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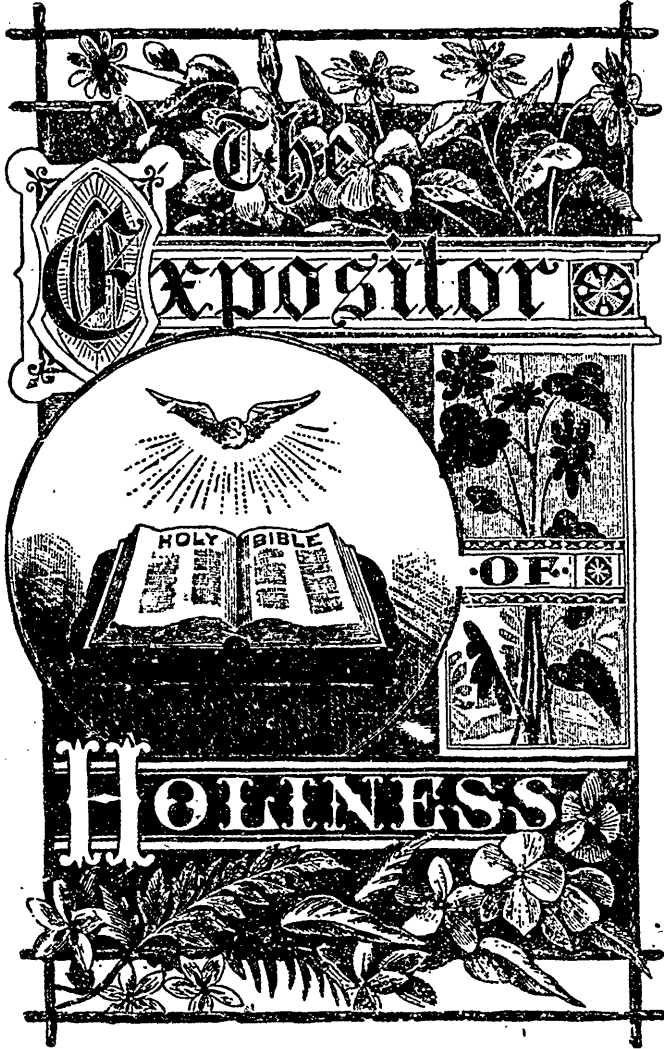
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CALENDAR OF HOLINESS MEETINGS.

Every Tuesday, at 3 p.m., at 207 Blecker 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.

Brockton Methodist Church, Friday evening.

Every Friday, at 8 p.m., at Bloor Street Church. This meeting is easy of access by Yonge or Church St. cars. It is one of the best holiness meetings held in the city, and we would particularly invite strangers who wish to attend one of our meetings to come.

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

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

Every Monday, at 8 p.m., at 288 Robert St.

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

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

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

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

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

THE
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HIS CHOSEN PATH FOR THEE.

"He chose this path for thee;
No feeble chance, nor hard, relentless fate,
But love, His love, hath placed the footsteps
here;

He knew the way was rough and desolate,
Knew how thy heart would often sink with
fear,
Yet tenderly He whispered, 'Child, I see
This path is best for thee.'

"He chose this path for thee,
Though well He knew sharp thorns would
tear thy feet,
Knew how the troubles would obstruct the
way,
Knew all the hidden dangers thou would'st
meet,
Knew how thy faith would falter day by day,
And still the whisper echoed, 'Yes, I see
This path is best for thee.'

"He chose this path for thee,
E'en while He knew the fearful midnight
gloom
Thy timid, shrinking soul must travel
through,
How towering rocks would oft before thee
loom,
And phantoms grim would meet the fright-
ened view;
Still comes the whisper, 'My beloved, I see
This path is best for thee.'

"He chose this path for thee,
What need'st thou more?
This sweeter truth to know,
That all along these strange, bewildering
ways,
O'er rocky steeps, and where dark rivers
flow,
His loving arms shall bear thee all the days;
A few steps more, and thou thyself shalt
see
This path is best for thee."

—Selected.

THE LATE CAMP-MEETING.

Again the Captain of Israel's host has led us through an association camp-meeting, and, again, we who were present look back over all the way He has led us with adoring gratitude.

We were somewhat surprised when we found that the very first meeting, that held on Friday evening, in place of being a kind of preparatory service of the camp-meeting proper, proved to be a real aggressive service, one which could easily be mistaken for a meeting taken from the very middle of the series.

We confess we were agreeably surprised, and glad to part finally with our old notions that the first few services were best spent in getting workers ready for the battle. Not only did we find the friends ready for the fray, but also hungry souls had come to this first meeting to be fed, and so with joyful hearts we followed our Guide Divine in performing the glad toil indicated by Him.

A company from the State of Ohio, in the good providence of God, had arrived on the grounds, ready to help and be helped, who, with other friends, gathered on Friday evening at commencement service, and formed, comparatively speaking, a large gathering. How delightful the work of breaking the bread of life to those who are eager to receive it at our hands! And how this joy is intensified when we know that we have committed to us that which satisfies every spiritual longing of the soul!

"Greater works than these shall ye do, because I go to My Father." Jesus

had been satisfying the desires of the multitude, who were hungry for physical blessings, but could not fully meet the imperial longings of their spiritual natures. This was to be the work of His followers, who, after Pentecost, when He should have gone back to His father, should be able, as men of God filled with the Holy Ghost, to break the bread of eternal life to the hungry, and apply the healing touch to every spiritual malady, imparting to all who desired the richer blessings of the new covenant; for it pleases the Father, by the foolishness of preaching, to save them that believe.

Amongst those who needed the truth divine were men and women of no mean attainments in Christian graces, but who, nevertheless, had remained short of the pentecostal gift.

We discourse here of facts—facts testified to by persons of unimpeachable veracity. Testimonies were given to the fact of conversion after the strongest Methodist type, and of accepting the blessing of heart purity or entire sanctification, and yet of consciously remaining short of perfect satisfaction.

But when, by the testimonies of others, and by a more common-sensed examination of the whole subject, the mystery hid from so many became simplified, and the personal Holy Ghost was accepted or recognized, as Christ and the apostles taught that He should be, then were other testimonies added to conscious Christian *perfection*.

This work of close attention to the preached Word, to living testimonies, of patient, thorough examination of the whole subject, and then of glad acceptance of the Holy Ghost in the pentecostal sense, as Empower, Guide and Teacher, generally followed by glad, voluntary public testimony, went on during the entire camp-meeting, causing our hearts to be thrilled and filled with sympathetic joy.

Also the work of edification was being done continually, and we, who had walked in the Spirit for the past year, were consciously learners in the school of Christ, and return from camp still better furnished unto every good work.

Each successive meeting seemed to be

an individual unit, showing completed work peculiar to itself. This afforded such variety as to preclude the possibility of flagging interest. Addresses, prayers, testimonies, exhortations, Bible readings, solos, duets, trios and choruses fitted into the programmes with such ready spontaneity as to deceive many into the belief that the programmes had been carefully prepared beforehand, although as a matter of fact they were as much a surprise to the President and committee as to the congregation. When then we speak of seeing the stately steppings of God in His sanctuary on this occasion it is more than a mere quotation, it is descriptive of the visible leadership of the blessed Spirit, not only in planning for our camp-meeting, but also in guiding in its minute details.

The numbers in attendance were in advance of previous meetings. We calculated that upwards of one hundred comprised the camp-meeting proper—that is, members of the Association and others who came from a distance specially to attend the camp-meeting. This number we mean was over and above the Sabbath and evening congregations which gathered from the neighborhood. Still the annual camp-meetings of the Canada Holiness Association cannot be said to be large, but we all are possessed with conscious knowledge that our work is advancing with firm and steady steps, and look forward to increased triumphs, not simply with hopefulness, but with prophetic certainty.

Nine ministerial members of the Association were present, an ample supply for preaching services. These were largely reinforced by local preachers, evangelists and other helpers, so that there was no lack in any direction, while the volume of testimony was like a city reservoir, ready to pour forth its invigorating stream any moment.

As heretofore, important work was done for the Master in the intervals between the public services—in conversations during the daily meals, and in impromptu gatherings. In the interest of these effectual, although desultory labors, there were but three public services per day, and these not of undue length.

A distinguishing feature of the meeting was that all who came for definite spiritual help obtained it up to the fullest measure of their conscious need. This they testified to willingly, and without the slightest urging on the part of others; indeed, they resembled the prophet of old, for their testimony was like fire in the bones, or like the well of water, as Jesus described it, overflowing of necessity.

We missed a number of familiar faces; but, while their places were filled by others, and in greater numbers, we were assured that they were doing effective work for the Master in other fields. Some who were with us last year were far-off removed; laboring in new homes in British Columbia, in Oregon, China and Africa, as well as at former places. Some were engaged in camp-meeting service elsewhere, as the communication from Bro. Sherlock shows. And so we had the pleasing persuasion that not only at Wesley Park, but also at many other places, some of them far distant, the characteristic work of the Association was being pushed forward under divine leadership.

There was no altar service at this camp-meeting. To us the indications that this was the will of the Lord were most pronounced, and we have yet to hear of any friends of the Association realizing the need of such services, or holding the opinion that any one meeting would have been improved by its taking that form. We had no set desire concerning this thing, and were consciously ready at any time to give meetings that character, or acquiesce in others doing so, seeing they had full liberty in that direction. And yet, as before intimated, all of the many who sought definite spiritual assistance obtained their hearts' desire.

We by no means infer from this that altar services are a thing of the past in our future gatherings, for where the Spirit of the Lord is there is liberty in this thing also, either to have them or not. But we do say, unhesitatingly, that it was clearly the mind of the Spirit that there should be none at our recent camp-meeting.

We look back to some, yea, all of our

recent camp-meetings as having altar services which were eminently helpful and owned of God in much blessing, and yet no better work was done at any former camp-meeting than at this last. The God of the Bible is independent of methods, and proves it, amongst other things, by manifesting His power unto salvation, without the use of methods which to some may have been regarded as a necessity.

The weather was fine throughout, and just suited to camp-meeting purposes.

The meeting closed on the evening of the second Sabbath without formalities, although we lingered long in leave-taking.

PURITY AND MATURITY.

It seems this nomenclature is at present being subjected to close criticism.

It is to be hoped that the outcome will be satisfactory. To us it seems a simple matter to arrange, for the whole difficulty is connected with the word *maturity*. If it is made to represent any definite experience, then there ought to be no difficulty in clearly defining it.

It evidently does not mean conversion. Does it mean the second blessing, by whatever name that may be known? If so, then the word simply falls into line as one of the many terms which, according to Methodist theology, indicate this definite experience, and is then synonymous with the blessing of holiness, of perfect love, of entire sanctification, of Christian perfection or heart-purity.

But it is just here the difficulty seems to come in, some contending for it as a simple synonym, and others maintaining that it is something more than purity.

Now, this matter might be easily adjusted if a clear, satisfactory explanation were given of what that overplus is. Is it a come-at-able quantity? For example, can it be sought and obtained any moment by faith like other spiritual blessings which are pure gifts of God? Can it be said of any Christian he has the blessing of maturity, or even that he is a mature Christian? If so, there was a moment, just before he became

mature, when he was not a mature Christian? Granted this, then we have a fixed quantity, which we can take up and examine and define with some hope of arriving at definite, positive knowledge concerning this state of grace.

But this is just where the writers about maturity fight shy, and seem disposed to deal only in generalities; and, in place of facing the matter squarely with the evident intention of abiding any issue the legitimate outcome of close analysis, they betray the signs of conscious weakness which are exhibited when the tendency is rather to fall back on the presumed meaning of the word maturity when used by writers of a former generation.

Place the word maturity among its true synonyms, as *experienced, exercised, advanced, established, ripe*, and it at once feels at home amongst its real relations. To our mind it belongs to that class of terms which we may at times use with reference to another, but which shock our sense of modesty when one either directly or indirectly assumes as self-descriptive. It simply becomes a term expressive of growth in Christian grace when that growth has gone on through a considerable length of time.

EXPOSITION.

"Say not thou what is the cause that the former days were better than these."—ECCLES. vii. 10.

It is quite possible that the primary meaning of this proverb is secular in its character, and is aimed especially at political croakers.

But it suggests a spiritual application which may profitably arrest the attention for a little.

Say not that the former days of Methodism, of Presbyterianism, were better than these, because, in so doing, you condemn yourself. That is, you unconsciously imply that you yourself fall short of what you think they were, and, therefore, of what you admit to yourself and others you ought to be.

Again, say not that the days of the early Church in the apostles' times were better than these, for this also condemns

you on your own testimony of living beneath your privileges in the Gospel.

If the fact exists in your history, tell it only to yourself and to God, until you yourself, by the grace of God, measure up to these standards, when you will at once become so busy in helping others into like precious experiences that you will have no time, let alone desire, to play the croaker.

But, again, the words suggest the fact that many, very many Christians look back to the time of their conversion or some particular epoch in their Christian experience with special delight, and declare to all that their former days were better than these.

This, also, is not wise, for it proclaims the fact that there has been lack of growth, or positive backsliding.

The man of the world, who has drifted away from the innocence of childhood's days, may, in his hours of semi-remorse, sigh for the former days as better than these, even as rare Tom Hood put the thought in rhyme:

"I remember, I remember
The fir trees dark and high;
I used to think their stender tops
Were close against the sky."

"It was a childish ignorance,
But now 'tis little joy,
To know I'm farther off from Heaven
Than when I was a boy."

But the Christian, with an Almighty Saviour who has promised to do for us exceedingly abundant above all we ask or *think*, the case ought to be vastly different, and such language ought not to be true in his case. No experience of the past ought to shadow the present, for the mark of true health is "changed from glory to glory as by the Spirit of the Lord." "In whom, though seeing Him not, yet believing, ye rejoice with joy unspeakable, and full of glory." How can the joy be *unspeakable* when we can call up the earlier days of our discipleship as superior to the presentfulness of joy?

Say not, then, with reference to past experience the former days were better, for you at once expose your present spiritual poverty to all. The rather confess it to God, and cry unto Him, till He again entrusts you with the well of

water springing into everlasting life. For be assured that Pentecost, with all its glories, awaits but your glad acceptance. Then this doleful cry will give place to the rapturous utterances, which, like as in apostolic days, are rounded off with such words as unspeakable, unutterable, eye hath not seen, ear hath not heard, neither hath the heart conceived; passing all understanding.

FOLLOWING THE PRECEPTS OF CHRIST.

A newspaper is not a tribunal for the trial of either ministers or members. Therefore, if you have any complaints to make against a preacher or member, do not rush into print with them. Obey the command of Christ in such cases: "Go and tell him his fault between thee and him alone" (Matt. xviii. 15). If this is done in the spirit in which it is intended, it will generally end the matter. Make an honest effort to win the brother back to his duty, and generally you will succeed—you will gain your brother. But be careful to keep filled with the spirit of humble love. What is said in print, it is right to review in print, so that it be done candidly. But what is alleged to have been said or done in private, unless it be a flagrant offence, should not be put in the papers, to the reproach of the person concerned.
—*Free Methodist.*

REMARKS.

It is no small matter to reduce the precepts of Christ to practice in actual life.

The above quotation, we think, fairly epitomizes His teaching in the direction indicated. But it might be carried still further, and made to do duty in regulating our conduct in public gatherings as well as in public print.

The teachings of the Bible, as a whole, absolutely forbid any form of action on our part which has in it the spirit of retaliation. No matter how severe the injury received, and no matter from what quarter it comes, the true follower of Christ is shut up to continued, passive enduring of the wrong, and is permitted to

indulge in no act which can by any means have in it a tendency to avenge on's self.

"Dearly beloved, avenge not yourselves, but rather give place to wrath, for it is written, Vengeance is mine, I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink." These words of the apostle are but an expansion of the teachings of Christ: "Verily, I say unto you that ye resist not evil, but whosoever smiteth thee on the one cheek turn to him the other also."

But much more than the passive endurance of wrong is taught in the Gospel, for not only are we required to endure all sorts of wrong without even the spirit of resentment harbored in the breast, but we are required to act in a positive manner for the temporal and spiritual good of those from whom the injury proceeds. That is, the stream of love, which should constantly rush toward all, must in no wise be lessened, but rather augmented, by personal harm received from any.

This must be admitted as the absolute law of the kingdom of Christ for all time, and in all places, and no one violating the spirit or intention of this law, can truthfully be said to have the spirit of Christ.

But a little thought will make it evident that the manifestations of this spirit of the Master will not always be similar. It does not follow that this spiritual law can be formulated in such details, as to give minute directions for every emergency.

Ananias and Sapphira had every claim that an open profession of Christ and acceptance of the pentecostal gift could give for being considered members of Christ's kingdom, and of the household of faith with Peter, and yet the apostle did not hesitate to denounce them publicly as guilty of deception, without having first gone to them privately to try and recover them from their sin; and it is not customary to teach that Peter in this thing transgressed the spirit of the laws of Christ. Peter, as the recognized leader of the pentecostal revival, acted promptly in the interests of the many, even when

the few suffered apparently by that action.

We simply refer to this incident to show that there can be no cast-iron rules which require rigid outward observance, and by which the quality of actions can with unerring certainty be determined, if punctiliously attended to.

The description which Christ gives of the efforts of the Christly man to recover his brother who has trespassed against him, evidently is intended to portray the unwearyed, persistent labor of the one to recover the other from a state of sin against God, and evidently implies that if there was reason to hope that a dozen private conversations would reclaim the erring brother, the law of Jesus would be broken if one of these efforts were left cut. It is plainly taught, that it is only after every possible means has been tried, and failed, that we are permitted to give up hope, and exclude the party injuring us from the special love which characterizes the disciples of Jesus in their relations the one to the other. But even then, whilst the sinning one is excluded from the circle in which the eleventh commandment has sway, he still comes under the command to love our neighbor as ourselves.

Does it seem very, very hard to live up to these precepts, so well illustrated by their Author? We maintain that there is absolutely no hope of any one measuring them up in practice, who does not regard them as so infinitely beyond his reach, when viewed from the human standpoint, that he is ready to look upon himself as a walking miracle of the grace of God, every moment he is conscious of doing God's will in this respect as it is done heaven.

Moreover, as this subject is looked into and understood, we will more and more realize the need of the living Comforter, who, as a present companion, can alone point out the methods to be adopted in winning enemies to Christ, and be in us the power for carrying them out. "But ye shall receive power after that the Holy Ghost is come, and shall be witnesses." Witness not only by word of mouth, but in our lives, showing forth Christ's spirit toward our enemies,

so that onlookers shall know that Christ has indeed come again to this sin-cursed earth in the person of His true followers.

"USE NOT YOUR LIBERTY AS AN OCCASION TO THE FLESH?"

This holiness revival will ever and anon bring to the light some who break this wholesome rule.

"Every man is tempted when he is drawn away of his own lusts, and enticed." How easy to understand his method of temptation. What one naturally desires will ever prove a door for the inroad of satanic power.

It is natural to indulge in anger under provocation. Indeed, there is a kind of pleasure in giving way to it. To the clear-headed Christian there can scarcely be a temptation to yield to open, unrestrained wrath. But how different when Satan comes in the guise of an angel of light and suggests that righteous indignation is not a sin; for did not Jesus exhibit this spirit, and was not the righteous soul of Lot vexed at the unrighteous conduct of his neighbors? hence implying that we may also indulge in a little of this spirit, and be guiltless. How many fall before such well-circumstanced temptations! Why? Because their lust or desire to indulge in passion lures them on. The fact that they fancy they can be angry and sin not is the alluring bait which catches them on the hooks of the devil.

If, now, they can tell of being led of the Spirit into such indulgence they become all the more confirmed in using their supposed liberty in the Spirit as a cloak of maliciousness. For when lust has conceived it brings forth sin.

It is natural to resent an injury, and the desire to do so, that is lust, opens a very wide door to the tempter. Satan is too wise to hint that giving tit for tat is not absolutely wrong. But when he can suggest wholesome discipline for another's good, the necessity of purging the body of Christ, the being harsh to one for the good of many, how easy it is, when following his reasonings, to smuggle in a little personal avenging under the plea of doing good. Under

such circumstances it is comparatively easy to persuade one's self that he is actually led of the Spirit when earning the wages of the devil.

How easy it is to seem to get the sanction of the Spirit to any form of wrong-doing, when lust or desire plays a part in the entertainment. Whenever a man or woman breaks any of the commandments of God, on the plea of being led of the Spirit in so doing; or when they violate the unwritten laws which, as instincts, are committed to universal man, on the same plea, on-lookers have a right to believe that the origin of that breach of law was lust, and this lust or desire gradually broke down every barrier, until the open sin was witnessed.

But, alas, for those who thus yield to sin as victims of lust, when they succeed in persuading themselves that their acts of disobedience are sanctioned by the Spirit of God, for seldom are they rescued from the snare of the fowler. Their spiritual pride rises up on all sides around them to cut off their return to the walks of perfect obedience.

Thus our Gospel is a savor of death unto death as well as of life unto life. The very liberty in the spirit which makes possible perfect obedience to all the laws of God, when we yield ever so little to the siren voice of lust, becomes our greatest bondage to sin. Let, then, "him that thinketh he standeth take heed lest he fall."

"WALK IN THE SPIRIT, AND YE SHALL NOT FULFIL THE LUSTS OF THE FLESH."

But some who profess to walk in the Spirit do fulfil the lusts of the flesh. Then it follows that their profession is vain. What, then, should be my attitude toward them? one asks. And the answer is, "Walk in the Spirit, and ye shall not fulfil the lusts of the flesh" toward them.

Hatred and variance are as much lusts of the flesh as the other enumerated sins. How shall you avoid hatred under the specious names of indignation, or

zeal for the cause of holiness, unless you fully and truly exhibit Christ's spirit toward them? How can you show forth the fruits of Christ-likeness unless you walk in the Spirit? We repeat, unless you are led of the Spirit in every thought, word and act in reference to them, you cannot exhibit the Christ-life in your relations to them.

You remember how formerly you failed in striving to walk worthy of God by obeying a multiplicity of rules and resolutions concerning holy living, and how success only was secured by obeying the Holy Spirit as the one and only law of life. Now no new combinations of surroundings will make it possible for you to live the Christ-life in any other way than in simple obedience to the law of the Spirit.

Take the matter to Him in perfect faith that He will guide you into all the truth concerning this matter. Not all the truth according to your preconceived notions. That is to say, it does not follow that He will at once, or at any time, tell you who is right and who is wrong, so that you can speak to all with oracular confidence. He may simply intimate to you that you would be a busybody to meddle in the least degree with it, that "your strength is to sit still;" or He may give you something to do in the matter which, however misunderstood by others, you would instinctively know would tend to the spiritual welfare of all concerned.

In cases like these especially, the first step toward spiritual knowledge is that of absolute commitment of the whole matter to the guidance of the Spirit, realizing at the same time that you are perfectly ignorant as to what you ought to do—you become a fool that you may be wise. Then it is, and then only, that you become wise in the mind of Christ, and can be used of God either in action or inaction, according to the good pleasure of His goodness.

With what a sense of freedom can one thus abandoned to God, to do His whole will as led of the Spirit, act out the high behests of heaven. Such an one can prove that,

"They also serve who only stand and wait,"
and feel content even if that wait-

ing lasts long. It is the divine persuasion that we are doing His will perfectly, that secures the inner calm that bears silently the outward tests of being misunderstood; and it is this divine persuasion that can act out the commands of heaven in the face of clamor and fiercest forms of opposition. But he who does not follow his Guide Divine with restful abandonment will ever be like the boisterous sea, continually showing its agitation not only by its roughened surface, but not unfrequently by casting up mire and dirt.

Having then received the Spirit, let us see to it that we walk in Him. "Let us not be desirous of vain glory, provoking one another, envying one another."

EXPOSITION.

"Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."—*Acts xx. 30.*

Some good Christians may be astonished that of those who profess to receive the Holy Ghost, and who even give evidence of walking in Him for a season, some should at any time begin to speak perverse things to draw away disciples after them, forgetting that the New Testament has many a warning to this effect.

And yet they who thus act wear so many signs about them indicating their true character, that detection ought not to be difficult to the sincere, honest soul.

Jude gives one characteristic in the words "turning the grace of our God into lasciviousness."

Now we maintain that wherever this is the case, great prominence in their creed, their conversation, and their acts is given to this matter, wherein they strive to make Christ the minister of sin. If the party or parties undertake to put their creed on paper, the larger part is taken up with it. If they speak, they show the greatest intensity in word and action just when this matter is touched.

In conversation with them, you will find them ready to talk and argue with greatest earnestness on this subject. Now, in all this we maintain they show a mind ill at ease. God hath so wor-

drously constructed the human mind, that whilst it is possible for a man to believe anything he sets his heart on believing, nevertheless, He denies to such the *rest* of faith.

It is the lack of this rest, we remark here, that can only explain the absurd position of *arguing* infidels. How foolish, from any other standpoint, appears the conduct of infidel teachers, who lavish money and time in striving to make infidels of others, or who waste time in defending their unbelief. If they had rest of soul concerning this matter, with what serene indifference could they look upon differing beliefs in others, seeing all alike were tending to the oblivion of the grave.

Just so unrest, in the case of those who, to any extent, cloak sin by a profession of godliness, must exhibit itself in the countenance, the words, and the acts of life.

True rest in God is ever alive to the crying needs of humanity, and realizes that that need is not met by changing their creed, or securing for them license to indulge their appetites and passions in any new or old direction.

The religion of the Lord Jesus Christ proves its almightiness by enabling its possessor to be as happy and triumphant, when not only every avenue to the gratification of appetite and passion is cut off, but when, in addition, these very "roads" to our inner being are coursed by heralds of pain.

So it is paying religion no compliment to show ingenuity in securing indulgence of natural desires under its sanction. Besides, it is an attempt to destroy the character of Christ before the world. For whatsoever we profess to do in the name of the Lord Jesus, as led by the Spirit, we declare in that act that He, Christ, would do the same thing if placed in like circumstances, and probably did do so, in the days of His flesh.

How simple this rule works in judging the acts of professed Christians! Jesus would have done the very same thing in their places, and probably did do so, that is, if they are now sanctioned by the Holy Ghost in their conduct. Treated thus, does the conduct awaken your admiration, even as it does that of the

angels of God. Or does it need considerable talking around it to make it seem right, and even that talk necessarily set round with the magnetism of voice, eyes, and other bodily actions?

Oh! they that love the truth hear the voice of Jesus, and are not likely to be caught by well circumstanced temptations. It is only those after all who are drawn away by *their own lusts*, and enticed by that sin

But let it be well understood that this sin, however it may be condoned and apologized for, will, when it is finished, bring forth death. And nothing will avert this death but timely repentance, in which the full fruits of repentance are seen. Public sins demand public repentance, full and frank, whilst our ability to make reparation or restitution must be taxed to the utmost before that sin can possibly be cast into the depths of God's forgetfulness. All efforts on the part of any who go astray to get right, which fall short of such forms of repentance, end in still greater spiritual disaster.

Let none, led by their sympathies, strive to change the right ways of the Lord. There is full pardon and restoration for every one who, with honest heart, accepts the conditions; but he that neglecteth these things sinneth against his own soul. And he who, to any extent, helpeth on this neglect, will be a partaker with him in his added sorrow.

WALKERTON DISTRICT CAMP-MEETING.

This meeting was resolved upon at the District Meeting of the Methodist Church held in Chesley, Ont., in May, 1889. The needful committees were appointed, the time and place fixed, the ground cleared, and other arrangements for the preservation of order attended to by the pastor and people of Chesley, at which place the camp-meeting took place. It began on the third and closed on the sixteenth of September, thus including two Sabbaths. The admirable arrangements, mainly due to the forecast of the Rev. R. Phillips, for the

maintenance of order on the grounds, resulted in an absence of undesirable practices more complete than is common at camp-meetings. Indeed, our meetings were almost as quiet and orderly as the average Sabbath congregation in our stated houses of worship.

The tents were not as numerous as its promoters hoped. Many of the circuits of the district were unrepresented, but at some portion of the time covered by the meeting we were favored by the presence and co-operation of all the ministers of the district. Two ministers of the Reformed Mennonites took part in some of the services. Rev. R. W. Williams, of Nassagaweya; Rev. R. H. Hall, of Chatsworth, and Rev. J. Howell, of Berlin, President of the Guelph Conference, were the brethren who, from outside the district, gave us their very valuable help. Each of these, in the use of their personal gifts amongst us, seemed to be "the right man in the right place." Throughout the whole series of meetings the truth concerning the imperial rights of God the Holy Ghost in the spirit of man was made prominent, and prevailed. Many received light, many received the Holy Ghost in pentecostal fulness, many were restored from a lapsed and backslidden condition, and a number of sinners gave up their rebellion and received the remission of their sins by believing on Him "who His own self bare our sins in His own body on the tree, that we being dead unto sins, should live unto righteousness, by whose stripes we are healed." Thus was the whole work of God advanced.

A number of the friends at Chesley have been living in the light of the Holy Ghost, and the camp-meeting has been to them an uplifting, an establishing and a reinforcement. Since June, 1887 (I can speak from certain knowledge), the truth concerning the Holy Ghost has been taught successfully on the Chatsworth and Arkwright Circuits, for some time previous to that date at Brookholm, and since June, 1888, at Chesley, and possibly in other places in this region. Fires have thus been kindled in this northern section of Ontario that will not soon, if ever, be extin-

guished. This Chesley camp-meeting issued in a victory for that truth which is going to make the oncoming twentieth century by far the grandest of the Christian centuries, by the bringing of the Church of Christ back to the same relation to the third person of the Holy Trinity that she occupied from A.D. 33 to A.D. 58 at least, if not to a later date. We confidently anticipate greatly enlarged conquests in the near future.

B. SHERLOCK.

PRAVITY AND DEPRAVITY.

From "Notes of Books and Reviews," in *The Canadian Methodist Quarterly Review* of April, we extract the following:

"The *Quarterly Review* of the Methodist Episcopal Church, Nashville, Tenn., is a well-filled number. The Canadian review notices an article on evolution, and passes on to mention a new book thus: 'The Problem of Methodism,' by Dr. Boland, being a review of the residue theory of regeneration, and the second change theory of sanctification, and the philosophy of Christian perfection, is creating no small stir in Southern Methodism. In this number of the *Review*, Josephus Anderson, D.D., defends the commonly accepted Wesleyan doctrine of entire sanctification after conversion, as opposed to Dr. Boland's theory of entire sanctification at regeneration. The editor, W. P. Harrison, D.D., also has two articles bearing on the book. One in which he quotes a memorable conversation between Wesley and Count Zinzendorf, showing clearly that Wesley believed that sanctification began at the new birth, and was perfected in entire sanctification, which put an end to the presence of indwelling sin. The other discusses the points in dispute between the contending parties in the Methodist controversy on the subject of Christian perfection. He thinks the controversy turns upon the use of words which are understood by the two parties in opposite directions, and cites 'depravity,' 'guilt,' and the double sense of sin, viz., an act, and a state, as examples. He suggests, as pre-

venting the obscurity, a defining of the terms *depravity* and *pravity*, making the former inclusive of a guilty consent to the dominion of sin in the soul, and the latter the term expressive of a want of conformity to the will of God. Pravity, the root, produces depravity, the fruit. Universal pravity produces universal depravity, tempered only by the grace of God. He thinks the question of the gradual or the progressive, as contrasted with the instantaneous maturity of the reign of grace in the soul, is one about which we may argue with little profit. The grace of God may by slight, unseen, insensible degrees, remove the obstruction day by day, until the gracious moment comes when even infinite wisdom condescends to say, 'Mark the perfect man, and behold the upright.' There is a moment of time in which it may be said the fruit is *not* ripe, and another moment in which we say the fruit *is* ripe. Evidently, then, the change from the one state to the other is instantaneous."

REMARKS ON THE ABOVE.

All these debatable questions about pravity and depravity, the gradual or the progressive sanctification, would be speedily settled, or rather ruled out as irrelevant and useless, if these learned D.D.'s would bow their hearts and intellect to the teaching of the Lord Jesus concerning the third person of the Trinity as given in His discourse to His disciples immediately before His betrayal. In that discourse they would find that He did not promise them a "blessing;" but He promised a Divine Person to dwell in them, and to be their Comforter, Teacher, Prompter and Guide into all *truth*. These puzzled brethren seem to be seeking for the truth on this "Problem of Methodism." Why do they seek the solution in metaphysical subtleties, concerning the phenomena of spiritual consciousness, and ignore the Divine Teacher and Guide? All that idealism about "the grace of God by slight, unseen, insensible degrees, removing the obstruction (sin) day by day," is not only utterly devoid of Scriptural foundation, either in promise or in prayer, but is contradicted by every

recorded case of salvation, and contrary to the analogies of Christ's action while on earth. Not one of His miracles of healing, of calming storms, of raising the dead, or of blessing men in any shape, was performed in that "slight, unseen, insensible" way. And as to the possibilities of saving help now, the Spirit is given us that "we might know the things that are freely given to us of God," and *not* be "insensible" of them. Such a theory of sanctification requires measurable time for its completion. How, if one should die suddenly before the process should be completed? Such a theory ignores the omnipotence of the Holy Spirit on the one hand, and the omnipotence of faith on the other; and while the Gospel proclamation is "*Now* is the day of salvation," this opinion says, Wait; the work is too great to be accomplished at once.

Wesley's opinions are quoted and discussed, as they always are when this subject is canvassed, especially within Methodist circles. His method of developing doctrine on this line, although it shows an eminently English practicalness, yet does not proceed on the true and the surest basis. A great religious movement arose in his societies in 1760 and following years, which resulted in the production of a definitely deeper style of religious experience than was previously known among them. Wesley examined each case carefully, and from the comparison of their experiences formed his theory of the new development; and then when he discovered that what he had thus formulated accorded with many statements of Christian experience found in the Bible, he believed, preached and wrote as we know he did on the subject. By his teaching has the Methodist theory of holiness been moulded and shaped. The true method is to study earnestly what Christ the Master has said on the subject, and build your theory—if a theory is necessary—on that foundation.

The next act is to submit intellect and heart and will to that teaching; and as that teaching presents the Holy Spirit as indwelling God, to teach, guide, illuminate, comfort and empower, to receive Him as He is thus offered.

The next act is to examine the account of how the pentecostal and primitive Church realized the fulfilment of the promises of Christ. The student and believer having begun at the beginning, and taken each step in proper order, will find that the doctrinal statements, the prayers and promises contained in all the epistles, thoroughly accord with what he has found in the words of the Master, and in the acts of the servants, the apostles and their converts. Thus will a sound and certain theory of normal Christian life be formed.

It will be found that in the pentecostal Church conversion consisted of two experiences: First, remission of sins; second, the fulness of the Spirit received. This fulness destroyed the power of sin over the will, and removed the inward obstruction to the growth of the soul in true Godliness or God-likeness. So the brethren who hold that there is no second crisis work after regeneration are about correct if they identify regeneration with the fulness of the Spirit, seeing that fulness was received almost immediately after the remission of sins. But the trouble is, they do not do so, but think of regeneration as the proper name for that new impulse toward right, and perception of the love of God, which always accompanies the pardon of past sins, and which is the work of the Spirit, for he then takes of the atoning facts concerning Christ, and shows them to the believing penitent, that he may know his sins forgiven. But those who insist on the need of a second work of grace have the advantage in argument, when they appeal to the admitted fact, that those who have only received the remission of their sins and the attendant joys and powers that accompany that blessing, almost universally acknowledge an imperfection of moral power, and exhibit in their lives a failure in the attempt to live an unblamable Christian life. Let the truth be known and received, that the prompt cure of the disease of sin by the incoming and indwelling of the Holy Ghost in the soul is as much a part of the Gospel as the forgiveness of past sin is, and may be received immediately after; and in-

stead of doubt and controversy over the 'Problem of Methodism,' there will be righteousness, peace, and joy in the Holy Ghost."

B. SHERLOCK.

"HAVE YE RECEIVED THE HOLY GHOST?"

BY THE REV. W. S. BLACKSTOCK.

III.

Owing to the inexorable limitation of the space at our disposal, the preceding article closed rather abruptly, and a few explanatory sentences will be necessary in order to intelligibly connect it with what is to follow. Our object has been, and still is, to get as definite a conception as possible of the nature of the gift of the Holy Ghost, in the pentecostal sense, and the sense of the question which stands at the head of these articles; but in order to this it was necessary to exclude from this conception everything which did not properly belong to it. The last point which has been reached in this process is expressed in the proposition, that this gift does not consist of the power to work miracles. This existed in the Church in quite as eminent a degree before Pentecost as it did afterward. Besides, there was never a time, either before or since the inauguration of the dispensation of the Spirit, when the miracle-working power was not exceptional and extraordinary, whereas the gift of the Holy Ghost is the common heritage of all the people of God.

The only thing that affords even a colorable support to the theory that this gift consisted in the power to work miracles, or even that that particular form of supernatural endowment was one of its invariable attendants, is the fact that in two or three instances there are described in the Acts of the Apostles the *glossolalia*, or gift of tongues, is referred to as among its effects. But even this is expressly excluded from the category of miracles by apostolic authority. It would, indeed, have been the power to work a miracle, and that, too, of one of the most extraordinary character, if it had consisted of the

ability to speak one or more foreign languages which the possessor of it had never learned; but beyond question this was not the nature of it as it existed in the Church at Corinth. It is, however, a question upon which there is difference of opinion among the learned, whether the gift of tongues in that Church was precisely identical with that which was bestowed upon the disciples at Jerusalem on the day of Pentecost. Mr. Beet, while admitting, as we have seen, that the theory of this gift which makes it consist of the power to speak languages which the speaker had never learned, is entirely untenable, in view of what the apostle says of it in 2 Cor. xii. and xiv., is, nevertheless, of the opinion, that the phenomenon of Pentecost was an exception to its general character, and that those upon whom the Spirit was poured out on that occasion were actually endowed with the power to speak a great number and variety of languages of which up to that time they had been ignorant. Neander and Meyer, however, take a different view; while admitting that the account given by St. Luke (Acts ii.) if infallibly correct and literally interpreted, would lead to this conclusion, evade the difficulty by assuming that St. Luke, following the tradition which was current in the Church at the time that he wrote, was unintentionally led to invest this gift with attributes which did not in reality belong to it.

It must be confessed that there are very serious difficulties in the way of the acceptance of either the one or the other of these attempts to reconcile St. Luke's account of the Pentecost, as it is generally understood, with the apostle's account of the gift of tongues, contained in the chapters which have been so frequently referred to in the course of these articles. The hypothesis adopted by the two German divines shocks one by the doubt which it seems to cast upon the integrity of the narrative; and that adopted by Mr. Beet and others, is open to the objection that it represents a particular gift, though described in the same words, as meaning one thing in one place and an entirely different thing in another. The admission of such a principle would add im-

mensely to the difficulty of the interpretation of Holy Scripture. In view of the objections which lie against both the one and the other of these theories, one is tempted to ask whether there may not be some other mode of reconciliation which will equally well account for all the facts, and that is more simple and satisfactory?

Assuming, then, the literal exactitude and entire trustworthiness of the narrative of St. Luke, and the complete identity of the gift of tongues bestowed upon the disciples on the day of Pentecost, with that afterwards enjoyed by the Church at Corinth, is there any sober and rational way of accounting for the astonishment experienced by the multitude which was present on that occasion, drawn from the ends of the earth, when each one heard the disciples speaking in the language in which he was born? The difficulty appears to have been felt at a very early period in the history of the Church, and a theory was adopted in order to get rid of it. As early as the days of Gregory Nazianzum, some held that the pentecostal miracle was auricular rather than lingual. That it was rather a miracle of hearing than of speaking, or that if the tongue was the instrument of the Spirit in producing the miraculous effect, it was not produced by the sound proceeding from it, operating in the natural way upon the organ of hearing, but by the supernatural influence which attend these signs. The theory was that the miracle consisted in this: though all spoke in one and the same language, each of the hearers believed that he heard them speak in his own. The speakers by the power of inspiration, operated so mightily on the feelings of their susceptible hearers, that they involuntarily translated what went to their hearts into their mother-tongue. "By the element of inspiration," as one says, "the inward communion of feeling was so strongly brought forth, that the lingual wall of separation was entirely taken away."

The question, however, is whether the difficulties really exist for the removal of which these theories have been invented? The narrative in Acts is

highly condensed, and may not this fact have been the occasion of some of the confusion of ideas which exist in respect to its teaching? What is described in the 4th verse, and that which is described in the 6th verse, are commonly understood as sustaining the relation to each other of cause and effect. But it is entirely overlooked that near as these two verses are to each other, an entirely new subject has been introduced between them. Indeed, the Revisionists have perceived this so clearly that they have made the fifth verse the beginning of a new paragraph. In the first paragraph, including the first four verses, the descent of the Holy Ghost, and the immediate effects of it are described, and the description is complete. Then comes the statement of a fact without which what follows could not have been so easily understood. "Now, there were dwelling at Jerusalem Jews, devout men from every nation under heaven." They were not mere transient guests, drawn thither by the exigencies of travel and trade, but they dwelt there. They are supposed to have been attracted thither by the prevalent expectation of the Messiah. These pious people could not have been ignorant of what had recently taken place among them. They must have known a good deal about Jesus, they had heard, less or more, of the story of His life, they were acquainted with the facts of His death, and had heard the rumor of His re-urrection and ascension. Is it too much to believe that many of these were in heart his disciples? Even in our own day, when it costs less to make a public profession of faith than it did then, there are not a few who, in the judgment of charity, are real disciples, though they have not formally connected themselves with the Church. But at that very time we know that "even of the rulers many believed on Him; but because of the Pharisees they did not confess it." It is scarcely conceivable that after all that had taken place in Jerusalem, to say nothing of the regions round about, that there were no other real disciples there but the one hundred and twenty persons who apparently lived in community, and "with one accord continued stead-

fastly in prayer?" St. Paul, enumerating the proofs of the resurrection of our Lord, says expressly (1 Cor. xv. 6), "He was seen of above five hundred brethren at once"; and where was this great gathering of the disciples more likely to have taken place than in Jerusalem? And is there anything unreasonable or violently improbable in the assumption that in it were a considerable number of these devout strangers gathered from the ends of the earth? In that case the infant Church, formed by the Redeemer and His disciples during His life-time, instead of being composed of a handful of Galileans, as the ignorant multitude in the streets of Jerusalem evidently supposed, was really made of the first-fruits of the great spiritual harvest which was afterwards about to be gathered in all lands. And if this theory be correct, it is no wonder that these people were confounded in view of the state of facts which the events of the day of Pentecost disclosed.

These were the people who, when the rumor of what had taken place in the upper room was spreading in the city, were first to be attracted to the spot. And there is nothing at all improbable in the idea that long before Peter's sermon began, or even the general course commenced, many even among those of them who had not previously joined themselves to the disciples had submitted themselves to God, made a public profession of their faith, and entered into the joy of the great salvation. And the testimony of a score or two of souls to what the Lord had done for them would account, on perfectly natural grounds, for what is commonly supposed to have been the effect of the supernatural endowment by which the disciples were enabled to speak, in the instant, a great number and variety of languages which they had never learned. It is not at all inconceivable that, in this way, every one present, to whatever nationality he happened to belong, might, even in the early part of the day, have heard some one declaring the wonderful works of God in his own language.

Besides, it is evident that the original followers of the Messiah were not the

illiterate and ignorant sort of people that many at that time supposed them to be, and that the linguistic knowledge which they possessed, independently of this particular gift, might account, in part at least, for the wonder expressed by the multitude. It could not, indeed, be said of any of them probably, that they were learned men, but it would be a mistake to suppose that they were not fairly educated. They were, we know, eloquent and powerful public speakers, and some of them became authors of books, and books, too, that were not written in their own vernacular, but in a foreign language—books, it may be added, which have stood the test of ages, and are destined to endure to the end of time. The Aramaic was their native tongue, and the Hebrew was the sacred language of their nation, in which their sacred books were written, and their worship was conducted; and yet the Gospel of Matthew is the only one of the books of the New Testament that was written in either of these tongues, all the rest being written in Greek. Besides, at that time Palestine was a province, it was garrisoned with Roman soldiers, the civil administration was carried on chiefly by Roman officers, and doubtless the Latin, the language of the Romans, was the official language. It is probable, therefore, that some, at least, of these men knew the Latin as well as the Greek. This must have been the case especially with Matthew, who was a revenue officer commissioned by the Roman Government. The disciples were not, therefore, the illiterate and ignorant men that they were supposed to be; but, though not in the technical sense scholars, persons of superior intelligence and fairly well educated, having a knowledge of three or four languages, two of these languages being the Greek and the Latin.

Then another thing which must have made a profound impression upon the spectators of what occurred on the day of Pentecost was the spirit of the speakers. They spoke of spiritual and eternal things with a courage, a depth of conviction, an intensity of feeling, and with an overwhelming energy, that we may believe was altogether unique, and

which in the absence of the immediate inspiration of the Holy Spirit would have been impossible. Besides, there was in connection with this state of spiritual exaltation—as the result of it, in fact—a degree of intellectual quickening, which must have appeared to those about them as if they had become new men, or had been suddenly invested with new powers. They spoke as the Spirit gave them utterance. We must not anticipate what will be more appropriately treated when we come to the more direct treatment of the Holy Spirit; but this glimpse at the influences and agencies at work on that occasion, show that they were amply sufficient to account for all the effects which were produced, without investing the gift of tongues with attributes and with an importance which, according to the clear teaching of the Holy Scriptures in other places, do not belong to it. And this view derives confirmation from the fact that St. Peter makes no reference whatever to this particular gift in the highly apologetic discourse which he delivered on that occasion. Nor is there the slightest intimation in the whole of the New Testament that any apologetic use was ever made of this gift in apostolic times.

These observations are respectfully submitted to the consideration and candid examination of biblical students, who, like the writer, have no other object in view but the ascertainment of truth. It is in no dogmatic or controversial spirit that this humble attempt to remove what seems to be a real difficulty is made. And its acceptance or rejection will not have the slightest effect on the validity of the main argument of this and the preceding article, the object of which is to prove that the special gift of the Holy Ghost, which is the subject of this discussion, is not only not identical with the power to work miracles, but that it has no necessary connection with that form of supernatural endowment. And now, assuming that this thesis has been established to the satisfaction of the candid reader, the way is at length prepared for the more direct and positive treatment of the subject under consideration.

Having separated from it those things which have frequently been confounded with it, or treated as if they were its invariable attendants, but which in reality are not it, nor indeed have anything necessarily to do with it, the object of what follows will be to get from the Scriptures which refer to this subject as clear a conception as we can of this thing which our Lord describes as “the promise of the Father,” and as the baptism of the Holy Ghost, for which He instructed His disciples to wait at Jerusalem as the final preparation for the stupendous work of the world’s conquest upon which they were about to enter, which every one of the Christian communities in apostolic times appeared to have received, without which the Apostle Paul evidently did not think the Christian experience of the disciples at Ephesus or their equipment for their work complete, and which is, doubtless, just as essential to the success of the Church in her work of world-conquest in our day as it has been at any period in the past. Surely no words are necessary to impress the Christian reader with the superlative importance of such an inquiry.

The nature of this spiritual gift of the Holy Ghost may be learned in part from the terms in which it was promised. And the first thing about it which is likely to attract the attention of the careful student of the New Testament, in examining those passages in which this promise is contained, is that it was to be a real personal presence. It was not to consist merely in the shedding forth of a peculiar influence, the exertion of a remarkable energy. The coming of the Holy Spirit was foretold in terms which are only applicable to a person. The personal pronouns applied to Him are in themselves sufficient to establish this point. If what the disciples were to look for were a breath or a wind, an influence or a force, it is inconceivable that our Lord should have said, HE “shall teach you;” “HE shall testify of Me;” “HE will reprove the world;” “HE shall guide you unto all truth;” “HE shall not speak of Himself;” “What HE heareth that shall He speak;” “HE shall glorify Me, for He shall receive of

Mine and shew it unto you;" and yet all these things are affirmed of the Holy Spirit in the remarkable valedictory address delivered by our Lord immediately before His crucifixion (John xiv., xv., and xvi.). Surely, if there be any force in words, or any stress to be laid upon the grammatical structure of the utterances of the Lord Jesus Christ in respect to this matter, it was for the revelation of a real personal presence of the Holy Spirit that His infant Church was instructed to wait.

It is true, indeed, that in highly poetical and impassioned discourse an energy or force might be invested with the attributes of personality by a bold and striking figure of speech. It is possible that something of this kind might be found even in the Bible, among the passionate utterances of the Old Testament prophets. But there is nothing in the nature or style of the discourse from which these extracts have been taken, or in the sorrowful circumstances in which it was delivered, to lead us to look for this sort of personification. There is, in fact, nothing at all to indicate that any figure of speech is intended. Besides, it is not by the application of pronouns to Him, alone, that the personality of Him who was to come was indicated, but by the acts which he was to perform, and the functions which He was to exercise. The exercise of thought and deliberation, and of volition and intelligent predetermined action are attributable only to a person. They are, in fact, the infallible signs of personality. Wherever they are found, whether in the heavens above or in the earth beneath, we are compelled to recognize the presence of a person. And all these things are attributed, by the Great Teacher Himself, to Him whose coming He foretold, and for whose advent He was at the time preparing the minds of His disciples when He delivered the discourse from which the citations in the preceding paragraph are made.

There are other passages of Scripture and other arguments by which the personality as well as Deity of the Holy Spirit might be proved; but the object of this discussion is not primarily to establish this, or, indeed, any other doc-

trine, but simply to ascertain as clearly as we can the light in which the great event which was to almost immediately follow His ascension, which was to give character to the new dispensation, and for which His disciples were to look and wait, was set before their minds by the Master Himself. In order to this it is proper that we should confine our investigations to those of His utterances which most unquestionably refer to this subject. And these are amply sufficient for our purpose. The light which they shed upon the point under consideration is so clear and steady, that they really leave nothing to be desired. Nothing seems clearer than that what the Church was encouraged to look for, and for which the disciples were instructed to believeingly, prayerfully, and patiently wait, was the personal coming of the Holy Spirit. Perhaps it should be said, for the establishment of the personal reign of the Holy Spirit in the Church, and in the individual souls of men.

The valedictory discourse delivered by our Lord on the night on which the sacrament of the Supper was instituted, the night on which He was betrayed, when the horror of thick darkness was gathering around Him, when probably His soul had already begun to be exceeding sorrowful, even unto death, and the cross was just before Him, leaves no ground of doubt in this respect. In what is said therein of the Holy Spirit, all that is included in the highest conception of personality is implied. Without thought and deliberation, volition and intelligent pre-concerted and predetermined action, the things which are affirmed of Him are impossible. To "speak," to "teach," to "testify," to "reprove," to act the part of an intellectual and spiritual Guide, not to say to guide the souls of men into all truth, to receive communications of the most profound and spiritual character from one, and impart it to another, are acts in which all that pertains to personality is implied. And as these things are all, as we have seen, distinctly affirmed of the promised Spirit in the divine discourse, which has just been referred to, the element of personality in the divine conception of

His coming may be regarded as beyond question. He that was to come as the successor and representative of Christ, to carry on His work and to abide with His Church, was to be One capable of communing with His people, speaking to them, teaching them, testifying to them of Christ, and taking of those things which belong to Him and which would otherwise have been invisible to them, and unknown by them, and showing them to them.—*Methodist Magazine.*

THE PENTECOSTAL GIFT.

BY REV. FRANCIS PAYNTER.

John xiv. 16, 17. These gracious words of Jesus Christ were fulfilled by the Advent of the Spirit on the day of Pentecost. On this day a new dispensation of God with His people commenced, which has been continued ever since. In 2 Cor. iii. 8, it is called by St. Paul "the ministration of the Spirit," and he contrasts it with the Old Testament ministration, and shows its great superiority. It is most important for us who live now to have a clear understanding of the great advantages and privileges which we possess; for, otherwise, we shall be in a living twilight of the past dispensation, while God would have us come out into the bright liberty of the present. *Yet this is a subject little understood even by God's true people.* Let us look up to Him to be our teacher, for thus alone can we comprehend the things of the Spirit; men as little comprehend the Holy Spirit as they did Jesus in the days of His flesh. And first, this is a promise for *believers only*, though it may be believers of a very low type. It is not for the world, *i.e.*, for those who reject Christ, and set their affections on things of earth. What does the world care for the Holy Ghost? It lives as though He were not present in the Church. It never calls in His aid, "It seeth Him not, neither knoweth Him." It does not recognize Him in His outward manifestations. And so, in consequence of a want of moral preparation for His reception, it cannot receive Him. It was so in our Lord's

time with the great body of the Jewish people. How was it that up to the day of Pentecost the gifts of the Spirit was limited to 500 souls? God was willing to bestow Him more abundantly, for His promise runs, "I will pour out My Spirit upon all flesh." But there was a want of moral preparation. The words and works of Jesus during the three years of His earthly ministry were a constant emanation of the Spirit. His disciples believed on Him, and so obtained the necessary qualifications for the fuller gift of the Spirit of Pentecost. But the Jews rejected Him, ascribed His miracles to Beelzebub, and at last delivered Him to death. They were altogether

OUTSIDE OF THE SPIRITUAL SPHERE.

So now, the gift of the Spirit in His fullness is limited to those in whose hearts there is special preparation. It is absolutely necessary that we should receive Christ, for this blessing only comes to us through union with Him. In some cases it comes suddenly, and in others, after a long season of waiting upon God in prayer; but, in every case, the gift is a gift of free and sovereign grace to those who are in themselves utterly undeserving of it. And it is received by faith alone, *i.e.*, by believing God's love, and thankfully accepting it as a free gift. The Lord's words unfold to us the greatness of this gift: "I will pray the Father, and He shall give you another Comforter that He may abide with you forever, even the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth Him; but ye know Him, for He dwelleth with you and shall be in you." The two propositions here, "*with*," and "*in*," denote the change of the dispensation. The Holy spirit was *with* the disciples during our Lord's earthly ministry; or they could have had no spiritual life at all; but he was only *in* them in His fullness on the day of Pentecost; then, for the first time, it is said of them, "They were filled with the Holy Ghost." He rested upon them under the symbol of fiery cloven tongues, to qualify them for their work, and at the same time filled their souls with His sanctifying power. So now Christians

are commanded to live up to the privileges of this new dispensation by being "filled with the Spirit" (Eph. v. 18). The command in itself shows that we may be Christians

AND NOT POSSESS THIS BLESSING,

but that we must earnestly seek it. The blessing is given in answer to the intercession of Christ. He says, "I will pray the Father" for it. The gift of the Spirit is the gift of the Father and the Son alike, and proceeds from the love of each. His own word is, "I will dwell in them and walk in them." He inhabits believers in Jesus because He loves them. And He is willing to communicate Himself in his fulness to every one of us, the only barrier being in ourselves—either unbelief or a want of full-hearted surrender. Christ speaks of the Spirit as "another Comforter." The word Comforter in the original should be rendered passively, as a *rest* or *support*. He should come to replace the beloved Master, whose bodily presence they were losing. He should abide with them forever, a support always within reach, always ready to come to their assistance on their appeal in their conflict with the world. He should be ever with them, their *support* in weakness, their *Counsellor* in the difficulties of life, their *Consoler* amidst their many sorrows.

This is the precious gift the Lord would have all His people to possess consciously. This satisfies them abundantly, even though deprived of His bodily presence. And no less valuable is the other title here given to Him—the Spirit of Truth, *i.e.*, the One who communicates the Truth which He has revealed in the Scriptures to our soul in self-evidencing power, and makes it a part of our being. In these days of doubt and scepticism how important the gift is. If we possess it, we shall be no longer children, carried about by every wind of doctrine, but, speaking the truth in love, shall grow up into Christ in all things. Godet's remarks on this are very suggestive. He says, "Teaching by the medium of language could but give a confused idea of divine things. However skilful such a medium might

be used, it could only produce an image of the truth in the mind of the hearer. Hence Jesus compares the instruction He has hitherto given in this form to a parable (chap. x. 25). So the Spirit's teaching is not only in the Word. He makes divine truth enter the soul, gives it entire reality within us, and make it the truth to us." Christ Himself is "the Truth"—that is to say, the embodiment of truth. And the Holy Spirit is the Spirit of Truth, inasmuch as He makes Christ, in His person, atonement, office, and spiritual presence,

A REALITY TO OUR SOULS.

Christ says, in chapter x. 13, "When He, the Spirit of Truth is come, He will guide you into all truth"—*viz.*, enable you to explore the height, length, breadth and depth of Christ, who is the truth, not at once indeed, but by degrees, and more and more. "For He shall not speak of Himself," not directing attention to Himself, or speaking independently of Me and My mission; "For whatsoever He shall hear," whatsoever shall be communicated to him, "that shall He speak, and He shall show you things to come," things respecting the coming King and the coming kingdom. "He shall glorify Me; for He shall receive of Mine, and shall show it unto you" for your joy, and comfort, and establishment in the faith.

Such is the blessed mission of the Comforter. The promise of the Saviour has been fulfilled; since the day of Pentecost the Comforter has been present in the Church, and shall be for evermore. The Comforter has indeed come. Let us inquire, dear brethren, what we know practically of His mission. Are we, though united to Christ, still (as the apostle says) carnal? with very little spiritual life, or love for divine things? Then what we want is not that the Holy Spirit may come to us, for He already dwells within us, but

THAT HE SHOULD PERVADE OUR SOULS.

It is His special office to do this—to take full possession of us; but then we must *yield* to His love, and give ourselves up to Him continually, seeking to be led by Him in all things. Those who

know most of the mission of the Spirit, know but little of the exceeding greatness of His power in them that believe, and of the life and joy and victory into which the blessed Spirit is able to introduce us even here. May God help His people to prove this in their own experience.—*The Life of Faith.*

AN EASY YOKE.

It is essential for every one engaging in the Lord's service that the heart be kept free from the smallest tinge of legalism. Unless our will be fully conformed to God's will, service will always be an effort; the guidance and power of the Spirit will be hindered; the results will be marred; and our own souls will fail of the intended blessing. It is a different thing to obey a will superior to our own, and to possess the same will, so that internal conflicts are over, and action becomes unconstrained and easy. It is with the whole heart, and not a divided one, that God would have us to work for Him. The moment that we are under law for service,—the moment that it becomes uneasy effort,—in that moment the spontaneous and healthful action of the soul is gone; just as when a man makes an effort to walk, if he is either lame or tired. A true walk in Christ is a healthful, unconstrained acting of the Spirit of God in and through our intellects and entire redeemed faculties. It is of the utmost importance that we should, by faith, keep not only our actions, but the entire will, or motive power of our being, in harmony with Christ, so that the Holy Spirit can work, unhindered, in us.

As I entered the railroad car for P— last winter, I was about to distribute tracts to the passengers (many of them my neighbors), but found a strange reluctance to the work. This was mortifying to me, and instead of the joyous privilege that it had sometimes been, tract distributing was task-work. Knowing that I could not count in faith on any work done in this legal way, with a conquered will rather than with an undivided and happy heart, I sat down to ask God to make it, as usual,

a joy to serve Him; to give me perfect sympathy and identity with His will; and then to guide me as to what that will might be.

As I sat thus waiting on God, I soon regained the full willingness to follow the guidance of His eye. Directly, a blacksmith came toward the place where I sat. Making room for him by my side, I soon found that the Lord, who had graciously prepared my soul for His easy yoke and service, had also prepared the blacksmith to converse freely on the one great subject.

I do not remember to have seen this man before, except after a meeting, when I had been speaking on the subject of the patch put on to the old garment.

On opening conversation in the car with the blacksmith, I found that he had great difficulty as to what it was to trust Jesus. Restored myself now to the happy rest of soul which I had lost when I had tried to work with a conquered, but rebelling, will, I was enabled in the power and guidance of the Spirit to so exalt Jesus, that before the man got out (sixteen miles from our starting-place), he made a good confession of Christ as his Saviour.

His engagement took him to board at a tavern, and to work in a gang of men who, with the master of the party, spent the intervals of labor for a week in drinking and gaming—the very vices to which the blacksmith had been, till then, accustomed. The Lord kept him from it all, and he returned to his home untainted by the sins around him. He now appears to be living a consistent life.

When God teaches us a new lesson, or the old one in a deeper manner, He sometimes, in condescension to our weakness, thus gives us a sign to impress it on our hearts. Had I gone on distributing tracts in the car, smothering my mortification, and obeying a will that my own rebelled against, I should have only made myself miserable in doing servile work, when God looked for the full sympathy of a heart that should have been wholly His own. From this, and many a similar lesson in the school of God, I have learned to do nothing from the feeling of constraint or law;

and, if ever I feel it coming over me, to go at once to God to lay down my own will, that I may know the joy of finding that "it is God which worketh in us, both to will and to do of His good pleasure."

"I [yield to] Thee, sweet will of God,
And all Thy ways adore,
And every day I live it seems
I love Thee more and more.

"And He has put into my soul,
A tender love of Thee,—
A love to lose my will in His,
And by that loss be free."

When the central force of our existence, the will, is surrendered to God, it is wonderful how delightful and easy the hardest things become. The victory once won in the citadel, the outworks surrender at the first summons, and the Lord reigns, unhindered, throughout the whole range of our being. Should we find the risings of opposition to God's will in any duty, let us meet—and, through grace, conquer—them in the citadel of our being, the will; and thence find the divine harmony restored to our souls. This is the law of the Spirit of life in Christ Jesus, setting us free from the law of sin and death. When God wills in our will, if we may so speak, it is no effort to do of His good pleasure.

"I love to kiss the prints where Thou
Hast set Thine unseen feet;
I cannot fear, thou blessed will,
Thine empire is so sweet."

Thank God, I can testify that our Lord's yoke is an easy one when it is unresisted, and that in this yoke I find Christ my yoke-fellow.

The burden is light, when both our loads and ourselves are carried by Christ; but the burden is an insupportable one when the flesh tries to carry it by its own energies. I have found many a day's work, even for Jesus, wearisome and unsatisfying when it should have been full of inward rest and joy. I refused His burden, made light by a conquered will; while I groaned under legal or self-imposed burdens, which are heavy.

Every true experience of grace opens the Scriptures to the heart; and now is found the heavenly secret which enables

the soul to become so consciously one with Christ, that many utterances of the heart of Jesus in the Psalms, which once we looked on afar off as only possible to One, now express also the breathings of our own souls according to the continually increasing measure of our identification with Christ.—*Contributor*.

ABOUT GOING TO THE ALTAR.

"I would not go to the altar," writes one to us, "with the rest to seek for more; the invitation implying a lack of being filled with the Spirit. Just at that moment the Lord was overwhelming me with His conscious presence, doing more than I could ask or think. I could not deny it, and say I was not satisfied, so I was compelled to state my position." Very well; we must be honest. There is sometimes an indiscrimination in the altar invitations; but barring this, let us take our proper place, as God shows us. As some who profess holiness are nevertheless unsatisfied, give them a chance to get the real experience of holiness. And there are various proper altar invitations to the really sanctified.—*Christian Harvester*.

BUT while we have to insist that a man cannot be a true Christian and live "just as other folks do," it is not always wise to specify what he may or may not do, what recreations are lawful or unlawful, what books he ought or ought not to read. The more excellent way is to lead him to the entire dedication of himself to Christ; then, when his heart is obedient and affectionate, a simple look into the face of his great Master will bring him a ready and clear answer to all questions of this kind. The ground that is not guarded by "Thou shalt," or "Thou shalt not," is precisely that which affords us opportunity of showing the strength of our attachment to the Saviour.—*The King's Highway (England)*.

THERE is a transcendent power in example. We reform others unconsciously when we walk uprightly.

COMPLETE.

Complete!" O sweet and heavenly word,
That sinless angels never heard!
Our stammering lips can scarcely spell it,
It needs a seraph voice to tell it,
Complete, not in myself, but Theo!
"Yes, trusting soul, complete in Me!"

But I am weak and full of sin,
All bruised and stained within;
How can it be that I be holy?
"Ah, learn of Me, the meek and lowly,
My grace it is that sets you free,
Rejoice, thou art complete in Me!"

But see the past, with all its falls,
The past, with its unheeded calls,
The past, with all its wrong words spoken,
Its promises so swiftly broken—
"I bore that past upon the Tree,
Look up, thou art complete in Me!"

But I am frail, a thousand slips,
A thousand words from hasty lips,
Will fill my soul with grief and sorrow—
"Ah, foolish soul, thou shouldst not sorrow,
Just as thy days thy strength shall be,
'Tis thine to rest complete in Me!"

But I am blind, I shall but stray,
Or grope and stumble in the way—
"My hand shall hold, Mine eyes shall guide
thee,
And my bright angels stand beside thee;
Fear not, I gave Myself for thee,
And where I am, night cannot be!"

Complete in Him! and what is this,
But gate of pearl that leads to bliss?
Life has no need, but Jesus fills it;
Life has no storm, but Jesus stills it;
Peace widens, deepens to a sea,
When I can say, "Complete in Thee!"

And when before the great white Throne,
I reap the joys my tears have sown—
In loftier song I will adore Him,
And cast my crown of gold before Him;
And thus my highest note shall be,
"Redeemed, saved, complete in Thee!"
—Henry Burton, M.A., in *Wayside Songs*.

It will cost you something to be religious,
but it will cost you a great deal more not to
be. It will cost you your soul.

SAYINGS.

BY REV. GEO. D. WATSON.

The following sayings are selected from
the sermons and talks given by Dr. Watson
at the Eaton Rapids, Mich., Camp Meet-
ing:

Salvation was planned millions of years
before Gabriel flapped his golden wings on
the morning of creation.

Don't tinker with your soul.

Grace does not save a man from temper,
but it will root out all anger.

Perfect love will weed out superfluous
noise.

God does all for love.

We are passing to eternity—let's get as-
similated to Jesus.

There is a difference between being puffed
up and built up.

I would rather love people than boss
them.

If you want to tie souls together into an
eternal fraternity, do it at the heart.

Zeal is not purity.

The greatest thing in all the world to me
is my personal relation to God.

The man does the most who is the most.
Instead of preaching the sheet lightning
sermon, be definite.

Learn to drift with the divine current.

After you are sanctified a few years, God
will take considerable of the talkativeness
out of some of you.

The word of God is the pipe through
which God reaches us.

God hides himself in his promises.

When Moses put a dry rod against a dry
rock a river came forth.

Dress so people won't know what you
wear.

Move with God.

A Sophomore preacher is a man who con-
stantly feeds his people on little texts, and
big sermons.

"Called to be saints,"—that's the kind of
election I believe in.

A faith that runs off into Dutch meta-
physics isn't worth much.—*Exchange*.

DON'T talk about what you are
"going" to do; then, if you fail to ac-
complish it, nobody will know.

HOW TO BE STRONG.

BY REV. W. HASLAM, M.A.

"I see it all plainly enough," said a lady to me, and I have tried hard enough, too; but I am sure the blessing is not for me. I am a poor, weak thing, and must content myself without it."

I replied, "Would you like me to say of you that you are such a poor, weak thing that you cannot have the blessing? Besides, do you know that, instead of being such a poor, weak thing, as you imagine, I consider you are too strong, or, in other words, you are not weak enough to get the blessing."

"Indeed," she answered, "you do not know me. I am really a poor, weak thing; and, though I pray ever so hard, I cannot get stronger. I would give anything to be as strong in faith as some of you are."

"The prophet Isaiah says, 'They that wait upon the Lord *change* their strength;' they do not increase the strength they have, but exchange it for God's strength. Then they mount up with wings as eagles, they run and are not weary, and they walk and do not faint. The Lord does not say, except ye be converted and become as strong giants, but weak as little children, you cannot *enter* into the kingdom of God. There is a difference between *seeing* and *entering*."

"Do you think," the lady inquired, "that I am deceiving myself about my weakness?"

"Oh, dear no!" I replied; "you are very strong on that point, and think far too much of your weakness. The ten spies rightly thought, and felt, too, that they were weak and very small before the giants of the land. They were like you, they thought too much of themselves, and not enough of God. Caleb and Joshua equally knew and felt they could not conquer giants; but they believed that God could do it. They compared their difficulties with Him, and not with themselves, therefore, they said, 'God is able to give us the land, though we are too weak to take it.'"

"Oh!" said the lady, as if a new thought had come to her mind, "you mean to say that God does not give us the strength to deliver ourselves, but He delivers us by His power."

"Yes" I answered, "that is more like the truth. St. Paul says, 'Be strong *in* the Lord (not from Him) and *in* the power of His might;' and again, 'Be strong *in* the grace that is *in* Christ Jesus.' You have been expecting Him to give you grace or strength that you may exercise it."

"Yes," she said, "I have been praying to God to give me His grace, and to make me strong; but really I am getting weaker."

I answered, "I am very sorry to hear that. Do you remember that old-fashioned hymn which says—

"I asked the Lord that I might grow
In faith and love and every grace;
Might more of His salvation know,
And seek more earnestly His face?"

But the Lord answered in such a way as to drive the poor suppliant to despair, so that he cried out, 'Wilt thou pursue Thy worm to death!' Yes, it is in this way the Lord answers prayer for strength and grace, and in this way He is answering you. No doubt Caleb and Joshua were amazed at the giants, and the cities fenced up to heaven; but all that was nothing to them, for they believed that God had given them the land, and, therefore, that He would overcome their difficulties for them. This is the way, and the only way, to be strong. The ten spies who did not trust God, together with all the people who followed them, were left to die in the wilderness."

"Do you mean to say that they were lost?" inquired the lady, anxiously.

"No," I replied, "they were not lost, any more than Moses and Aaron were lost; but, because they did not believe that God could give them the land, they were not permitted to enter it. The trials in the wilderness were as much upon Caleb and Joshua as upon other people. They believed God was leading them, and, therefore, they were content and quiet; whereas the others murmured and complained, as if they were right and God was wrong. God is quite right in the way He is leading you just now. He is showing you your weakness, not to discourage or dishearten you, but to bring you to Himself, that you may be strong in Him. The Lord leads us by a way that we know not; but be sure that He knows best, and, therefore, trust Him."

"Thank you," said the lady, and went away to her lodgings.

The following day she came up to me again, looking very bright, and said, "Such a number of texts are coming to my mind I never understood before. 'When I am weak, then I am strong.' 'When I have nothing, then I possess all things.' I cannot help praising God."

"I am very thankful to hear you say so. Now you can understand how Joshua prevailed all through, and how He took Jericho. He marched round the walls praising God, as if the city were taken, though no doubt

his action appeared very foolish to the people of Jericho. He and his followers looked like children at play, but for all that the walls of the city fell, and Jericho was captured. God did it. Joshua was strong in the Lord, and this is how we should be. Be sure that God knows about our weakness far better than we do, and has made provision for that, as He did for our salvation. If we fall in with His plan for one thing, we may as well do so for the other. Then we shall be able from our own experience to say, with the prophet Isaiah, 'Behold, God is my salvation; I will trust and not be afraid. The Lord Jehovah is my strength and my song, and He also is become my salvation.'"
—*The Way of Faith.*

ROBBED HIM OF HIS CRUTCHES.

Colonel Ingersoll was thrown incidentally into the society of Henry Ward Beecher. There were four or five gentlemen present, all of whom were prominent in the world of brains. A variety of topics were discussed with decided brilliancy, but no allusion to religion. The distinguished infidel was, of course, too polite to introduce the subject himself, but one of the party finally, desiring to see a tilt between Bob and Beecher, made a playful remark about Colonel Ingersoll's idiosyncrasy, as he termed it. The colonel at once defended his views in his usual apt rhetoric; in fact, he waxed eloquent. He was replied to by several gentlemen in very effective repartee. Contrary to the expectations of all, Mr. Beecher remained an abstracted listener, and said not a word. The gentleman who introduced the topic with the hope that Mr. Beecher would answer Colonel Ingersoll, at last remarked:

"Mr. Beecher, have you nothing to say on this question?"

The old man slowly lifted himself from his attitude, and replied:

"Nothing; in fact, if you will excuse me for changing the conversation, I will say that while you gentlemen were talking, my mind was bent on a most deplorable spectacle which I witnessed to-day."

"What was it?" at once inquired Colonel Ingersoll, who, notwithstanding his peculiar views of the hereafter, is noted for his kindness of heart.

"Why," said Mr. Beecher, "as I was walking down town to-day I saw a poor lame man with crutches, slowly and carefully picking his way through a cesspool of mud, in the endeavor to cross the street. He had just reached the middle of the filth,

when a big, burly ruffian, himself all bespattered, rushed up to him, jerked the crutches from under the unfortunate man, and left him sprawling and helpless in the pool of liquid dirt, which almost engulfed him.

"What a brute he was!" said the colonel.

"What a brute he was?" they all echoed.

"Yes," said the old man rising from his chair and brushing back his long, white hair, while his eyes glittered with their old-time fire as he bent them on Ingersoll, "Yes, Colonel Ingersoll, and you are the man! The human soul is lame, but Christianity gives it crutches to enable it to pass the highway of life. It is your teachings that knock the crutches from under it, and leave it a helpless and rudderless wreck in the slough of despond. If robbing the soul of its only support on this earth—religion—be your profession, why, ply it to your heart's content. It requires an architect to erect a building; an incendiary can reduce it to ashes."

The old man sat down, and silence brooded over the scene. Colonel Ingersoll found that he had a master in his own power of illustration, and said nothing. The company took their hats and parted.—*Religious Intelligencer.*

A MAIN LINE OF BATTLE.

The time was when the enemies' forces were massed along the line of "It is not a Bible doctrine." They were driven back into their ditches, and out of them back to where they came from. The same thing has been true of other forms of opposition to holiness. At the present, a special tactic of the enemy, inasmuch as he cannot put holiness down, is to swing in as an angel of light. That is, profess holiness, assume holiness manners, company with holiness people, and yet have no power to convince any one of its reality, to bring any one into the light, or to do anything to advance the cause.

1. This is manifest in its surfacism. It is shallow and hollow. It is fearful and lacks "go." It swings into the profession by some easy method which avoids the cross of entire consecration. It is habitually tame in prayer and song, and has no fervency of spirit. It seems to have no zest in its responses. It lacks real joy at victories and at the unfolding of the word, or at the special anointing of a saint.

2. It leans heavily toward conservatism. It dislikes any new measure.

A drop of fresh oil on the head of a saint makes a commotion, which in many cases

amounts to a scare. There is a continual harping about our Diana, and a clamor about "irregularities." There is a steady drift toward formalism, and a consequent cry for a program order for service. The human is exalted. The Holy Spirit is hampered and distrained by stated forms. In fact, this element, swinging into a holiness meeting, cries for the introduction of worldly and unspiritual ways. Such think a meeting cannot go without these things. They seem to be afraid of, or ignorant of, the office of the Holy Spirit in this respect. So that the freedom of true holiness is a rebuke to their staid, formal, prone-to-wander ways. Such may swing into the movement, but the movement does not swing into them. They may be in the army, but they do not have the st-p.

3. They have an uneasy, restless spirit. They are dissatisfied, hard to please, ready to find fault. They don't settle down to the thought of the hour with undivided attention. The sermon is "too long." "They sing too much." "I don't like the testimony meetings" etc. Such are the voices of these restless spirits. Then there is a quiet spirit, that is hard to describe, which is toward God rather than toward man, which one can see and feel to be lacking in them.

4. There is no spirit of aggressiveness. No stir. No burning within to go out. No power to project or carry out a campaign. This spirit does not care to. If a camp-meeting comes near them, they may go. They may help some financially. But they never make camp-meetings themselves. They never publish books or papers, nor care to circulate them, or to have people read them. The push of a holy life is not there.

5. They seem to move with a popular tide. If holiness makes a stir, they flutter toward the front. If it is the day of small things, then they drift to the side of the crowd. To be popular seems more than to be holy, in their practical estimation.

6. It is not hard to see how this element, slipping into our midst, will soon sink the vessel to the water's edge, unless they either be kept from coming aboard, or dispatched to other quarters.

In our opinion, the best remedy is to insist on such radical reconstruction, and thorough work in all revival and holiness meetings, that, so to speak, converts will not be born with such weakness. Let the standard of holiness be raised so far above this measure of living, that no one will think of being tolerated as a professor of holiness with that kind of a life.—*The Highway*.

PRAYING FOR WHAT WE DO NOT EXPECT.

I happened once to be staying with a gentleman—a long way from here—and a very religious kind of a man he was. In the morning he began the day with a long family prayer that he might be kept from sin, and might have a Christ-like spirit, and the mind that was also in Jesus Christ, and that we might have the love of God shed abroad in our hearts by the Holy Ghost given unto us. A good prayer it was, and I thought, "What a good kind of a man you must be!" But about an hour after I happened to be coming along the farm, and I heard him halloing and scolding, and going on finding fault with everybody and everything. And when I came into the house with him he began again. Nothing was right, and he was so impatient and quick-tempered.

"Tis very provoking to be annoyed in this way, Daniel. I don't know what servants in these times are good for but to worry and vex one with their idle, slovenly ways."

I did not say anything for a minute or so; and then I said, "You must be very much disappointed, sir."

"How so, Daniel? Disappointed?"

"I thought you were expecting to receive a very valuable present this morning, sir, and I see it has not come."

"Present, Daniel?" And he scratched his head as much as to say, "Whatever can the man be talking about?"

"I certainly heard you talking about it, sir," I said, coldly.

"Heard me speak of a valuable present! Why, Daniel, you must be dreaming. I've never thought of such a thing."

"Perhaps not, but you've talked about it, and I hoped it would come while I was here, for I dearly love to see it."

He was getting angry with me now, so I thought I would explain.

"You know, sir, this morning you prayed for a Christ-like spirit, and the mind that was in Jesus, and the love of God shed abroad in your heart."

"Oh, that's what you mean, is it?" And he spoke as if that weren't anything at all.

"Now, sir, wouldn't you be rather surprised if your prayer was to be answered? If you were to feel a nice, gentle, loving kind of spirit coming down upon you, all patient and forgiving and kind? Why, sir, wouldn't you come to be quite frightened

like; and you'd come in and sit down all in a faint, and reckon as you must be going to die, because you felt so heaven-minded?"

"He didn't like it very much," said Daniel, "but I delivered my testimony, and learned a lesson for myself, too. You are right, Captain Joe; you are right. We would stare very often if the Lord was to answer our prayer."—*"Daniel Quorm."*

UNNOTICED.

Your name is not heralded abroad in the newspapers. You are "little and unknown." No one speaks of your excellences or your good deeds, nor even seems to notice them. At all the great meetings you are hidden away in some little corner. Nobody pays any special attention to your modest and briefly-told testimony. Nobody sets any great store by you, or by anything in which you are engaged. Even the principal holiness-workers seem to have their favorites, whom they continually call to the front just as you are tremblingly rising to honor your Master.

You hardly wish it otherwise, and yet once in a while, an encouraging look, an appreciative word, an opening of your way to speak and work among the rest, would linger in your grateful memory for days and years.

Ah, well! God sometimes works that way. He keeps a record where men do not. "One sick of the palsy . . . was borne of four" (Mark ii. 3). Who were the "four"? What were their names? Who kept any record of them? Yet, what marvels of practical sympathy, of substantial aid, of indomitable faith, of skilful ingenuity, were these

"FOUR!"

Nobody seems to have paid any attention to them but Jesus. "Jesus saw their faith" (v. 5). "Their faith" was the lightning-rod that drew His matchless power. "Their faith" was the commencement of this marvellous scene. "Their faith" was the basis of this miracle. "Their faith" stirred up all this commotion, in which everybody (but Jesus) seemed to forget everybody else and everything else, but Jesus and the sick of the palsy.

Faint not, thou meek and lowly and faithful soul! One Eye always tends lovingly and approvingly on thee. One Ear is ever open to thy testimony, thy prayer, thy praise. One Heart beats in deepest sympathy with thine. One Hand is recording it all. What

though the very commotion that is raised by thy faith and by thy words and by thy works brings others into notice, while it buries thee in oblivion? It makes thee none the less deserving before God. The Final Judgment shall bring all things right.

But now, would it not be a little more Christ-like if some of the prominent holiness-workers would see the faith and works, and listen more attentively to the words of the

"FOUR"

(or more or less) who are bearing "the sick of the palsy" into the very presence of Jesus? Have a care that your partialities take in the "four" whose practical, ingenious, saving faith Jesus sees, if nobody else does. Otherwise you may be out of harmony with the great and gracious Miracle-Worker. One great element of holiness is to be (as nearly as our poor humanity will allow) "without partiality." It is quite as necessary as to be "without hypocrisy." Indeed, it is a question whether we can be perfectly "without hypocrisy" if we are not just as perfectly "without partiality." "If ye have respect of persons (rather than of real character and true worth) ye commit sin." Among the crowd that you are bringing to the front at your camp-meeting, in your holiness-meeting, are you very sure you have included the

"FOUR?"

Noticed or unnoticed, appreciated or not, encouraged or not, known or unknown, go on, ye "four."

"Little and unknown,
Loved and prized by God alone."

Immortal

"FOUR!"

We know you by that name if by no other. Ye stand recorded so in Holy Writ. It is, after all, as good a name, as distinctive a name, as any other. Small, but illustrious company! What a breeze your coming made, while the newspaper reporters were so taken up with what you had started, that they forgot to interview you for your names and towns and streets and genealogy! Never mind! St. Mark got down the number—

FOUR

Thank God! it will not, in the day when deeds pass for more than words, be

"Ye four—
And no more."

—*Standard.*

WHY MANY FAIL TO FIND ENTIRE SANCTIFICATION.

It cannot be the will of our Heavenly Father that any sincere soul should struggle so hard and so long, as many have done, with nothing to show for it. For many, after the experience of years, feel in their hearts the humiliating fact that they have not as much meekness, patience, humility, zeal for God and the souls of men nor as much love to God and the brethren, as they had the first week of their adoption into the family of God. Hence they always look back to that period as the brightest of their whole Christian life. It was indeed a glorious event, never to be forgotten; but surely their subsequent experience in Christian life must be far below God's standard, which is indicated by the wise man thus: "The path of the just is as the shining light that shineth more and more unto the perfect day." And thus by St. John: "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." In a healthy development of faith and purity, each succeeding year of our experience should be brighter than its predecessor.

How shall we be able to detect the error which thus trammels our faith, and defeats its grand purposes? I can give you, my dear reader, the theory of truth necessary for its detection, but God, the Holy Sanctifier, alone can give you light by which you may come to Jesus and have it removed. That He will gladly do, provided you consent to be holy without any "ifs" or "buts," or stipulations of your own.

Well, just at the altar of consecration, where you so often prayed, confessed, consecrated yourself, and renewed your covenant, stood your Almighty Saviour, waiting to impart salvation, free and full, to your aching heart; but at the moment of your entire submission, when you should have believed, what did you do? Why, you renewed your covenant, which directed your longing eyes away from Jesus to a future fulfilment of your vows; and it was implied in your mind, "Then I will be brought into the sweet communion with God I so much desired." You substituted a renewed covenant for present believing, nay, for a present Saviour; you arose and went away, and left Jesus "standing there at the door knocking" for admission. Instead of opening the door to admit Him in all the fulness of His saving power, without which it was impossible

for you to do better; with a pious vow in your mouth, you retired through a back way to your own dreary work, weak as before. How could you do any better when you missed connection with the source of light and life? If you wish to irrigate an orchard of fruit-trees, your beautiful ditches of good works will do no good unless you lift the flood-gate and turn on the water. At that important point of submission, to be sure you ignored the record of your past works, pronouncing them filthy rags, and threw them away; but what then did you do? You gravely promised the Lord some more of that sort, or, as you believed, an improved article. You told the Lord you would certainly do better the next time; but a fortnight's experience proved to you that they were of the same sort precisely, and not a bit better than the old stock. Then the old "accuser of the brethren," and the sisters as well, came in upon you like a flood, and you said to yourself, "Dear me, what shall I do? I thought I had gotten such a start in the way of holiness that I never would get back here again! But here I am in the same old formal track, subject to the same petty annoyances, and doubts and fears."

Oh, how glad I was when the Lord, in mercy, revealed to my heart this insidious practical error of "going about!" It is the more difficult of detection, because everything embraced in those vows and covenants is a good thing, or combination of good things. . . . The desire that led to the vows is all right, for God the Spirit wrought it in your heart; and vows and covenants are right, in so far as they are a means of bringing you to a perfect surrender to God, and a present acceptance of Jesus as your present perfect Saviour. But as you are running on the Gospel track, under the pressure of this heaven-wrought desire, into the depot of full salvation, look out there, look out! Just at the entrance of the depot the devil adjusts a very ingenious "switch," and, if you are not careful, you will be caught on this satanic "switch" and carried off the direct and only track leading into this glorious depot, on to the old circuitous Jewish track of "going about to establish your own righteousness," instead of "submitting yourselves to the righteousness of God." Surely you will never get in on that track!—*Sel.*

THE best way of increasing our money is not to lay it up, but to lay it out. Scattered seed increases; hoarded seed dies.

SETTLED.

Nothing is ever settled until it is settled on the principles of eternal right. Cain thought when he had his brother buried out of sight, that the matter was settled; but he soon found out that the trouble about his sin had just begun. "Where is thy brother Abel?" Pharaoh thought that he had matters settled when he had driven Moses away, and had proclaimed he would see his face no more. The Pharisees thought they had matters settled when Christ was crucified and entombed, and a Roman guard placed to keep Him in. They found out their mistake. Then these unrepentant murderers killed Stephen, and scattered abroad the disciples, and surely thought, we have forever ended our trouble with these church-defiling fanatics, but their trouble and sorrow had only just begun; for "they went everywhere preaching the Word," and as soon as God could use these Christ-rejecters no more to drive His people closer together and nearer to the likeness of Christ and His cross, God let loose his judgments upon them eternally, as they had destroyed themselves spiritually, and "turned Jerusalem upside down and wiped as a dsh." More than a million were slain, and the slave-market was glutted with them. Even then their trouble had only just begun. The old slave oligarchies of our land thought when they obtained decisions in the United States courts defending their slave property that the question was settled forever. They thought when Northern men took back their slaves to them, and hunted them with packs of bloodhounds, that their pretended rights were secured. Little did they think that one dead in every house North and South was the sacrifice for their sin, with the entire devastation of their country. When the slaves were set free then the blood ceased to flow. That was the settlement that was demanded by the Constitution and by God. The Jews rejected Christ, and God has not done with them as a nation to this day. The prophecy of God is fulfilled daily all over the world where they are scattered. They are a hissing and a by-word, "as mean as a Jew," everywhere; a faint emblem of the wrath of God that will be visited eternally upon those who reject Christ and trample His blood under their feet. If any man love not the Lord Jesus Christ, "let him be, *anathema maranatha*." A true and honorable settlement among men brings peace to the parties in litigation. So a true settlement with God brings His receipt

in full into the heart of the believer. Then there is uninterrupted "peace live a river, and righteousness like the waves of the sea." What kind of a settlement have you got with men? Do you love your enemies? Do you pray for those that despitefully use and persecute you? Have you that divine assurance of peace that nothing offends? "No stumbling-block?" (Ps. cxix. 165.)

If you have not this right kind of settlement, there is no time to spare. Heaven, hell, eternity and the judgment stand at the door. "Be ye ready also, for in such an hour as ye think not of the Son of Man cometh" (Luke xii. 40).—*Fire and Hammer*.

DEATH RETREATS BEFORE LIFE.

I have seen in the autumn, when the trees had shed all their leaves, that two or three leaves have stuck fast on the branches, and have clung to them all the winter through. Storms have beaten them; frosts have bitten them; snow and rain have blackened them, yet they have clung to the tree. But when the springtime has come, and the sap has begun to ascend and push its way through every branch and every twig, the leaves have disappeared—pushed off by the rising tide of new life; for death can never stand before life. So it is with us. Those old, inveterate habits, that belong to our fallen nature, are very hard to get rid of. We battle with them, and try to beat them off, but again and again we are defeated, so that we cry out, "Oh, wretched man that I am, who shall deliver me from the body of this death? Mortification does not seem to cure them. But when the Spirit of the Lord fills and possesses us, then these habits disappear almost unconsciously, because death cannot stand before life; then we are able to rise up and say, "The law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death." So, then, quickening must be by the power of the Holy Ghost.—*Rev. A. J. Gordon, D.D.*

"Doubts are lost, dissolved in the light of His clear shining. Christ is no more One of whom we have but vacant memories and vague thoughts; we know Him as real and present. We claim Him as our own. There bursts from the heart the triumphant assurance, an exultant possession, which cries, my Lord and my God! We put a bold constraint upon our King, and compel Him, by our importunity, to abide with us."—*Mark Guy Pearse*.

GUIDANCE.

I will guide thee in the promise,
Which to us our God has given,
Taking every trouble from us
By which mortal lives are riven,
Guide us when the path is cheery,
Guide us when the way is dreary.

Oh, if only simply trusting,
All our way to him we'd give,
Every wrong His right adjusting.
Happy lives we then should live,
Guided through a stormy path,
Following on by simple faith.

Not that we deserve Thy leading,
Would we ask Thee still to guide,
But because Thy help we're needing,
Keep us near the river side—
Since for us Thyself hast died,
Pray we, Son of Glory, guide.

—Selected.

MY EXPERIENCE.

"It has done me good to find that you feel as I do about consecrating myself anew. I thought it was a sort of idiosyncrasy in me. I had given myself wholly and unreservedly to the Lord, and had made no attempt to take myself back; and how could I give to Him that which was already His?"

Those were the words which relieved my trouble. I found them in a letter which had been given me to read by a friend, because it contained a reference to something in which we were both interested; but the words you have just seen were the ones that helped me.

I had been dissatisfied and uneasy for a long time, without knowing what the matter was or how to remedy it. The trouble would always increase when I heard or saw the word "consecrated," because it set me to wondering whether I were really consecrated to God or not. I did not feel sure. I had given myself to God quite a while before. I had kept nothing back consciously, not even my money; and I had had a struggle over that. I had wondered whether I ought to give a tenth of my whole income, or whether one-tenth of a sum equal to my total expenditure for a year would satisfy my conscience. Finally, I accepted God's challenge through Malachi, and decided to give Him a tenth of the whole sum. He did bless me: for nothing less than that could have made me so glad to give every cent of it, and even run over a little.

But, after I had settled the question of the tithe, I was not satisfied. Something was wrong still. I could think of nothing that I had not given to God, yet I had continually an uneasy feeling about it which nothing quieted. Consecration meetings were a terror to me. Sometimes I thought I must unconsciously have played "Indian-giver," and taken back what I had given away; but reflection would convince me that such was not the case. At last I grew tired of thinking about it, and went along as well as I could, trying to do my duty, and hoping that some day God would give me the answer to my puzzle. And He did; for when I saw these words the light flashed into my mind in an instant, and I understood it all then. The words did not actually say, "You have not acted upon your belief that you were consecrated to God," but they brought me the idea; and comfort came with it. I had given myself to God. I thought so; I had known it, but I had not acted according to my conviction.

The whole matter seemed so simple to me then that I wondered I had not seen the trouble before. I was His, but I had not realized it nor acted on the fact; and how glad I was, and am, to feel and know it! It makes everything so easy. He has all the responsibility of caring for me, of training me and of using me rightly; and I leave it all to Him. I simply keep on the watch. Does God want that errand done? I will ask Him to use me for it. Does one of His workers need an encouraging and cheering letter? Perhaps God can busy the hand which once was mine, but now is His, with that. And so it is all day long. As soon as one thing is finished, the words, "What wilt Thou have me do?" inquire for the next work; and, although some of the tasks are very disagreeable to me in themselves, though sometimes a harder duty is substituted for the one which seemed pleasanter, it is all right. The physical and mental powers which are His now must not disobey His will any more than they used to disobey mine.

You don't know how easy I find it to do all these things, nor how thankful I am to be relieved of all responsibility about myself. Christ does so much for me that I love Him more than ever; and He gives me the peace and rest I wanted and struggled for so long. And all this happiness has come to me just because I have given myself to Christ "wholly and unreservedly," and not only think so and know so, but act so.—*The Sunday-School Times.*"

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