of being deadly, is good for both. And, so it is proved, that righteousness in the Holy Ghost is utterly independent in every direction, and ecclesiasticism is merely an incident in its history, just as home or civil government is or may be.

TEMPTATION AND SIN.

Temptation is not sin. Wherein, then, lies the difference between temptation and sin? There must be a point where temptation ceases and sin begins. When the Lord Jesus, after receiving the gift of the Holy Ghost, was led of the Spirit to be tempted of the devil, He was in all points tempted like as we are. When the devil said to Him, "Command that these stones be made bread," Jesus, no doubt, looked upon the stones. He, no doubt, thought of His omnipotent power. But, if looking at the stones or thinking of His power was sin, then did Jesus sin, but, we are expressly told that He was tempted, yet without sin. Did Jesus by going upon a pinnacle of the temple, and, looking at the distance the devil desired He should cast Himself down, sin? Of course, not. When he was shown all the kingdoms from the exceedingly high mountain, did He sin? When the devil asked Him to fall down and worship him, promising Him these kingdoms, He would certainly understand and think the thoughts presented. Then in what did the temptation consist? Where does temptation cease and sin begin? Jesus in laying down the higher law of adultery did not say that he that looketh upon a woman sinneth; but He did say that he that looketh upon a woman to lust after her, hath committed adultery with her in his heart. Can the eye rest upon the object and the thought take form in the heart and yet there be no sin? He that looketh doth not sin, but he that looketh to lust sinneth. It must be that here is where temptation and sin separate. Elsewhere it is put "Each man is tempted when he is drawn away by his own lust, then the lust when it hath conceived beareth sin."

When the devil tempted Jesus did He think the thoughts presented to Him? Can man be tempted without thinking? Is thinking the thoughts presented to us by the devil, sin? Obviously not, else did the Lord Jesus sin. We refer to "thoughts" here, because one of the creeds, viz.: the Westminster Confession of Faith has it that no mere man since the fall is able in this life perfectly to keep the commandments of God, but

doth daily break them in thought, word and deed. "Thought" comes first here, and it is with "thoughts" that most trouble comes. But when we allowed the blessed Holy Ghost who came at Pentecost, and of whose going away we have no record, to step in and control our thoughts, He never allows them to pass to the sin side of the lust point. He brings into captivity every thought and casts down every imagination. This is the victory that overcometh the world, even our faith. Let the Holy Ghost both will and do His pleasure in the matter of thoughts. H. DICKENSON.

REST.

Two gentlemen were looking at a painting of a corn-field in France, a typical French corn-field, in which poppies shone out here and there among the corn. "It reminds me," said one, "of something Ralph Waldo Emerson said to me when I was a young man.

"I had told him that I was tired out, and was going away for a long rest; told him how I intended to occupy my leisure; spoke enthusiastically of my prospective travels and out-of-door sports. I could enjoy a lifetime of such plans.

"He had listened with sympathetic interest, but at my last remark something in his face prompted me to ask, 'You do not think these things a waste of time, Mr. Emerson?'

"'No,' he replied, 'oh, no; but the poppy should always grow in the corn-field.'

In that exquisitely poetical phrase the philosopher-poet and preacher fixed the truth that work is the complement, the fit and best accompaniment of recreation; the truth that inspired another poet to write:

"Rest is not quitting the busy career;
Rest is the fitting of self to its sphere."

—*Youth's Companion.*

The sentiment contained in the last couplet is the very kernel of the truth concerning rest. But how to accomplish this desired result is the problem of problems. Fitting self to one's sphere does not preclude the necessity or desirability of taking a sea-side or lake-side outing, but it does preclude the necessity of an outing to secure perfect rest of soul.

When the body is overtaxed, and it is right to overtax it sometimes, then prolonged rest to recruit its lost energies is needed. Medicine and a summer outing often accomplishes the mission of a sick spell and is every way more agreeable, and less expensive. Blessed are they who learn to co-work with Christ in this matter.

However, neither summering in the lap of nature nor the enforced leisure of the sick room can secure real rest, nor yet are they even helpful. The open door to rest is as near during the busy hour as at the time of leisure. "We who have believed do enter into rest." There is no other condition than present faith.

Under any circumstance he who turns to the world's Redeemer in faith, follows His directions concerning the work and office of the Holy Ghost, and loyally accepts the complete control of this ever-present Comforter, at once sinks into rest. He ceases from work—his own work—and rests as a god.

But this rest of soul is exactly the same, whether the mind or body, or both, are active or quiescent; whether, like the Creator, occupied with the six days' toil, or, with Him, resting on the seventh from all work. It is the peace of God passing all understanding, it is His joy in its fulness, it is rest, eternal rest. Freely is this offer of perfect rest made to all. Simple the requirements for attainment. Surpassing its value, and yet how few attain thereto!

COURTESY.

We recently read this :

"You may labor arduously in the evangelistic fields, converting many souls to Christ; but if you ever turn away from one with a half-indifferent grasp of the hand, and no cordiality in the countenance, you will never be the ideal of personal holiness to that individual, however great may be your graces of mind and person, or however indebted he may feel to you for winning him to Christ."

One of the greatest heart troubles to a busy worker is the possibility—yes, the probability—yes, the almost dead certainty, that he will unintentionally overlook some

act of courtesy to some one whom he may not notice, and even some one whom he particularly does not desire to offend.

A hint like the one we have just quoted may always be in place. Years ago we were associated with a model of ministerial politeness. Whenever we were leaving a house, he would turn to us, saying pleasantly, "Now, Pep, don't forget your manners." Although "we do remember our faults this day;" although we are painfully aware that we have often unintentionally transgressed some of the rules in the code of courtesy; yet we shall never forget, and never cease to be grateful for, the reminder of our associate, who is now in heaven. Yet even he, model of politeness as he was, failed to satisfy all; so that we warn all earnest workers not to get this matter of private courtesies on their brains and hearts in any such way as to trammel them in their more important duties.

Some will be offended, no matter what amount of attention may have been bestowed upon them in the past. One look, one word, one act, one overlook, one lack of devotion, will spoil all, and they will "go off in a pout." Indeed, it is those upon whom the most kindness is lavished, and who feed ravenously upon that material, that are the very hardest to satisfy by the greatest amount of it.

The very attempt to be courteous to all may involve an earnest worker in a strain of attention to individuals and to petty details that will be burdensome to the last degree.

We suggest that *more* of "the simplicity of the Gospel of Christ"—*more* of trustful harmony with *divine guidance*—*more* of a joyous assurance that the Holy Spirit will instruct us even in these petty details of courtesy—will save us *much* trouble in keeping ourselves out of trouble, will enable us to reach the *minimum* of harm-doing, will enable us to do the greatest good to the greatest number, even in this matter of polite attentions to each and all.

Worry will not save us from giving offence. It may only increase our liability to do so. Worry is an expression of unbelief. Worry is forbidden by the Word of God. We are saved, in this as in all matters, by faith and by hope. "We know not what to do; but our eyes are unto Thee."—*Christian Standard*.

REMARKS.

It is well to have regard to the minute as well as to the more pretentious acts of

life. This advice is in harmony with reason, common-sense and Scripture. The example of Christ is not wanting in emphasizing such consideration. And yet, from the standpoint of this article, His example is somewhat puzzling, seeing He ever and anon used the act of transgressing the courtesies of life as a text from which to preach His Gospel. The commendation, "O woman, great is thy faith," was earned by her persistent importunity in spite of the conspicuous absence of courtesy in Christ's treatment of her.

This editor vividly portrays the vast possibilities of good or evil connected with our observance or breach of the reasonable laws of etiquette, and we think he does not present the picture too highly colored. Also, from the commanding position he occupies as editor of the foremost holiness periodical of the great modern holiness movement, we have a right to look for a truly representative, final deliverance upon the subject. That is, his writings should show the utmost that the religion of Christ can do for us in securing correct practice here, according to the interpretation of said holiness movement.

We have carefully studied this article, as well as the general teachings and experiences of this movement, and hesitate not to admit that he correctly represents it as a whole.

Now, let any one study the words in the last but one paragraph, which we have taken the liberty to italicise, and he will at once understand the utmost of promise these holiness preachers and writers give in this direction. It is, that whilst their rules, if followed, will reduce this evil to a minimum, still there will be a minimum of evil which of necessity clings to us, no matter how minute and careful our observance of the recommendations here given. That is, it is here admitted that all who live up to this teaching, the editor included, have to confess to "*harm-doing*" in their every-day life, in this as well as in other directions. They are only saved out of "*much*," not all, trouble. Still they will have to chide themselves—that is, have trouble—over breaches of the laws of courtesy, whereby harm is done

to the bodies and souls of fellow mortals.

Now notice how the rules to secure this incomplete result tally with the results, in their incompleteness. It is suggested that "*more*," not all, of the simplicity of the Gospel of Christ; "*more*," not all, of trustful harmony with divine guidance; "*more*," not all, of a joyous assurance that the Holy Spirit will instruct us even in the petty details of courtesy, will accomplish the above result.

Assuredly so. The cause here given is only equal to the effect indicated. *Some* of the simplicity of the Gospel, *some* divine guidance, and *some* joyous assurance, accepted or acted on will leave *some* harm-doing in the life.

Now this is the teaching which everywhere anathematizes our teaching, for at this point they are antagonistic, and must be, so long as this difference exists. Put in a similar form, the Gospel which we preach reads thus. The simplicity of the Gospel, divine guidance and joyous assurance, accepted and acted out, will leave *no* harm-doing in the life.

And we also preach, both by word and example, that this blameless walk in the laws of true courtesy is the natural and easy outcome of the walk in the Spirit. And, moreover, we more than hint that the minimum of *harm-doing* thought to be secured by the methods indicated in the above article is by no means as small a quantity as this and other writers imagine, but is really so great in its proportions that, if honestly examined, it will ever prompt the utterance of the hopeless wail, "O wretched man that I am, who shall deliver me from this dead body?"

"THE communication of divine truth except so far as pivotal facts are at stake, like the resurrection of Christ, is not dependent upon anything more than an honest intent in the communication and treatment of history. On the theory of verbal inspiration parallel passages of Scripture should not show the least divergence, but they do show divergences which completely break down any such theory, as for example: the different versions of the inscription on the cross and of the denial of Peter."—PROF. SAMUEL IVES CURTISS, D.D., in the *Independent*.

SOME EXPLANATIONS CALLED
FOR.

For trust in Christ and a full consecration to God's service are the surest way of securing the performance of every Christian duty. If one performs the several duties enjoined in the Bible in a legal and slavish spirit, some things are sure to be neglected, and what is done will not be done heartily as unto the Lord. But if the soul has accepted Christ as Saviour, Teacher and Master, and the whole being is fully offered as a living sacrifice to do His will, the loving obedience of the life follows as a stream from its fountain.—*Christian Guardian*.

This is Bible language, or not, just according to the thought or intention of the writer. The first two sentences are so fully and completely in accord with all Scripture as to demand unqualified, universal assent. But, with reference to the third sentence, the secret thought or intention of the writer has very much to do.

If by *Christ* as Teacher he means the Holy Ghost, then is he scriptural, not otherwise. Nor would the writer of the paragraph dare to take exception to this criticism, and seriously attempt to prove that we are not strictly scriptural in our interpretation.

If by *Teacher* he here means the written Scriptures, or if in using the name *Christ* in connection with Teacher, he, in intention, discriminates against the Holy Ghost, then is he anti-scriptural to the last degree.

If the soul has accepted Christ as Teacher, in the true sense, this is tantamount to accepting the Holy Ghost as sole teacher, for Jesus taught plainly and distinctly that after His departure, by ascension, He, the Holy Ghost, would come by His, Jesus', sanction, and be the only teacher and guide. Therefore, if this editor implies by this expression, Jesus, or the words of Jesus, and not the personal, ever-present Holy Ghost, as the real teacher of the soul consecrated to the service of God, then we unhesitatingly assert that in these apparently loyal words are the utterances of open disloyalty.

But so direct and continuous have

been the discriminations of this writer against allowing the Holy Ghost the place in the kingdom of heaven which Jesus describes as His, that we are forced to read these his other utterances into this paragraph, and so its intentional reading is, *if the soul has accepted Christ, and not the Holy Ghost, as Teacher*, etc. And thus we are forced to arraign him before his own *scriptural* tribunal for distinct condemnation at its hands.

Of what avail is it to protest loyalty to Christ, and yet refuse to be taught after the manner prescribed by Christ? "Why call ye me Lord, Lord, and do not the things which I say?"

The last sentence of this short editorial we have taken the liberty to detach from the rest, and now add it complete:

Liberality in giving money or talents, faithful attendance on the means of grace, acts of unselfish benevolence towards others, and earnest prayer for needed grace are the natural fruits of full consecration.—*Christian Guardian*.

These also are literal truisms or apt descriptions of the life of him who is fully consecrated to God. And yet, even in such details of Christian life it is quite possible for the writer to mean disloyalty to the Holy Ghost. True loyalty to God leaves our brother man in His hands, with the utmost confidence that the Holy Ghost, the teacher empowered and sent of Christ to guide into all the truth concerning correct practice in these things, will do His part satisfactorily, and does not presume to dictate to Him in any direction.

If the writer has any formulated laws concerning liberality or means of grace, for example, how can he fail to read them into this sentence as a silent partner thereof?

This is a fine point, we admit, and will be misunderstood by many; but it is, nevertheless, a matter of no small importance, for by it one can readily detect the want of genuine confidence in God, that is, disloyalty to Christ; that is, rejection of the Holy Ghost, where it exists in the heart.

THE world is full of people who tire themselves to death looking for rest.—*Selected*.

CORRECT.

Just in proportion to the degree in which men depart from the historic theology of the Churches are they disposed to raise the cry of persecution and dogmatic narrowness against all who dare to repudiate or question the soundness of their teaching. The right of every man to think for himself and form his own conclusions must be held a sacred right. The right of every other man to examine and reject what he believes to be erroneous is equally sacred. It is one thing to allow every man to form his own opinions independently. It is a very different thing to expect those who disapprove of these opinions to refrain from criticisms and to help to promulgate them. Liberty of opinion for an individual does not mean that those who represent the Churches have not the liberty of repudiating what they deem erroneous. This point is clearly and forcibly expressed in an article taken from the *New York Observer*, which we insert in another column.—*Christian Guardian*.

We heartily subscribe to every sentence in the above editorial. But we add that all this cannot justify a champion for the truth on either side in departing one hair's breadth from the laws of even-handed justice, or even Christian courtesy. When writings, which, on the face of them, are intended to damage personal character, or false accusations are published, the publisher is under obligations to give at least equal room in his columns for replies and explanations.

Where this fair dealing is conspicuously absent, it is in order to call it persecution, and account for its existence.

THIS, one of several letters from the late Rev. D. Bickell, was crowded out last month by want of space, and so we print it this month although away from its proper connection.

MOUNT FOREST, Nov. 23, 1888.

DEAR BROTHER,—Praise the Lord to begin with, and to go on with, and end with. Well, well, isn't it glorious. The King of glory is a God of grace, but He knows how to fight His battles. Glory and honor and majesty and might and dominion are His, and surely His children are in a good

service. I have not been forgetting, I have kept knocking at the King's gate, "Lord, help and bless, Lord, honor Thine own name and cause," and, no doubt, many others did the same. Oh, my brother, you have a cause and truth that cannot be overthrown. The Gospel of full salvation has a perfect provision therein for us, and embracing this provision we have, and must have, perfect victory. Abiding in Christ, and He in us, our moral being is purified and cleansed as perfectly as the blood can make it, and so we may thus in Him hold fellowship with the Father. . . . God wants to have His Church people brought up into the light, place, privilege and power of abiding in Christ. While we are kept there by grace, by grace we are kept from sinning. Walking in the Spirit we do not fulfil the lusts of the flesh. Whosoever abideth in Him sinneth not. May the Lord keep your hearts, thoughts, and tongues in the coming trials. Love to all the saints.

Your brother,

D. BICKELL.

THE LATE CAMP-MEETING.

The eighth annual camp-meeting of our Association has, like its seven predecessors, come and gone. We who were privileged to be present, as we recall its history, cannot but realize the quickened pulse of praise and thanksgiving for all the way the Lord our God has led us.

The peculiar characteristic of this gathering was the absence of all outside and opposing elements; for the first time the work being entirely confined to those desirous of entering into the walk in the Spirit, and those desirous of being established therein.

Even on the Sabbath, when we would doubtless have had a large attendance from the town and surrounding country, the weather was so ordered as to make this an impossibility, and so, Sunday and Monday alike, we as members and genuine friends of the Association, were shut in with our great Head to learn the lessons of the hour.

From many quarters we heard remarks on the seemliness of the position taken by the ministers in all the services; not only were they ready at short notice to preach a formal sermon, but also

in the more informal meetings to take their places as prominent speakers.

This is as it should be, for men who give their whole time to spiritual things it is presumed are better prepared to discuss the serious and intricate questions which come to the front at such times.

Not that we for a moment imply that the weakest one should be denied the privilege of contributing his mite to the common stock of experience and knowledge, nor was this embargo put upon any, but the relative position of all parties concerned was preserved with nicer balancing than at any former camp-meeting.

At the beginning of this movement there was a very natural disposition to judge of the ability to teach and edify by the extraordinary character of God's dealings with individuals, whether in obtaining special blessings or remarkable experiences. But gradually we have, as a body, come to realize that the acceptance and retention of the gift of the Holy Ghost is the simple walk of faith spoken of and illustrated in Scripture, and that there is in it no secret conspiracy against the ordinary providences of God. He who receives this gift, being a minister remains a minister, the layman continues a layman, the one who formerly was wont to lead in singing exercises—this gift still, and those ordained to follow still are led by the leader, whilst the born listener does not deny his birth, but exercises this gift, although now all may be within the limits of the kingdom; yea, even those who are lacking in any direction, although they shall not err in this highway, nevertheless retain those defects, and those defects are recognized by all, themselves included, without pain or offence. And so the harmony of God's universe is maintained, even when the fierce fires of Pentecost are kindled within its borders.

But be it well understood, that none but the Maker of the universe can adjust the subjects of the kingdom of heaven to their environments. Had any other power than the Holy Spirit, who brooded over the chaos of our first camp-meeting, attempted to evoke the present

smiling order, there would have been pronounced failure. And so, as we look on, we truthfully exclaim: "What hath God wrought?"

So, too, we recognize His call to treat no part of public or private service with seeming lack of interest. God in His almightiness walks in and about our camp, and whilst He in His tender consideration will not overtax any, frequently saying to the weary one, step aside and rest, yet requires us to give our highest consideration, both really and in appearance, to all His manifested work, whether represented by prayer, song, testimony or exhortation. And as He is no respecter of persons, so are we, being like our Master in this respect.

The attendance was not as large as last year, one of the causes to account for this fact was the difficulty experienced by the friends in reaching Niagara. To those in and convenient to Toronto, Niagara is easy of access. But to those coming *via* Hamilton it is very different, and as the bulk of those in attendance hitherto has been from this direction, this obstacle proved to be a serious one, so much so, indeed, that the general sentiment is now against repeating our visit to Niagara-on-the-Lake.

This, we remark, is the only drawback. In every other respect the site of the two last camp-meetings is everything that could be desired. But the opinion was fully expressed that some spot contiguous to Hamilton could be secured, equally convenient to Toronto, and which would cut off the entire journey from Hamilton to the Falls and thence to Niagara, to others. The usual standing committee were instructed to attend to these expressed wishes of the friends assembled, concerning this matter. And so we presume we are, in this article, making history of the salient points of this, the second, and probably the last, Association camp-meeting at Niagara-on-the-Lake.

Conversation was had concerning the year's conventions, and the probabilities seemed to point to a convention in the near future at Brantford, and possibly also at Hamilton, and to the regular annual convention in Toronto. The date of the convention at South Cayuga was

fixed as the ninth of October, as elsewhere announced. With respect to the others, timely announcement will be made as they take definite shape, if so they do.

“DELIGHT IN GOD ONLY.”

I love (and have some cause to love) the earth ;

She is my Maker's creature—therefore good ;
She is my mother, for she gave me birth ;
She is my tender nurse, she gives me food.

But what's a creature, Lord, compared with Thee ?

Or what's my mother or my nurse to me ?

I love the air ; her dainty sweets refresh
My drooping soul, and to new sweets invite me ;

Her shrill-mouthed choir sustain me with their flesh,

And with their polyphonic notes delight me :

But what's the air, or all the sweets that she

Can bless my soul withal, compared to Thee ?

I love the sea ; she is my fellow-creature,
My careful purveyor ; she provides me store ;
She walls me round ; she makes my diet greater ;

She wafts my treasure from a foreign shore ;
But, Lord of oceans, when compared with Thee,

What is the ocean or her wealth to me ?

To heaven's high city I direct my journey,
Whose spangled suburbs entertain mine eye ;
Mine eye, by contemplation's great attorney,
Transcends the crystal pavement of the sky ;

But what is heaven, great God, compared to Thee ?

Without Thy presence, heaven's no heaven to me.

Without Thy presence earth gives no refec-
tion ;

Without Thy presence sea affords no trea-
sure ;

Without Thy presence air's a rank infection ;

Without Thy presence heaven itself no plea-
sure ;

If not possessed, if not enjoyed in Thee,
What's earth, or sea, or air, or heaven to me ?

The highest honors that the world can boast
Are subjects far too low for my desire ;
The brightest beams of glory are at most
But dying sparkles of Thy living fire ;

The loudest flames that earth can kindle
be

But nightly glow-worms if compared to
Thee.

Without Thy presence wealth is bag of
cares ;

Wisdom but folly ; joy disquiet, sadness ;
Friendship is treason, and delights are
snares ;

Pleasures but pains, and mirth but pleasing
madness ;

Without Thee, Lord, things be not what
they be,

Nor have they being when compared with
Thee.

In having all things and not Thee, what
have I ?

Not having Thee, what have my labors got ?
Let me enjoy but Thee, what further crave I ?

And having Thee alone, what have I not ?

I wish nor sea, nor land, nor would I be
Possessed of heaven, heaven unpossessed
of Thee.

—Francis Quarles.

“YOUR DAUGHTERS SHALL
PROPHECY.”

BY ELEANOR LAWTON.

JOEL ii. 28.

It was the night of the Weekly Young People's Meeting in B— Church, which was one of the most popular in the neighborhood. The young people were proud of the manner in which their meetings were conducted, and patronized them accordingly. The committee who appointed the leaders were always careful to select those who were popular and thoroughly competent, and rarely made a mistake. The weekly prayer meeting was but sparsely attended, and the young people were conspicuously absent, but the Friday night Young People's Meeting found them all in their places. The meeting commenced with a song service lasting until 8 o'clock, at which time precisely the exercises commenced, the organist leaving his place at the organ and sitting among the congregation, and all the singing during the meeting being wholly of an impromptu character, and thoroughly well sustained.

It was the custom, at five minutes before eight, for the leader appointed for that evening and one of the deacons, to go to the platform and take their places, and at the proper time the deacon would open with an appropriate prayer, after which he would introduce the leader, announce the subject to be presented to the audience, and leave the meeting in his or her hands.

What, however, is the matter to-night? The song service has ended, every one is in his respective place, stragglers have found seats, the organist has taken his accustomed place, but no deacon, no leader, and it is five minutes to eight. This is most unprecedented! The young people begin to whisper to one another, every now and then casting anxious glances at the door, and the Committee of Management eye each other suspiciously, as if wondering on whom they can fix the blame of such carelessness.

But at least there is one heart upon which all this has made no impression, and one young head has remained bowed in prayer, wholly undisturbed by the increasing restlessness around her. Mabel Weston has come to meet her Lord to-night and has not been disappointed. He is her Leader, and she is more than satisfied. At last she raises her head as her mother comes into the seat beside her, just as the young deacon hurriedly mounts the steps of the platform, with a small piece of white paper in his hand. His face is a little flushed, and his manner just a trifle nervous as he gives a quick and rather anxious look over into the seat in which Mabel is sitting. But why does he stand there alone?

In a moment he explains. "Dear friends," he begins, "this is a most unusual way for us to commence our Friday night meeting, but accidents are always liable to occur. I must apologize for this unlooked-for delay, and must ask your further indulgence for a little while longer. Miss Brown, our most able leader, appointed for this evening, has been unexpectedly detained at the last moment, and, as is customary in such cases, has appointed a substitute—Miss Mabel Weston,—subject, of course, to Miss Weston's consent."

What is this Mabel hears? Surely her ears deceive her! Her first thought was, why did he not come to her personally before making such a public announcement? *She*, Mabel Weston, face that audience! How could she? And totally unprepared on any subject! But as her mother bends forward nervously, and whispers, "Of course, Mabel dear, you cannot think of such a thing,"

there comes a stillness into her soul, and the words, "It shall be given you in that same hour what ye shall speak," and Mabel has decided. There is a little stir among the young folks, and many doubtful glances are exchanged as Mabel quietly leaves her seat, and with a firm but modest tread, mounts the steps of the platform. But presently all is hushed as the sweet young voice says, in slightly tremulous tones, "Let us pray," and immediately every head is bowed, and the meeting is committed to the charge of the Holy Spirit in a way that never has been experienced before in B— Church.

And then Mabel glances over her audience and the expression of two faces catch her eye, the contemptuous, satirical curl of her brother's lip, as he sits in a would-be careless attitude and twirls his moustache, and the strained, nervous look on her mother's face as she bends anxiously forward and prays in her heart that dear Mabel may not disgrace herself before so select a company. Then Mabel's heart flies like a bird to its sure refuge, her Saviour's bosom, and opening her Bible to 2 Cor. vi., she reads from the fourteenth verse to the end of the chapter. Then relying on the promise given her, she opens her mouth, and *surely* the Lord fills it. At first she notes the curiosity depicted on the various countenances which gradually deepens into attention, and, as she becomes more and more filled with the Spirit, a change seems to come over her whole being, and she feels as though she, Mabel Weston, was standing on one side and watching the transformation which comes over that company. What does it mean? She sees eyes streaming with tears, she hears ejaculations and notes of praise but has *she* anything to do with this? Presently it seems as though she had been on that platform but a few minutes, and something impels her to leave it and stand beside the communion table and give an invitation to all those desiring to lead a higher life to come forward and kneel with her round the altar. Instantly there is a rustle and a motion forward, and to her great joy among the first to leave their seats are her mother and brother, the tears streaming from the eyes of the former, and the latter, with a determined look on his usually proud young face, which has already begun to wear an expression of dawning humility and contrition. Oh, blessed Spirit! how dare we limit thy power? How Mabel blessed God who had bidden her go forward in obedience to His word as she saw the scores of young people bending at His feet, some seeking salvation, some the baptism of

the Holy Spirit, and some praying for forgiveness for a backslidden life! "Ye shall receive power after that the Holy Ghost is come upon you." This, then, was the answer to her prayer for blessing on the Young People's Meetings. This, then, was the "Holy Ghost given to those who obey Him," accepted by Mabel in such quiet, simple faith some months previous, coming to her with no "rushing, mighty wind," but rather in the "still, small voice," which at times she scarcely recognized as anything but the inward communings with her Lord to which she was long accustomed.

The meeting was continued, long after the usual hour for closing, and with most blessed results. There were no more formal and "popular" Young People's Meetings in B—— Church, but now eager, earnest work for the Master, and many lost, degraded lives made to shine and reign in newness of life. And what wrought the change? Just this, one young heart was simple enough to be obedient to the voice of the Holy Spirit!

Beloved, have ye received the Holy Ghost since ye believed? Has the "power from on high" descended on you? Have such blessed results marked *your* ministry? If not, *why?* for your Heavenly Father is *much more* willing to give the Holy Spirit to them that ask Him than an earthly father to give good gifts unto his children. Oh, let us pray that this blessed Spirit shall come upon our churches, our Sunday-schools, our young people, until they behold "Jesus only," of whom He delights to testify.—*The Christian Alliance.*

THINE.

What bliss ineffable, divine,
Is centered in that word!
To know and feel that I am Thine,
My living, loving Lord!
What joy supremely sweet is mine—
To say, dear Jesus, I am thine!

CHORUS.

Entirely Thine, forever Thine,
My own Redeemer, only Thine!

No earthly claim, no mortal love,
My heart from Thee shall call,
For all my being's powers move
To Thee, my Christ, my All!
In everlasting bonds divine,
Jesus—my Lord, I'm wholly Thine!

—*Cho.*

ONE WOMAN AND HER WORK.

BY H. E. S.

[We believe that our readers will be encouraged by the following account of the work of our dear friend, Miss Jennie Smith. To those who desire to know more of her long illness and wonderful deliverance in answer to prayer (enabled by the power of God to rise instantly and walk after sixteen years of helplessness), we would recommend her book, "From Baca to Beulah," which can be procured by addressing Miss Smith, at her home in Mountain Lake Park, Md.]—
EDITOR.

On a couch made for the purpose, in a depot in Ohio, lay a young woman waiting for the train. For years she had never walked a step, suffering by fever, and illness after illness. It had been her lot during all these years. Now she was returning home, after being away for many months, seeking physical improvement.

When the train came in all was hurry and bustle to get on board. As she lay on her cot the conductor kindly said, "Do not fear; we will give you time to be put on board, and you shall have plenty of room."

Just then the superintendent of the road coming up insisted on putting the couch in the passenger car. This could not be done, and he said, "If she is taken into that baggage-car she must be made comfortable if half the baggage waits for the next train."

Always travelling in this way, she became intensely interested in the welfare of the railroad employees, who were so kind to her on these journeys. Kind notes and letters were often exchanged between them.

Her family were very poor; father dead, mother feeble, with a large family to care for, and this helpless invalid her oldest child.

One day a lady who came in to see the invalid found her writing to "her boys," as she called them, and advised her very strongly not to use the little money she had in such a wasteful way, but to save it for her necessities.

Tears came, but, as usual, she took the burden to her Lord, asking Him to reveal to her, in some unmistakable way, if it was His will that she give up this only way of working for the good of others.

During the day an old man called with his little grand-daughter. The little girl came up to the couch and, one by one, put sixty-three three-cent pieces into the hands

of her friend, saying gleefully, "Them's to make letters of." Soon after the expressman brought a large package of stationery, and her prayer was fully answered.

As she travelled, kind words, cards, and tracts were given to her friends, the railroad men, and, one by one, several were led to a better life.

As the years of life passed, until sixteen had been spent on her bed of intense pain, she grew in grace and in favor of God. Her religious experience was marvellous. God's Word was her constant companion although much of the time unable to read.

At length, in 1878, she was taken to a hospital in Philadelphia, where she was greatly relieved, but still utterly unable to be lifted from her bed.

But we will let her tell the story in her own words :

"All my hopes were shattered. Not because my physician had given up the case, but because I thought I saw that the treatment was continued more to gratify me than from confidence in its success, and especially as I was forced to believe my back was worse instead of better. I found I could not say, 'Thy will be done,' to suffer on. I felt compelled to overcome this feeling, and on the night of April 22, 1878, I passed through the severest struggle of my life.

"During my illness I had travelled on a wheeled couch a great deal, and when on railroads, had been obliged to go as baggage. This had brought me into intimate association with railroad employees, and their chivalrous kindness to me in my helplessness had won my heart.

"As I passed through the struggle on this never-to-be-forgotten night, there came before me, as in a vision, all the railroad employees in the nation—a mighty multitude of hungry souls, and I said in the very depths of my being, 'Yes, Lord, I am willing to suffer forever if I may only help these men who handle my couch on these railroads.'

"This gave victory, and I felt myself to be more swallowed up in the will of God than ever, and to desire only the incoming of divine power to do the work that seemed laid upon me."

Between eleven and twelve that night she felt a shock of life go through her from head to foot, and lifted herself for the first time for many years.

Her restoration to health and strength was very rapid, and the call she had that night was continually in her mind.

In 1881, the National Convention of the

Woman's Christian Temperance Union was held in Washington, and after repeated efforts on the part of our recovered invalid, and of railroad men themselves, action was taken which made this a regular branch of the work.

Thus began the work of the W. C. T. U. in the department of work among railroad employees, and Jennie Smith, who had so long suffered, and was willing to suffer on all her life to bring these men to Christ, was made the national superintendent.

In Baltimore she went to the roundhouses, shops and freight-yards. Meetings were held, the first one being in an old car in a freight yard, with only four in number. Interest in the work increased. All-day-meetings were held on Sunday, with a different leader for every hour, and the railroad men, who hold our lives in their hands as we travel, were saved from intemperance and vice.

Philadelphia soon called her to the work there. News came of railroad accidents. This caused her to yearn more and more for the salvation of these men.

Meetings were held in an old barber shop, and some who had not been inside a church for twenty years attended these meetings.

As Miss Jennie was doing so much in these States, other States felt the need of the work, and one by one appointed superintendents of this department. Then the counties took up the work, and finally the local unions throughout the nation began to see the need, and, one by one, to think of the men on whose skill and faithfulness so much depends.

The highest official in the land is not so high but he needs salvation; nor the lowest one so low but that he can have it. The cry, "No one cares for my soul," can no longer come from the railroad man, for the great mother-heart of the Woman's Christian Temperance Union beats in sympathy with his perils, in sorrow at his failures, in thankfulness for his successes, but, above all, in prayer for his redemption.

Every Tuesday has been set apart by Jennie Smith and her workers as a day of especial prayer for this department. Railroad temperance organizations are being formed, which the men and their families can join. Books, tracts, cards, Scripture calendars, kind words and kind deeds are being passed to the men who in our country number seven hundred thousand.

Thus the work begun on a couch of suffering goes on and on, and will go on increasing and enlarging its borders "till the sounding

of the trumpet," and the saints are gathered home, and whosoever is not found "written in the Book of Life," shall be "cast into the lake of fire."

One woman's work! Who can measure it? Who would have thought, as that wheeled couch stood in that Ohio depot, that the time would come when the occupant of that couch would approach that same superintendent and ask permission to labor as a Christian evangelist among the men in his employ? Who thought that, through that helpless invalid's words, many souls would "shine as the stars, forever and ever?" Who thought that, because of her influence, Bibles would be put in hundreds of cars?

Who thought that, in a few years from that day, hundreds of wives throughout the land would have kindest thoughts and words for these benefactors, because of their kindness to their invalid sister?

Ah, who can tell where a kind act stops as it ripples through the current of life? God only knows the good that may be done by just one woman.—*Christian Witness.*

THE BAR-ROOM STANDARD.

REV. DAVID TASKER.

That is a singular place to find the Bible standard of holiness, is it not?

A Christian woman, who had been converted at a holiness meeting, and was making it lively for her drunken husband, said: "This holiness is a new doctrine. Come and hear for yourself. It's the strangest preaching I ever heard." So he happened to be sober enough to "navigate," and to please his wife (for he was glad she had been converted), went and heard a clear, straight sermon on holiness.

After they returned, she said: "What do you think of this new doctrine?"

"Why," said he, "that's no new doctrine; that's just the bar-room standard of religion; and if I ever come to be a Christian, that's the kind I mean to have." And he has it, too, and is preaching it. He meant, by the bar-room standard, that the fallen men who spent their time in bar-rooms, drinking, smoking, cursing, blackguarding, filthy story-telling men, hold that a salvation that is to save vile men from being drunkards and the lowest-down men, must be a salvation from all sin. They know that the taste of rum will get them back unless the want-to-drink is taken out of them. They know that if it is ever taken out of them, it must

be by supernatural power. The fact is, the world stands and gazes to-day to see the supernatural.—*Standard.*

JESUS, MY ALL.

My heart sings a song
From morning till night;
A song full of liberty,
Love, and of light:
A song of the Canaan-land,
Happy and bright,
And all of my *song* is Jesus.

REFRAIN.

Jesus, Jesus,
All of my *song* is Jesus:
From morning till night
I sing with delight,—
Jesus, my precious Jesus!

My heart hath a rest
From sin and from fear;
A rest from all doubting,
Disappointment and care:
A rest like the sky,
Bending calm o'er the year,—
And all of my *rest* is Jesus.—*Ref.*

My heart hath a Friend,
All compassion and love,
Whose speech falls as soft
As the star-light above:
A friend that abideth,
And will not remove,—
And that dearest *friend* is Jesus.—*Ref.*

—*Sol.*

THE END OF THE WORLD.

Curious-minded people are speculating again upon the time when this world of ours shall have its end. A Georgia preacher has gone over his figures again, and found that he has made no mistake in his prophecy that all mundane things shall come to a close in 1901. As this is but ten years ahead, it is evident that if his prediction proves true, what is done on earth must be done quickly.

An English preacher, the renowned Dr. Cumming, was so sure of his ground in predicting the end of the world in 1867 that he said:

"The year 1867 is to be the great crisis, the testing crisis in the events of history, in the fulfilment of prophecy, and in the ex-

perience of mankind. The best, the wisest and the most thoughtful writers on the subject of prophecy nearly all coincide that in that year is to be the great crisis, ushering in events the most stupendous, if not closing the present Christian economy." And Rev. Edward Bickersteth, who agreed with him, said: "The prophetic days of Daniel expire in 1867, which I conceive to be the period of the restoration of the Jewish nation, the cleansing of the sanctuary, and the preparation for the millennial dawn and sunshine."

There have always been such predictions and speculations, and probably always will be. A person need not be very old to remember the excitement attending the prophecy of the great fanatic, William Miller, who put the second advent of Christ in 1843. So minute and particular were his calculations, and so confident and formidable his predictions, that he produced a regular craze, many of his dupes disposing of their property and otherwise making themselves outwardly ready for the sign of the Son of Man in the heavens.

History records similar predictions and consequent excitements in the far-off past. In the tenth century there was a prevalent, nay, almost universal, idea that the end of the world was approaching. Many characters began with these words, "As the world is now drawing to its close." An army marching under the Emperor Otho I. was so terrified by an eclipse of the sun, which it conceived to announce this consummation, as to disperse hastily on all sides. As this notion seems to have been founded on some confused theory of the millennium, it died away when the seasons proceeded to the eleventh century with their usual regularity.

All such predictions we believe to be not only idle and foolish, but harmful and unscriptural. There will be an end of the world, but of that day and of that hour knoweth no man, but God only. It is the duty of all men to be ready for this great event. It may come sooner than unbelievers expect, and may at any time burst as a tremendous surprise upon the thoughtless world. Our mission is to live right, to do good and be good, so that whether we die and are awakened to the scenes of that awful day, or whether we live to witness it without knowing the pains of bodily death, all may be well with us.—*The American Methodist.*

He loses the good of his afflictions who is not the better for them.—*Spanish Proverb.*

A HYMN OF ADORATION.

O worship the King all glorious above!
O gratefully sing His power and His love!
Our Shield and Defender, the Ancient of Days,
Pavilioned in splendor, and girded with praise.

O tell of His might, O sing of His grace,
Whose robe is the light, whose canopy space;
His chariots of wrath the deep thunder-clouds form;
And dark is His path on the wings of the storm.

Thy bountiful care, what tongue can recite?
It breathes in the air, it shines in the light,
It streams from the hills, it descends to the plain,
And sweetly distills in the dew and the rain.

Frail children of dust, and feeble as frail;
In Thee do we trust, nor find Thee to fail:
Thy mercies how tender, how firm to the end,
Our Maker, Defender, Redeemer and Friend!

—*Sel.*

EVEN WITH THE METHODISTS.

It is pleasant to observe how our Presbyterian friends have spoken on the subject of full salvation. Read the following report of the Committee on Entire Sanctification, adopted by the Detroit Presbytery, 1840:

"We would desire to be distinctly understood, by the inquirer and the Churches, that we believe that entire sanctification is the demand of the law and the Gospel, and attainable through Jesus Christ; that He is able to save the people from their sins; to sanctify them wholly in body, soul and spirit; to redeem us from all iniquity; fill us with all the fulness of God; keep us from falling, and present us faultless before the presence of His glory with exceeding joy; and that having such an Almighty Redeemer, we should receive Him as a whole Saviour; and, like Paul, count all things but loss for the knowledge of Him; and forgetting those things which are behind, and reaching forth to those things which are before, should press toward the mark for the prize of the high calling of God in Christ Jesus. We believe that if we come short of entire sanctification, we despise a blood-bought privilege, which is of inestimable value, and we are guilty of a very aggravated

unbelief; and that it is the love of sin and unbelief alone, that will prevent the attainment of entire sanctification by believers in the early part of their Christian experience."

—*Christian Witness.*

READER, DOES THIS DESCRIBE THEE?

Abiding, oh, so wondrous sweet!
I'm resting at the Saviour's feet;
I trust in Him, I'm satisfied,
I'm resting in the crucified!

CHORUS.

Abiding, abiding, oh! so wondrous sweet!
I'm resting, resting at the Saviour's feet;
Abiding in Him, I'm resting in Him, oh! so
wondrous sweet!

I'm resting in Him, resting in Him, at the
Saviour's feet.

He speaks, and by His word is giv'n
His peace, a rich foretaste of heav'n!
Not as the world He peace doth give,
'Tis through this hope my soul shall live.

—*Cho.*

BE PATIENT WITH THINKERS.

"It must always be remembered," says Sir Archibald Alison, in his "History of Europe," "that the actions of public men will be the subject of thought at a future period; when interest is stifled, and passion is silent; when fear has ceased to agitate, and discord is at rest; but when conscience has resumed its sway over the human heart. Nothing but what is just, therefore, can finally be expedient, because nothing else can secure the permanent concurrence of mankind."

This remarkable statement presupposes the element of justice as a living principle in the life of man. Were it possible to conceive of the spirit of justice dying out of the race, and of the absolute annihilation of conscience, in vain might public men, the pioneers of noble thought and action, when maligned, belittled, overpowered and thrust down, hope for vindication at the bar of future public opinion. But no such calamity is possible. Justice lives forever. Humanity will always have a conscience. Great wars and long-continued oppressions may stultify conscience and thwart justice, but ultimately these principles reassert themselves, and enthrone the great actors on the stage of time in their rightful place in human thought. History has its permanent history. Great

historians have always been venerated for their work's sake. The human mind breathes freer when history sets a great reform right before the world. Martin Luther was long ago vindicated, and has a name that will live forever. Living he was despised by thousands whom the world called great, excommunicated, outlawed, imprisoned and threatened with death; but, dying, he began really to live; his actions became a subject of thought; selfish interests were stifled; passion was silent; fear had ceased to agitate; discord was at rest; and conscience resumed its sway over the human heart. Better to live as Luther did, and be a Luther still, than to live as a Leo X., or a Charles V., with temporary power, but soon to be forgotten of mankind.

Let people think. All the great truths in the universe are not thought out yet, nor are all the great errors exploded. When God plants a mighty mind in a body of clay, let it have free and untrammelled action. Of all forms of oppression and tyranny none are worse than those aimed against free exercise of candid judgment. It is an old adage and a very good one, that "liberty of speech is good, liberty of action better, and liberty of thought best of all, for the worst of all shackles are those riveted into the soul."

Happily, mankind are learning to be a little less dogmatic. The heretic is only "suspended" to-day, or "not confirmed," but he is not burned at the stake or banished from his country. We have nothing to say against dogmas; they are all right and necessary. And the worst that we think against dogmatism is that "it often results from a full and serious conviction of truth in a strong understanding joined to an arrogant or irritable temper." We want the "full and serious conviction of truth" retained, but can afford to part with a slight quantity of the "arrogant and irritable temper."—*The American Methodist.*

A GOOD EXPERIENCE.

Blessed assurance, Jesus is mine!
Oh, what a foretaste of glory divine!
Heir of salvation, purchased of God,
Born of His spirit, washed in His blood.

CHORUS.

This is my story, this is my song,
Praising my Saviour all the day long;
This is my story, this is my song,
Praising my Saviour all the day long.

GUIDANCE.

MRS. E. RISDON.

"I will instruct thee, and teach thee in the way thou shalt go."

What does "divine guidance" mean? That we may, and ought to be guided by the Spirit in all we do, we have abundant warrant for, in the Word, and we accept no other standard of truth except that laid down in the Bible by God Himself. But how are we to know whether the path, or paths presented, or suggested, are of God, or an impulse of our own variable imaginations? There are, we will suppose, two paths before us, both seem right, and may be profitable. Which is the God-appointed one? Sometimes both may be so. Let us illustrate. The Spirit distinctly calls to China, there is no mistake. He as distinctly bids you tarry, and gives you blessings and souls where you are. You are to wait, patiently doing whatsoever comes first to hand in your present calling, till God says, "Go forward." He says, "I will instruct." That implies showing a reason why one course should be rejected, and the other chosen. "I will teach thee." God teaches us by and through the Spirit. We simply ask Him to show us by opening the way on the one hand and closing it on the other, and He will do as we ask, and He never makes any mistakes, and so long as we are in a teachable and obedient attitude, we will make no mistakes. Now do not misunderstand me. I myself am full of imperfection, my whole life is a mistake and a failure, but when I am lost sight of in Christ, and when He comes into my soul, and there, as my life, lives His own life in me, I can do all things in accordance with His will, for "I live, yet not I, Christ liveth in me," as the third person in the trinity, "The Holy Ghost." Yea, Christ Himself did nothing, could do nothing apart from the Spirit. Before He entered His life-work He was baptized with the Holy Ghost. So we can be of no use to God apart from this indwelling power and guide. Acts i. 8, revised, and marginal reading, "Ye shall receive the power of the Holy Ghost coming upon you," that takes away all idea that we may have, or be anything ourselves. John xiv. 26, and xvi. 13. "Teach," "Guide," "Show," "Glorify." God's own glory the first and only object in all things. Matt. x. 20; John vi. 45, 63; 2 Cor. iii. 5; Job xxii. 28; Prov. ii. 9, 20, 27; Isaiah xlvi. 17; 1 John ii. 27; 1 Cor. ii. 12, 13; Luke xii.

12; Jer. x. 23; Mark xiii. 11. "But it is not ye that speak, but the Holy Ghost." "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working (or doing) in you that which is well-pleasing in His sight, through Jesus Christ. To whom be glory forever and ever. Amen!" — *Gospel Banner*.

HYMN.

Will your anchor hold in the storms of life,
When the clouds unfold their wings of strife?
When the strong tides lift, and the cables strain,
Will your anchor drift, or firm remain?

REFRAIN.

We have an anchor that keeps the soul
Steadfast and sure while the billows roll,
Faster'd to the Rock which cannot move,
Grounded firm and deep in the Saviour's love.

It will firmly hold in the straits of fear,
When the breakers have told the reef is near,
Though the tempest rave and the wild winds blow,
Not an angry wave shall our bark o'erflow.
—*Ref.*

When our eyes behold through the gath'ring night
The city of gold, our harbor bright,
We shall anchor fast by the heavenly shore,
With the storms all past for evermore.—*Ref.*
—*Sel.*

HE feels it to be his bounden duty to get his little speech in on every occasion. Most other folks think it would be better if there were occasional intermissions, allowing some others to testify once in a while. God permits him, however, to talk on. The saints make melody in their hearts over God's permissive will in this matter, hoping that his speaking will profit himself, even if it profits hardly anybody else. Perhaps, also, we do not know how many even less profitable talks may be kept out by his. Then think of the benefits of having "patience tried to the very last degree." If patience will not bear such tests in a holiness meeting, of what use will it be elsewhere?—*Standard*.

IMPORTANT NOTICES.

Subscribers, in all communications to this office, will please state the office to which their EXPOSITOR is mailed, otherwise it is difficult to find their names on the books.

BACK NUMBERS.

June, July, September and October numbers contain "burning questions" discussed. We have a number of copies on hand. Price for the set, twenty cents, postage included. Good for distribution.

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

TO PARTIES WISHING TO HAVE THE EXPOSITOR DISCONTINUED.

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

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

ARREARS.

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

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

MISSING COPIES REPLACED.

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

there are occasional irregularities in their delivery.

SPECIMEN COPIES.

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

DATES ON THE MAGAZINES.

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

RECEIPTS.

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

Parties who have received the EXPOSITOR for one year as a present from some friend, will kindly drop us a card if they wish it continued at their own expense.

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

DIVINE GUIDANCE.

BY THE

Editor of the "Expositor of Holiness."

A BOOK FOR THE TIMES.

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

Contains nearly 300 pages. Well bound.

PRICE \$1.00.

PUBLISHED AT THE BOOK & BIBLE HOUSE, BRANTFORD.

Agents, address the Publisher.

Those desiring the book direct, address

REV. N. BURNS,

207 Bleeker St., Toronto.

Now is the time to Subscribe! Address all communications to

REV. N. BURNS, B.A.,

207 Bleeker St., Toronto.

GEMS OF THOUGHT AND HELPFULNESS.

VELLUM SERIES.

How to Become a Christian. Five Simple Talks. By Rev. Lyman Abbott, D.D.

1. Disciples or Scholars. 2. Believers or Faithful. 3. Followers or Soldiers. 4. Brethren or Members of the Household. 5. Saints or the Holy.

The Four Men. By Rev. James Stalker, D.D., author of "The Life of Jesus Christ," etc.

1. The Man the World Sees. 2. The Man Seen by the Person Who Knows Him Best. 3. The Man Seen by Himself. 4. The Man Whom God Sees.

The Fight of Faith and the Cost of Character. Talks to Young Men. By Rev. Theodore L. Cuyler, D.D.

Hope: The Last Thing in the World. By Rev. A. T. Pierson, D.D.

How to Learn How. ADDRESSES—I. Dealing with Doubt. II. Preparation for Learning. By Prof. Henry Drummond, F.R.S.E., F.G.S.

The First Thing in the World; or, The Primacy of Faith. By Rev. A. J. Gordon, D.D.

The Message of Jesus to Men of Wealth. A Tract for the Times. By Rev. George E. Herron. Introduction by Rev. Josiah Strong.

Power from on High: Do You Need It, What is It, Can You Get It? By Rev. B. Fay Mills.

The Perfected Life: The Greatest Need of the World. By Prof. Henry Drummond.

Love, the Supreme Gift. The Greatest Thing in the World. By Prof. Henry Drummond.

Chaste Paper Covers - 20 Cents Each, post-paid.

WILLIAM BRIGGS,

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

C. W. COATES, 3 Bleury St., Montreal.

S. F. HUESTIS, Halifax, N.S.

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

THE

Expositor of Holiness

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

ONE DOLLAR PER YEAR IN ADVANCE.

The Only Canadian Holiness Magazine.

CONTENTS.

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

OUR PLATFORM.

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

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

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

REV. N. BURNS, B.A.,

207 BLEEKER STREET,

TORONTO, ONTARIO.