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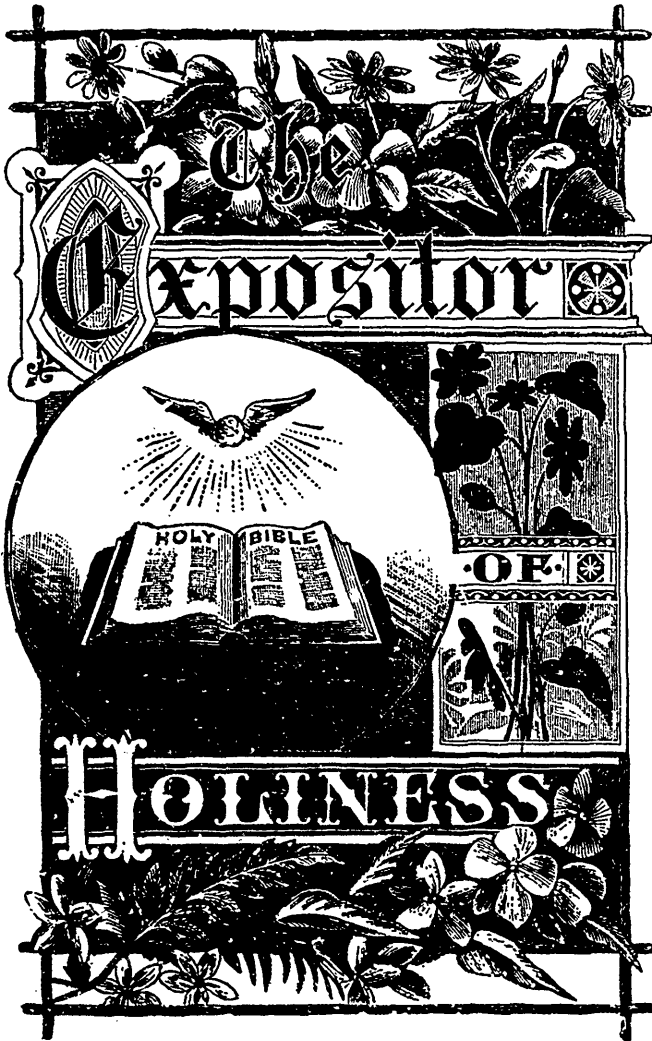
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NOVEMBER, 1890.

No. 5.



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CALENDAR OF HOLINESS MEETINGS.

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

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

Every Monday, at 8 p.m., at the residence of Mr. Bennett, 128 Bond Street.
Brockton Methodist Church, Friday evening.

Every Thursday, at 8 p.m., at the residence of Bro. Holyoake, 263 Church Street.

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

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

Every Monday, at 8 p.m., at Queen St. Church.

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

Otterville, at the residence of H. Titus, every Monday, at 8 p.m.

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

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

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

In London, every Sabbath, at the residence of Bro. Couke, 243 Wellington Street, at 2.30 o'clock p.m.

THE SO-CALLED “GALT HERESY CASE.”

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

THE

Expositor of Holiness

VOL. IX.

NOVEMBER, 1890.

No. 5

A PRAYER TO THE HOLY SPIRIT.

Holy Spirit, dwell with me,
Make me holy, like to Thee ;
Bring Thou every thought of mine,
Into harmony with Thine ;
Fix on Christ my steadfast gaze
Till I lose myself in praise.

Loving Spirit, dwell with me,
Make me loving, like to Thee ;
Let Thy life in mine appear,
By sweet words that help and cheer ;
With a sympathy divine,
Fill this narrow heart of mine.

Gentle Spirit dwell with me,
I would meek and gentle be ;
Spread within my heart abroad
Heavenly peace—the peace of God ;
Calm my anxious, troubled breast,
Hush my spirit into rest.

Lowly Spirit, dwell with me,
I, myself, would lowly be ;
Check, subdue my subtle pride,
Let it not within me hide ;
From self-love, oh, set me free !
Take the place of self in me.

Mighty Spirit, dwell with me,
I myself would mighty be ;
May my every look and tone
Thy subduing power make known ;
Of my heart the conqueror be,
Triumph o'er the sin in me.

Heavenly Spirit, dwell with me,
I would heavenly-minded be ;
Upward lift this earth-bound soul,
Worldly thoughts and ways control ;
Let my heart one sovereign own,
Christ its centre—Christ alone.

Joyous Spirit, dwell with me,
Make me joyous, glad and free ;
Buoyant in the midst of care,
Jubilant, through faith and prayer ;

Show me Jesus, let His smile
All my earthly way beguile.

Glorious Spirit, fill Thou me,
This poor heart I yield to Thee ;
Take my body, spirit, soul,
Let Thy Life pervade the whole ;
To its depths my being stir,
Print my Master's likeness there.

—*Old Hymn.*

HOW TO COMMENCE THE WALK IN THE SPIRIT.

In the first place, we remark that it is not necessary to take time for a lengthened examination of any or all of the doctrines which holiness people affirm to be connected with the subject as a necessary part of the first step. The walk in the Spirit will of itself regulate all these things. These doctrines cannot regulate the walk in the Spirit, for the wayfaring man, though a fool, can walk as unerringly in this way as the cleverest theologian.

Nor yet is it necessary to have any definite knowledge concerning the way before you begin to walk therein. Your notions concerning it may be all erroneous without making it any more difficult to *commence* this walk. For when you begin to walk in it, you will know by experience concerning these notions whether true or false, and in either case the fact will only appeal to your curiosity.

Again, the knowledge concerning the whole subject, necessary for you to be possessed of, to be able to commence this walk in confidence and safety, is very simple and elementary indeed. In the

first place, it is essential that you fully believe that there is such a thing clearly taught in the Scriptures as a walk in the Spirit. In the second place, that this walk is for you. In the third place, that you may commence that walk now. Any defect in your belief concerning these three cardinal truths, of course, will make it impossible, in the meantime, for you to begin to walk in the Spirit. But, if absolutely certain of these truths, nothing but your *will* stands in the way of your commencing this spiritual walk.

Now, it is evident to all that the will acts instantaneously. Quicker than the glance of an eye or the flash of light are its movements. No instrument can be manufactured of sufficient delicacy to photograph the motion of the will. A cannon ball in its swift flight may be caught on the sensitive plate of the skilled photographer, but the will in motion, never. Hence *now*, the word used in Scripture for its motion, correctly describes volition. And yet, if possible, the volitions of the Spirit are more speedy. Hence we are assured, from the teachings of Christ, that the moment you will to walk in the Spirit you do so walk. "He that willeth to do His will shall know."

He that willeth to start on a journey has virtually commenced. He that willeth to forgive an injury has really forgiven it in his heart. So he that willeth to be a follower of Christ is His follower, and he that willeth to be led of the Spirit is led of Him.

Of course, at this critical point, it is essential to distinguish between *will* and *desire*. One may spend much time in cultivating a desire for a journey or for the spirit of forgiveness, and consume days and years in deliberating about them without actually doing them. No one should have any difficulty in distinguishing between these different states of mind. As a matter of fact, no one does experience any difficulty in this direction, when such matters as journeying or forgiving are concerned. Let, then, the same common sense rule in connection with commencing to walk in the Spirit, and all difficulties will have vanished. He who wills to walk in the Spirit, then, does so walk, for God is faithful who has promised.

HOW TO CONTINUE TO WALK IN THE SPIRIT.

It seems almost like trifling with the subject to say that this is accomplished by letting Him, the Spirit, lead, and yet after volumes are written on this subject, it will be found that after all but little has been added to this truism. If we let Him lead us, of course, we walk with Him, and all the blessedness of such a walk is secured of necessity. But so many who commenced this walk have failed to continue, even when apparently desirous of so doing, that really it must be a difficult path to tread.

If a railway bridge was pronounced by the highest engineering authority to be perfectly safe, yet if the great majority of trains passing over it were wrecked, it would be difficult to persuade men that the bridge was perfectly safe. Now, it is a matter of history that, since Pentecost, there have been a vast number of failures to walk safely in this way. Paul in his day accused whole churches, that had begun in the Spirit, of not succeeding in securing a continuous walk in Him; and things have not improved since then. Indeed, so many have been the failures that a general feeling of uneasiness concerning the safety of the way itself has been engendered amongst the Christians of to-day, and warnings and danger signals abound on every hand to frighten off adventurous souls. And yet, in spite of all these cowardly signals and officious placards, the way is solid, easy of access, and perfectly safe throughout its entire length. It is so straight that the simplest of earth's sons can walk right on without inquiry; and it is so protected that once on there need be no fear from any and all foes. Let but these glorious facts be remembered, and the beginner can walk on with a sense of absolute security, provided only that he is constantly obedient to his Divine Guide.

But, if when "danger ahead" is shouted in his ear, he looks away from the Holy Spirit, to search for these presumed dangers, he will suddenly find himself out of the way, he will scarcely know how; even as Peter found no solid way for his footsteps when he gave heed to

the boisterous waves as they roared out "danger ahead."

Or let but faith's eye be taken off the Spirit by whisperings concerning fanaticism and legalistic practices, and the same effect will be produced; for it is only when the eye is *single* that there is sufficient light to travel this way. There is no twilight on this way. There is either the blazing light of the Spirit, or the dense darkness of His absence, for he that doubteth even is condemned, that is, walketh in darkness. Hence the only method whereby we can secure a continual walk in the Spirit is by continual obedience to Him.

HINDRANCES TO THE WALK IN THE SPIRIT AND HOW TO OVERCOME THEM.

Their name is legion. Some of them have been indicated in the previous article; and yet there is only one way of overcoming them all. This one, simple remedy is, submitting as an individual to be taught of God directly. "They shall be *all* taught of God, and great shall be the peace of Thy people." "He will teach you *all* things." This is the only divinely appointed remedy for all difficulties in the Christian's pathway, and, therefore, all other remedies always fail; they are not only useless remedies, they are positively deadly.

Here is one, who has commenced to walk in the Spirit, met by an apostle of the dress question, who demands that she should change her dress to correspond to her views of what is right and scriptural. This party speaks with unction and power, mayhap she emphasizes her words with tearful eyes and every sign of loving solicitude, and is backed up by others in like unctuous mood. Now, all this pleading is powerful in the extreme, and is calculated to make the other take her eye off her guide, and submit to the authoritative teaching of the other. And yet, to so submit is to leave the way of the Spirit and secure the curse which God pronounces on them who trust to the human. There are men and women

who resort to all these tricks to propagate their doctrines concerning dress, thinking that they are doing God service, and not illustrating those whom Jesus described as compassing sea and land to make one proselyte.

Now, what is the remedy for this sorely distressed one, who is tempted severely to give up the walk in the Spirit for a legalistic walk of man's devising? Why, simply to refuse to be taught by any one but the Spirit Himself. It is her privilege to take the whole matter to Him, in genuine, child-like confidence, to know from Him direct just what to do in the matter, with the perfect understanding that she will abide by His teachings, whether or no they agree with these human teachers of Christian deportment. And who, we ask, ever heard of one so asking failing to secure the mind of God concerning any matter which concerned her individual conduct? And, moreover, they enter into perfect peace concerning the whole subject, so that afterwards all similar proselyting efforts simply and only awaken sympathy for those who turn away from the work of God to waste their energies in striving to propagate their doctrines and traditions.

So, too, when the pulpit, in place of being a help, proves a hindrance by *fulminating its anathemas against* the one who walks in the Spirit. His only remedy is to be taught of the Spirit concerning the whole matter. And when so taught he has perfect peace, and the only emotion he is conscious of, whilst subjected to the unpleasant ordeal, is genuine sorrow of heart for the preacher, however gifted or sincere, who has failed to secure the gospel heritage of walking in the Spirit.

And, after the same manner, if he would continue to walk in this, the King's highway, he must treat all the hindrances which ever and anon spring up along his pathway. Should it be strange or fanatical conduct in others who profess to be led of the Spirit, he must submit to be taught of God concerning his course under the circumstances, and pursue that course at all costs, even if in the meantime it would require him to bear the burden of another's deserved

reproach. We can put no bounds to the Spirit's way; should He even call on us to lay down our lives for others, He has the undoubted right—"Ye ought also to lay down your lives for the brethren."

Should the threatened hindrances be about doctrines or teachings concerning healing of the body, concerning finances, concerning the Bible, prayer or fasting, still the same gospel rule applies. It is the grand panacea for all their ills, and he who refuses to let any teaching be authoritative unless sanctioned distinctly by the Holy Spirit, shall not walk in darkness, *i.e.*, doubtfulness, but will always have the light of life to illumine his path.

THE TRUE FIGHT OF FAITH.

This practical recognition of the Holy Ghost as the real, individual guide and teacher amidst the multiplicity of self-constituted teachers by whom we are constantly surrounded, constitutes the essence of the Christian's warfare. And as a fight or faith it is the most serious with which man is acquainted.

Of late, object lessons are not wanting to show its intense, realistic character. For let now a book or pamphlet be written concerning this subject, backed by the personal testimony of the writer concerning continual walk in the Spirit, and they are promptly ruled out of holiness circles as dangerous and heretical in the extreme. Let one rise and testify, in holiness gatherings, to a continuous, yearly walk in the Spirit, and his testimony is promptly opposed as unscriptural and heretical. And when such is the state of things in holiness literature and gatherings, what wonder if antagonism as pronounced is exhibited in other branches of the church visible. Hence, it must be evident to all that this fight of faith is no summer parade, but is a call for the exhibition of the heroism of early Christianity.

Then, again, follow this fight of faith into business and domestic life, and Thermopylæ and Waterloos sink into insignificance beside the mighty conflicts which ever and anon occur in the lives of the spiritual. To still believe

in the direct contact of the Spirit and in His personal supervision of the life when clouds of financial trouble environ the pathway, or when storm-bursts of affliction envelop the whole horizon, is no mere child's play in which victory can be obtained simply by a few public consecrations or rapturous utterances. It means steady, heavy conflict, prolonged, mayhap, through years of continual battling. It is the fight of faith, and they who secure victory lay hold on eternal life.

Moreover, it is a fight which dignifies the victors as well as glorifies the Author of it. For they who overcome are accounted *worthy* to walk with the great Overcomer, in white.

But how many there are who talk high-swelling words of the fight of faith who will let fearfulness of heart prevent them from even examining into the subject of this walk in the Spirit, let alone really commencing it!

EXPOSITION.

"When they persecute you in one city flee to another."—*MATT. x. 23.*

It is difficult for man to disabuse his mind of the thought that the kingdom of heaven is more or less advanced or retarded according to the attitude or acts of those who will not accept it. The plain teaching of the Bible is that true success is measured only by the faith of those who are attempting to propagate this gospel. Jesus said, "This is the work of God that ye believe on Him whom He hath sent." "He that abideth in Me and I in him the same bringeth forth much fruit." These and similar passages set forth the principle that real success is independent of outside influences, and is guaranteed to every faithful soul, in spite of all opposing forces.

But no statement of Holy Writ teaches either directly or indirectly that the heart of man shall be changed, and the antagonism thereof destroyed, against the will of the man himself. Hence, it follows that true success is met, in all places, where they who gladly receive the word believe. As to those

who do not thus accept the truth, it is a matter of no consequence, so far as success is concerned, whether they manifest indifference, secret dislike or open opposition. They have to try conclusions with one who is all-wise as well as almighty, and, therefore, however they may seem to delay or destroy success, it must be true that they absolutely fail.

It is, then, perfectly in order to speculate concerning the *manner* of that failure. It may be true that some raise up serious public opposition and apparently close up the door of access to others. What of that? For if the propagators of the Gospel are compelled to leave, it is only to carry on their work in a more favorable place. What if, when many are congregated in one city, they become objects of bitter persecution, the scattering them by opponents means the greater spread of the Gospel in many other places.

All this has been gone over and over again by many a writer and speaker, and we are conscious that in writing thus far we are but refreshing the memory of the reader.

But the principle thus brought out and illustrated is one of the eternal verities, and finds its illustrations to-day as well as in ancient times. What about the embargo put upon the literature and work of the Canada Holiness Association? Is that to be regretted? Certainly, but only for the sake of those responsible for it. In all other respects it works for good. Still it is true that real success is attending our labors in the Lord exactly in proportion to our faithfulness to Him. So, then, the real measure of the spread of this Gospel is the number of those who *walk* in the Spirit; not, we add, of those who are trying to thus walk, or who occasionally so walk, but of those who continually walk in the Spirit. "For if we *abide* in the vine we bring forth much fruit."

This being true, it is then in order to notice how these seeming disabilities really tend to the furtherance of the Gospel. Is it not, then, a legitimate thought, that the real success of this movement is secured, at one time, by being hedged about by antagonisms and thus confined to the work of establish-

ing one another in the faith, and weeding out everything which would prove a source of weakness in the future, as well as when all barriers being removed it openly spreads on every hand?

CONSCIOUS DIVINE GUIDANCE.

There is no controversy anywhere concerning the general guidance of the Holy Spirit, provided always it is kept in the region of generalized truth. The professed Christian, who may be most pronounced in his opposition to the doctrine of conscious Divine guidance, will look, at any time, over the past year of his life, and readily acknowledge that the Holy Spirit has been His guide and teacher, although he never realized that teaching and guidance till it became a thing of the past. Yes, as to a general supervision of our lives by the Guide Divine, there is an unanimous belief in Christendom.

Let it be well understood, then, that the present conflict is concerning the privilege of *knowing* that from day to day we are led of the Spirit, and that, consequently, we are walking worthy of God unto all pleasing.

Amidst the many divergent paths of life, where men stand in lengthened perplexity, and finally take a doubtful one, he who is consciously led of the Spirit always knows the right path to take, and walks in it with absolute confidence; regrets concerning the path he takes, because of seeming difficulties or disasters, have no place in his experience.

This, we repeat, is the real conflict. Our opponents take the ground, from their experience, and their views of Scripture, that they cannot know. We take the ground, from our view of Scripture, and from personal experience, that we can and do know.

BISHOP JOYCE told of a colored woman in a meeting in the South, who stood up and waved her handkerchief, when told that she had better not shout, said, "Please let me shout a little. I want to get used to it before I get to heaven."

"HE WILL TEACH YOU ALL THINGS."

It is almost smile-provoking to notice some of the presumed inferences which are drawn from this and other similar sayings of Jesus. For instance, it is urged that if the Holy Spirit taught us all things, or what is the same thing, guided us into all truth, then we would know all truth, without any effort on our part.

And yet we are familiar with the fact of being taught by masters who, although vastly our superiors in knowledge, did not hesitate to require us to work out problems with immense pains, the solution of which they could have given us in a few seconds. Those masters who absolutely forbid the use of helpful translations to classical students are ranked the best. And so it is quite well understood that the proficient in classics or mathematics who says that a professor taught him these subjects, implies that he himself had to work hard to secure his present knowledge. Again, it does not interfere with this truism if, now and again, the principal teacher referred to employed assistants in the work of imparting his instruction. Now, with all these analogies around us in every conceivable variety, why should it be so difficult to take in the thought of the Holy Ghost superintending our training, without destroying the necessity of labor on our part?

It is quite conceivable that one teacher should superintend the entire education of an individual, until the scholar could say, at any period of his history, "Mr. M— taught me all things, he was my guide into all truth." No one would be deceived or mystified by such statements, for all would understand that he meant simply that in acquiring what knowledge he possessed he was guided or taught by the one master. Why then should it be so difficult to use a little common sense in the interpretation of the words of Jesus concerning the work of the Holy Ghost as guide or teacher?

A person has a certain amount of time in the year which he can utilize in reading for his general information, but, bewildered amongst the multiplicity of

books, he is at a loss in selecting the most suitable to his need. If now he applies to a well-read man to guide him in his selection, cannot this man be his guide in his future studies without imparting to him all knowledge contained in books, by a species of intuition? Again, should the Spirit actually guide the student in selecting the man who would best aid him in discriminating between books, would it not be perfectly true that the Spirit led him into all truth concerning the whole matter? Especially would this be so, if this student had so abandoned himself to the Spirit as to be willing to give this time to any other employment which the Spirit might indicate to him as a still better way to spend it. Hence it might be that he would *know* that it was best for him to pursue the above course. Would it not, then, be quite true that the Holy Spirit was his ultimate, conscious guide in all respects, although He employed the service of books and those acquainted with them in the work of increasing his knowledge?

Surely there need be no mysteries connected with the whole subject of guidance when it appeals to that which is so well understood by all.

Here is a man, who, during the past twelve months, has illustrated in his life Christ's promises concerning guidance and teaching, will he not harmonize with the utmost demands of these promises when he claims that in all he did, said or thought he was consciously guided or taught after the above pattern by the Holy Spirit? If now we examine him, and find that he has scarcely heard of Newton's "Principia," will it in the slightest degree impair his testimony to the fact of the continual, conscious guidance of the Spirit? Or will it in the least put a slur on the work of the Spirit if this knowledge of the higher mathematics was not imparted? Hence appears the absurdity of loading down the promises of divine guidance with the fantastic notions of some writers.

WE met a dog proudly carrying his own chain in his mouth. To please their master, the devil, how many men do the same.

THE HOLY GHOST vs. CREEDISM.

What relation does the Holy Ghost bear to the creeds? By creeds we mean the fixed forms of belief of the sects. Take the Westminster Confession of Faith, the creed of Presbyterians, written about 250 years ago. Assume that the Assembly by whom it was written were led by the Holy Ghost to make this compilation of doctrine as it exists. Granted that Presbyterians have fulfilled that divine injunction to grow in grace and in knowledge ever since, then what has become of all the knowledge they have grown in since the compilation of their creed? The Holy Ghost, the great teacher, must surely have taught the great Presbyterian family something during 250 years. What has become of this teaching? Has it all been lost, or is it seeking to find a place in the Confession of Faith.

Then, again, if the Holy Ghost was given as the guide into "all truth," and the teacher of "all things," are the creeds amongst the all things taught by the Holy Ghost? Has He guided into "all truth" both "immersionists" and those that believe in "sprinkling" as forms of baptism? Are those that believe we can live "without sin" and those who believe we sin daily in thought, word and deed" both guided? Then which is the truth? The guide is an infallible one. How is it that, if both are guided, they are not both guided to the same conclusion? It is written, that God is not the author of confusion, but of peace. Where is the harmony amongst the multifarious creeds of Christendom? Is the Holy Ghost really responsible for their existence or is He not? If not, then their proper basis should be established. When Paul spoke to the Corinthian Church, twenty years after the establishment of this, the Spirit's dispensation, and referred to the "unlearned" coming in, did he mean that there were those thus early creeping into the church who had not submitted themselves absolutely to the Holy Ghost for teaching, who, however learned they were in the wisdom of the Greeks, ignored the tuition of the Holy Ghost? Possibly these "un-

learned" persons were like the Ephesian disciples, who "had not so much as heard whether there be a Holy Ghost."

Is it not about time to consider whether "unlearned" persons have not crept in unawares into many of our churches of the present day—men who are great sticklers for creeds, but who object to move one step out of the old beaten paths, even though directed to do so by the Holy Ghost? Does He not enjoin the going on to perfection?

When was sectism instituted? Why are creeds necessary? Is the Holy Ghost not able to take care of men without having them bolstered up with creeds? At Pentecost, it is written, they were all of "one accord." They were without creed, church or New Testament. Without a priesthood, history or a college. Then the heaven leavened the whole lump. Now in many quarters the lump is putrefying the leaven. Are the hearts of men so flinty that the Holy Ghost can make no impression thereon in this generation? "It is not by might nor by power, but by my Spirit, with the Lord of hosts." Have you submitted yourself to have obliterated from your heart all that is of the earth earthy? Are you willing to bear the image of the heavenly written "not with ink but with the Spirit of the living God?" The age is an age of union. Christ prayed that "they may all be one." Was this oneness for which Christ prayed, a oneness of belief, or what was included in that prayer? Surely Christ knew His prayer would be answered. The true basis of union must be in harmony with Christ's prayer. When men submit themselves, creedism, sectism, and all to the Holy Ghost, tarrying for the mind of God on this matter of union they will soon find that "the walk in the Spirit" is the answer to Christ's prayer, "that they all may be one." That all problems of creedism and sectism are settled in the Holy Ghost—that this is the true basis of union—the union they had, at Pentecost. Without the Holy Ghost any union attempted will prove a veritable rope of sand. Without the Holy Ghost as the framers of our beliefs, and the absolute king of our lives, we need never anticipate anything better than the pre-

sent Babel of creedism. Assertions count for nothing, if the life is not right according to the Divine plan.

Woodstock.

“YE DID IT TO ME.”

A sister had just finished a nice new gown and hung it up in her wardrobe, when she heard the door-bell ring. Answering the call, she found a devoted child of God seeking relief for a poor, sick, destitute, fallen woman. After describing the case, she said, “Can you furnish a dressing-gown for her—something she can wear while she is convalescing?” She said, “Yes, I have an old one, and I can give her that,” starting upstairs to get it. “All right,” said the good woman. The Spirit said out of the Book, “Inasmuch as ye did it unto one of the least of these, ye did it unto Me.” This passage began a rapid train of thought. Jesus said, “Ye did it to Me.” “O, if He were here, would I give Him my old gown and keep the nice new one for myself? No, indeed, I would give Him my best.” So walking to the wardrobe, she took down the nice new gown, wrapped it up and sent it to the poor, sick, destitute, fallen one. Oh, how often we need to put ourselves up by the side of God’s blessed word in the practical duties of life.—*Sel.*

REMARKS.

Now, would it do violence to this beautiful incident to make it preach the doctrine of Divine Guidance for every individual incident in life? We will presume, of course, that the Holy Spirit requested this sister to give the new gown in place of the old one. But does it follow that in every call on benevolence the best should be given? If so, it follows, as an absolute certainty, that every one who is led of the Spirit must confine himself or herself to wearing old clothes, and the poorest kind of furniture and food will be used in their homes, that the poor, who are constant claimants on our bounties, whether they personally ask us or not, may receive all our best goods.

Suppose, now, Christ were to appear to us in person at every call upon our benevolence. Of course, we would wish always to give Him the best we had. If He took the place of the missionary on

the platform pleading for the Japanese, the Chinese or the African missions, would we keep back one dollar of our savings? Would we not be eager to promise to box up all our best clothes and send off to the first Indian mission whose wants were made known to us, if Christ was the visible spokesman?

But is it certain that He would permit us to give after this sort? Is it not conceivable that He would, now and then, indicate His good pleasure to be that old clothes would be better than new, and that it would be better for all concerned if at times we gave only a part of our possessions at any one call for assistance?

But the letter of this law makes no such exceptions, and he who follows it as the rule of life must give of his best at every call, and not cease, at any one time, in pouring into the coffers of the missionary societies whilst one dollar remains in his possession. Now, we ask, can any one imagine Christ to be a party to such giving if present in person to superintend our benevolences? Would we not soon cease to reverence Him if He stood by and sanctioned it all, simply giving His best approval to the one who managed to live in the cheapest hut and contented himself with the oldest garments, in order to give the more to the world’s charities? Is it not supposable that now and then He would indicate His royal pleasure to be that we should retain some of “the finest of the wheat” for ourselves, and occasionally a garment, too good to be parted without injury to its “seamless” pattern?

But if all this is supposable, nay, certain, then it is evident that the presence of Christ would be better to us than His words. And yet He said it was better (expedient) for us that He should go away. Are we not then driven by the logic of all this to the following result, viz., that whilst the attitude of the truly loyal soul towards Christ is that of glad willingness to give all to the very least of His followers or representatives, that, nevertheless, the spirit of the letter is fully met when we refrain, either in part or whole, from giving, at the instance of the Holy Spirit, who voices to us the will of Christ? When the Spirit says

give the best dress, it is cheerfully bestowed; and when He says no, but use it for personal comfort and send the old one, or neglect the present call altogether, in all these several varieties of actions, the "well done" of the Master may be heard in the soul, and the spirit of the words of Christ, "ye did it unto Me," be fulfilled.

Under all these circumstances, we maintain, that giving may have in it the rapture which we rightly believe was in the heart of Mary when she bestowed on Christ the costly box of spikenard, and as certainly carries with it the commendation of our risen Saviour.

EXPOSITION.

"He will show you things to come."—JOHN xvi. 13.

How, we ask, will this statement of Jesus harmonize with the doctrine that the Holy Spirit has only to do with the written sayings of Jesus? Does it mean that, as concerning the believer's future, He can only direct his attention to the two or three sayings of Christ which refer to the second coming, and, therefore, is it impossible for Him, the Guide Divine, to indicate to the believer aught concerning his individual future, however important it might be for him to know of it under certain circumstances? Is not a call to the ministry often of the nature of revealing the future? Even in the old dispensations, revelations concerning the future were made to individuals when those revelations were not of the nature of God's general prophecies, *e.g.*, when David at Keilah learned that Saul would come against him, and that the Keilahites would deliver him up if he remained. And very many similar incidents are scattered through the Scriptures. Is it to be supposed that the work of the Holy Spirit is more restricted in this dispensation than in the former ones?

The history of Methodism furnishes a multitude of incidents where the Holy Spirit revealed to individuals future events. What better authenticated fact than the revelations to several of John

Wesley's recovery from an apparently fatal illness, and the promise, similar to that given to Hezekiah, repeated to them concerning the years to be added to his life? How the lives of such worthies as Sammy Hicks and Billy Bray, were filled with them! Methodism, yes, and Calvinism would be untrue to some of the best parts of their history, if the full force of these illustrations was not admitted. The Holy Ghost has, in very many instances, in the lives of the children of God, showed them things to come, and those things were in no way connected with any of the recorded sayings of Jesus; and what He has done in the past He will do in the future, for this is in perfect harmony with the words of Jesus at the head of this article.

But, if all this is true, then it follows of a certainty that the work of the Holy Ghost is not confined to the interpretation of the recorded sayings of Jesus Christ. On the contrary, it is evident that He has *unlimited* scope in His work on the human heart.

SPIRITUAL PRIDE.

What a subtle and deceitful thing this is! Very often it is gaining headway in our hearts while we are quite unconscious of the fact. Perhaps when we think that we are uncommonly humble, spiritual pride, in some form, is busily plying its mischievous arts in some corner of our soul. It makes no noisy demonstration; it works very slyly, and keeps very still. This makes it all the more dangerous and destructive. It may assume even the guise of humility, so that when we think we are very humble, we are actually proud of the fact that we feel humble. It is not well for us to measure the depth of our humility. There is danger of our overvaluing it, and taking pride in our self-estimation. This was written of Moses: "Now, the man Moses was very meek above all the men which were upon the face of the earth." But this remark is put in a parenthesis, and was not written by Moses. It is quite likely that he did not know that he was so meek a man; and it was good for him that he did not. It is well to guard against spiritual pride, and pray God to help us subdue it. The saintly James B. Taylor wrote this: "Spiritual pride, that bane of

the human soul, lurks within me, and is ever ready to destroy my peace. . . . Sometimes I stand strong; and then I am brought low. . . . I am determined to carry on the warfare until every enemy is subdued.—*Zion's Herald.*

REMARKS.

What strikes us whilst reading over the above is the *hopeless* contest with pride which is here indicated. It is more than hinted at, it is positively taught here that we are never as free from pride as we ought to be; that it exists in us of necessity, and that, therefore, according to the proverb, "Let sleeping dogs lie," we should persistently ignore the fact; it's the skeleton in the house, and that particular room should be barred and bolted with scrupulous care.

But if there are vicious dogs sleeping within reach, if there is a grinning skeleton in our innermost sanctuary, how can we avoid knowing the fact, if we are once informed of it? And how, we ask, can our thoughts about them make them any the less deplorable?

Of course, we can let our thoughts dwell upon a sad misfortune, to our damage. But that is not the point raised here, but rather the fact that thinking about the dogs makes *them* more rabid, and hence it is taught here, that if we can only keep our thoughts away from the unwelcome guests, the skeleton would gradually crumble into dust, and be blown away, and the dogs would sleep the sleep of death.

But if any one will turn his attention to the subject, he will see how hopeless is this contest, for to resolve not to think about a subject is to think about it. And, indeed, according to this article, it matters but little if we do thus cogitate, for pride, or the absence of humility, is there any way. So we might as well accept the inevitable, and get our thoughts accustomed to the sad necessity.

And yet the general trend of the article implies that this pride can be lessened, if not altogether destroyed, by refusing to think about it. If Moses had said he was meek he would not have been meek. He, poor man, in all likelihood thought he was not meek, and so, by this showing, was not an accurate

thinker, at least, when himself was the object of his thoughts. Hence it follows, as far as his example goes, that accurate knowledge of oneself is not only impossible, but undesirable, and "Know thyself," in place of being a sage remark worthy of the wise men of old, is misleading advice, even when it comes to us in Scriptural garb.

Again, how adjust the example of Christ in this connection when He declared to the world that He was meek. It is a truism, accepted by all professing Christians, that Jesus is our example. Is He not our example in this? That is, if we are meek should we not also say so; and when we do not say so, mean by this silence public testimony to the fact that we are *not* meek? If it is authoritative that Christ should be our example, He is in this thing also, unless it is made an exception by authoritative statement. But no such exception is found in His utterances, nor, for that matter, in any of the sayings of the apostles.

From all of which it is evident that there is some radical defect in the teaching of the above article. But this is tantamount to impeaching the bulk of Christian writings on this subject. And, indeed, this is just what we do, although this very act, on our part, will be pronounced on as proof positive of the absence of meekness from our life. Well, we brave all such censures in our desire to help others to be meek and lowly in spirit, like their Master.

True meekness is not a gift of body, or mind, or spirit, after the pattern of tune or eloquence, but is a grace of the Spirit. He who walks in the Spirit is meek, after the pattern of Christ's meekness, and of no other can this be said.

Jesus gave it as the reason why His life challenged the world to inspect its excellence that He always did the will of His Father. Just so, he who always does the will of God walks in meekness, of necessity. This cuts the Gordian knot at a blow, and substitutes, for the cumbersome efforts to grow meek by controlling the thoughts, the simple law of the Spirit. For if we always prove what is that good and acceptable and perfect will of God, then may we visit with de-

light every part of this earthly tabernacle, with the certainty of being startled by no imprisoned skeleton or by arousing no dangerous beasts of prey.

INCIDENTS BY THE WAY.

A VISIT TO LONDON, ONT.—It is now upwards of two years since we gave the last account of our personal work as "Incidents by the way." It was by no means the lack of suggestive incidents which caused us to discontinue that department of the EXPOSITOR. About the same time, also, we ceased to allude to the details of the work going on in the numerous weekly association meetings. The reasons for pursuing this course seemed sufficient to us, each month, without formulating themselves into a general life rule.

This month we resume the interrupted narrative to give, in detail, an account of our recent visit to London.

Shortly after the late convention at Hamilton, the spirit of prayer was given as for London, that the distinctive work of the Association might be established in that city, and, accordingly, for several lengthened periods of time we were engaged, in the privacy of our closet, in earnest supplication for this definite thing. We mentioned this fact to some others, and were gratified to learn that they, too, had great liberty in prayer for the same object. Having received no intimations as to the form which answered prayer would take, we partly expected to see the way open for our annual convention there, but at the camp-meeting this was decided differently, as all our readers know.

During the intervening months many incidents were brought to our notice, all pointing in the direction of the fulfilment of our heaven-given desire. And yet nothing definite appeared pointing to the immediate fulfilment of our expectations.

But just as we had finished the copy for the last EXPOSITOR, and placed it complete in the hands of the printer, our attention was turned again to London, and speedily instructions were received to go there personally and attend to the

work of the Master, arrangements being *apparently* made for us to imitate St. Paul in his methods of founding the church at Corinth—we were to undertake some *tent-making* employment of a purely secular nature, looking towards meeting the expenses of our visit.

Now, this was a complete surprise to us, as we had been met hitherto with distinct commands against all such efforts. We speak thus positively, for, the fact that since our arrival in this city we have been kept exclusively to the labor of publishing the EXPOSITOR, and the work legitimately connected with it has not been our own choice, for frequently we have planned to secure needed funds by engaging in secular work. But so emphatic have been the intimations of the Spirit in this connection, that to have proceeded one step further in any one of these directions would have been the forfeiture of all spiritual blessing.

After the surprise was somewhat over, and it was made perfectly clear that we could engage in this apparently lucrative employment, and not only secure ample funds for pressing necessities, but also make it a handmaid of the work in laboring in other places besides London, we entered upon it with enthusiasm.

As soon as possible we found ourselves established at a suitable place of public entertainment, with the prospect of carrying on operations for several weeks in the Queen City of Western Canada, and with ample time also to look after the work of the Association between times.

But man proposes, God disposes. We had proceeded but a little way in secular work before we were required to go no further in that direction, but give our time entirely to the spiritual work of the hour. Of course, this change of front was not accepted without a prolonged fight of faith. A faith battle, we here remark, which we by no means desire to see repeated.

They who talk flippantly of the fight of faith as if it were something after the style of a holiday parade, and not after the pattern of Gethsemane, we are inclined to think, have never been seriously engaged therein. We believe that since then we can enter more

vividly than ever into the fight of faith which must have taken place in Abraham's life when trying to account for the apparently conflicting command of Jehovah concerning his son, when, in the very teeth of the promises concerning Isaac's future in the world, he was required to slay him. Hence, it may well be suspected that we did not yield to accept the changed and almost compromising instructions until the most unmistakable evidence was afforded us of their genuine character. But the demand on the part of the Guide Divine was absolute, and, hence, our obedience to be perfect must be without reserve.

So soon as this, to us, momentous matter was settled, and settled it was absolutely, so that the same confidence of being in the right path which characterized us when going to London, now was realized in utterly quitting the secular work, even before one dollar was secured as a result of our labors, we received our instructions to hunt up Bro. Couke, late of Summerville, and we were not long in finding him and through him our work.

Nearly two years ago, Bro. Couke, who with his wife had entered into the experience of walking in the Spirit in connection with the work at Summerville and Wesley Park, received definite instructions from the Spirit to move to London; and in such distinct form was the command given that to London he came, in the face of difficulties which tested greatly his faith in God.

Their united, clear-cut testimonies did their work amongst the few professors of holiness in that city, gradually exposing the spurious and superficial and strengthening real lovers of truth, until it came to pass that Bro. Couke began to be recognized as a leader amongst them.

A couple of weeks before our arrival in London he had moved into a new home, and as it was suitable for the purpose, he had removed the meeting held on Clarence Street, of which he had, without the slightest planning on his own part, become the virtual leader, to his own residence.

All this we learned with great satisfaction from him when we met, and we were further impressed concerning our call to

this work by his assuring us that for some weeks previously he had a growing conviction that the Lord would send us to his assistance, and that now he realized that our visit was "just in the nick of time." He readily responded to the desire for daily meetings, and so that very evening we held our first of the series.

*As we got still better acquainted, and had the opportunity of witnessing the result of the labors of this divinely-appointed leader, we could not but rejoice that the Master had secured in him one whom He could trust with such an important post. And so our work was mainly to strengthen his hands in the Lord, and unite in confirming others in the faith.

The half-score meetings held were owned of the Lord in special blessing, not only in enabling some to continue their walk in the Spirit with more intelligent faith, but to clear away the mists from others, and enable them to step into the liberty of the Gospel. And so we now have a solidly established branch of the Association in the city of London, whose future history will be watched with increasing interest.

To aid our friends in this work Bro. Omulvenny, of Hagersville, was led to remove his family to London several months ago. His coming was opportune in helping on the work, for he is pronounced in his experience, and wields a vigorous weapon in the name of his Master. We were pleased also to renew the acquaintance of Dr. Ziegler, of Park Hill memories. Our brother's call to London was also clearly of the Lord, and when he, too, saw the grace of God in the work done, and being done, he was glad, and gave unmistakable signs of throwing himself into it with heart and soul.

It was also a source of unfeigned joy to us, and doubtless will be to the Secretary of the Association, to know that his strong work done in the Lord some ten years ago still lives. One after another, in the meetings, referred to him as the one used of God to start them in the experience of holy living; thus does work done for God appear after many days, and, although removed in person from the scene of our labors, we still live in them.

On the last Sabbath of our stay we had the privilege of preaching twice for Bro. Hayhurst, in Dundas Street East Church. Our brother was about to unite with two other neighboring Methodist churches for union revival services, to be held in a central hall, and we should judge, from what we saw of the spiritual state of his flock, that the outlook was full of hope.

On the following Monday we returned home, having spent over two weeks in the Forest City, with the expectation that our return to join in the labors of our friends there will not be long delayed, for they are all looking forward to an Association Convention for their city at no distant date. Meantime, any of the friends of the Association who may visit London will find Bro. Couke at 243 Wellington Street, and the weekly meeting every Sabbath afternoon at half-past two.

Bro. Dickenson, of Woodstock, spent one evening with us, and was a sharer with us in our joy.

"DIVINE GUIDANCE."—We strongly believe that this book should be brought to the front in carrying on our distinctive work.

Members of the Association who desire that others should have like precious faith will find it greatly to help the work to put it in the hands of those who are seriously desirous of becoming acquainted with us and our distinctive teaching, although we are somewhat doubtful as to the wisdom of spending time or money in placing it in the hands of those who are hostile or indifferent. To make more feasible this thing we propose, from now to January next, to give to new subscribers the book and magazine for the price of the magazine alone. That is, any member of the Association may offer to any friend desiring our literature, the EXPOSITOR for one year and "Divine Guidance"—for description of the book see cover, third page—for one dollar.

As we offer no discount to any acting as agents in this matter, of course, we only expect those who have the work of the Association at heart to do anything in this direction.

As this will seem to discriminate between old subscribers and new, and as we are not in a position to send the book to subscribers generally as a gift, we will do what we may, which is, to agree to send it to all paid-up subscribers for exactly the price which the publisher, Bro. Linscott, by special favor, sells it to us, viz., fifty cents, adding five cents for postage. We will, therefore, furnish to paid-up subscribers a copy of "Divine Guidance" on the receipt of fifty-five cents. This offer to remain good till next January.

We do this also in the expectation that the friends who receive the book will find it helpful in their efforts to spread the Pentecostal experience by putting it into the hands of earnest inquirers after truth, as a temporary loan.

THE CITY MEETINGS.—These number five at the present time. We refer to those which are distinctively Association meetings. They are those held at 207 Bleeker Street, 50 Hayden Street, 128 Bond Street, 263 Church Street and Berkeley Street Church, as announced in the calendar on the second page of the cover.

The work done at these meetings has continued to be eminently satisfactory in every respect, and many incidents of thrilling interest have come under our notice which would, no doubt, prove acceptable to our readers if transferred to the pages of the EXPOSITOR. The growth in spiritual knowledge on the part of all has been marked, and from time to time the Lord has been adding to our numbers others who have commenced to walk in the Spirit.

Many visitors to the city have seized the opportunity to attend the meetings, with great profit and blessing to all. Some come to obtain needed help, and others to recount to us their similar labors in the Lord, and thus we have been enabled to rejoice together.

A sifting process has all the time been going on of a very pronounced character. The most jealous regard for righteous living has been evinced, and any lack of complete harmony with the teachings of Christ in this respect has gradually but surely come to the surface,

and those in whom this want of perfect conformity to scriptural, yes, and *instinctive* holiness existed have been weeded out; not, we remark, by any disciplinary action on the part of others, but by the contrast they have been forced to see between their lives and those of the many. Thus, whilst no machinery of the ordinary pattern has been employed, the most exacting rule has been at work, all the time tending to purify the body of Christ and render impossible the success of any and all efforts to have any form of defective morality recognized as a legitimate part of the Association's work. And so it has come to pass, that whilst there has been the greatest liberty to those who have walked in righteousness, there has been no license offered those who would make the profession of walking in the Spirit a cloak for any kind of crookedness in thought, word or deed.

TRIALS.—Some of the members have been called to endure family afflictions of the deepest and intensest forms, trials of their faith in God's loving regard, which have tested them to the utmost. And, yet, whilst shrinking from the ordeals and realizing the keenness of their sufferings, they have, without exception, proved God's faithfulness to all His promises, and so can testify confidently concerning the power given to them to rejoice even when sorrowful. Others have had their faith tested by strange vicissitudes in the temporalities of life, and yet can tell of perfect contentment with their lot, thus proving the power of God to save them with a perfect salvation *in* their trials, not necessarily *out* of them.

"I AM a thousand times more anxious for the purification of the Church than for the conversion of sinners. There will be no trouble in securing the conversion of sinners when the Church can show a clean record."—*Moody*.

LIFE is like an ocean: some souls, like the great waves, bear heavy burdens and carry treasures to far-off lands; others, like the foam, sparkle in the sunlight, and then are cast upon the rocks or dissolved in empty air.—*Public Opinion*.

CORRESPONDENCE.

THE "REVISED" VS. THE OLD VERSION.

To the Editor of the EXPOSITOR.

DEAR SIR,—In last month's EXPOSITOR you alluded to a recent publication by the editor of the *Christian Witness*, entitled "Another Comforter." In this "work" the author draws attention to your having used in your recent work, "Divine Guidance," the words, "He shall guide you into all truth," instead of the words, "all the truth." He claims that the word "the" placed before "truth" in this sentence from the Revised Version "limits the leading into some particular truth and not into all truth in general."

Let us see what the Revisers themselves have to say about this matter. Referring to this very word "the," the revisers say, "Sometimes we have had to tolerate the presence of the definite article in our version when it is absent from the Greek, and perhaps not even grammatically latent." Will the editor of the *Witness* tell us whether the revisers "used" or simply "tolerated" this word in this passage, "all the truth"? It seems they neither used nor tolerated it in another similar passage, "He shall teach you all things." The editor of the *Witness* here would limit the word as contained in both Old and Revised Versions, "all things," to mean, He shall "teach you all the things pertaining to the recorded teachings of Jesus." And suppose out of the twenty-seven revisers, instead of eighteen of them having voted by the two-thirds rule for the insertion of the word "the" in "all the truth," there had been eighteen votes cast in favor of not tolerating this word which gives so much trouble to the editor of the *Witness*, would the truth then have been all truth, including historic, astronomical, geological, etc., that we would have been led into just because of a vote of the revisers?

From personal experience, I know that the truth that he will lead us into—the knowledge that we must grow in—is limitless. Every problem is solved for me in the Holy Ghost—every human problem, not every divine one. Truths such as the "origin of evil" and "how

old the world is," suggested by the editor of the *Witness* as those into which the Spirit will never lead us, I have to say, are satisfactorily settled since I accepted the Holy Ghost. It is as much the office of the Holy Ghost to lead me to the word as it is to interpret the word. He does both right. I read the word just when He wants me to, and He interprets all problems that arise therein, this one about the little word "the" included.

Then the revisers say, "How often idiom has stood in the way of a perfect rendering."

In Worcester's unabridged dictionary, the following sentence appears: "Idiom often sets the powers of translation at defiance." Again, the revisers say, "Often we have failed in expressing some finer shade of meaning which we recognized in the original."

In conclusion, let me recommend to the editor of the *Christian Witness* the advisability of letting the Holy Ghost take absolute care of the interpretation of all those passages both in the Old and New Versions that appear to give him so much difficulty. Truly,

H. DICKENSON.

THE MINISTRY OF SUFFERING.

I remember knowing in the first year of my ministry a woman who then for fourteen years had not walked a step. She sat in her chair unable to lift hand or foot. Nearly every joint in her body was drawn, and she suffered excruciating pain continually, with no relief day or night. Yet I never knew such patience, such sweet, uncomplaining quietness. Her face shone as if it were transfigured by the outshining of a holy soul within. That old chair in which she sat was a wonderful pulpit. She was a benediction to her household. There poured out from her room an influence that softened all the home hearts. And to me at least she was one of God's dearest messengers, a blessing to my soul, a teacher sent from God. There is a blessed ministry of suffering, whose influence we never can know in this world.

It is related among the traditions of Peter that he had a daughter who had long been ill or crippled, unable to go about. He was once asked why, with his power to work miracles and heal others, he never restored his own beloved child. His answer was that she was not yet ready to be cured; that the sickness had not yet wrought its work in her soul. If we but keep this thought in mind, it will help us in the enduring of our own sicknesses and sufferings, and also give us faith and patience in praying for the recovery of our friends who are sick.—*Rev. J. R. Miller.*

EVERY MAN'S WORK TRIED.

"The fire shall try every man's work of what sort it is." (1 Cor. iii. 13.) We used to think the fire would try every man's work of what quantity it was. But we have been brought to see that it is the quality God looks at, not quantity. In these days of so much working we do well to pause and inquire of what are we building? When so busy for God, let us ask ourselves the question: "Is this really done for Him? or is it because I like to do it? Does my private life keep pace with my public profession? Am I the saint in the family circle which I seem to be in the young men's meetings? Do I carry my godliness into the workshop or into my business? Is there a savor of Christ about all my actions and transactions? In short, is the work of God in my soul keeping clear ahead of my work for Him? If not, with all the appearance of zeal and work, it is simply piling up fuel for the burning. The fire will try the quality of the work. Is your work for God done in communion with Him? The great point is not what you do, but what you are. Are we walking with God? Are we delighting ourselves with Him? If so, the doing will come all right. It was after the joy of God's salvation had been restored to David that he taught transgressors God's law. (Psa. xli. 12, 13.) It was when Isaiah's lips had been touched with the live coal that he cried, "Here am I; send me." (Isaiah vi. 8.)—*Sel.*

UNANSWERED QUESTIONS.

"What are you doing in heaven to-day,"
my friend,

Set free from earth's sorrow and strife?
Can you see the white throne with its rain-
bow crown

From the shore of the river of life?
Did the grave seem narrow as you passed
through,

Or did the door of the silent tomb
Only swing open to let you in

To the light and joy of home?

Are you greeting the friends who have gone
before?

Do they care to hear news from earth?
Is the "joy in heaven" that the angels
know

Shared by the hearts who had mortal
birth?

Do you see *our names* in the empty rooms
In the heavenly mansions fair?

Shall you know when we come to the
heavenly gate,
And be waiting to welcome us there?

Have you learned the new song of the ran-
somed host

That went up through trouble and pain?
Have you heard the song of the morning
stars;

Do they sing a more excellent strain?
Have the saints and the martyrs of olden
time

Claimed you as near of kin?
Have you cast your crown at the Saviour's
feet?

Have you heard His "Enter in?"

No nerveless hands and no weary feet
Shall wait on your ministry there,

The sea of glass, as it gently rolls,
Has never a wave of care.

We may not know what your service is
Since you passed through the pearly
gate;

But we know you are praising God, my
friend,

And we wonder, and watch and wait.

—*Sel.*

EXTRAORDINARY afflictions are not always
the punishment of extraordinary sins, but
sometimes the trial of extraordinary graces.
—*M. Henry.*

THERE will be no Christian but will
have a Gethsemane; but every praying
Christian will find that there is no Gethse-
mane without its angel.—*T. Binney.*

AN INCIDENT—MINDING THE
SPIRIT

BY REV. A. B. SIMPSON.

A few weeks ago the writer preached one Sabbath morning on the subject of spiritual enlargement, and during the sermon, referred particularly to the wayside services that we frequently miss in our work for God. We are so intent, often, upon the main object which we have set before us, that we are not alert to recognize the opportunities that we meet on the way; and so, many a little message is ungiven, many a cup of cold water unoffered to the thirsty ones that cross our path as we go, and many a providential link is missed through heedlessness and haste.

The Master had plenty of time on His way to the house of Jairus to stop to heal the poor woman that tremblingly pressed through the crowd, and touched the hem of His garment. Had Christ been as headlong as we often are, He would have been so interested in the case of Jairus' daughter, and so pressed by the apparent urgency of the case, that He would never have felt the touch of this poor woman, or had leisure to stop and bring to light her wondrous testimony, or, to complete her still richer spiritual blessing.

Such thoughts as these had been expressed in the morning's sermon, and an earnest appeal had been made to all hearts to watch more intently for wayside ministries, and to ask the Lord for such a thoughtful love as would enable us always to meet His fullest will, and not to shrink from any service, however trying, which He might put upon us. After the sermon the writer was spending a few hours on the Sabbath afternoon in quiet retirement in his own house, which for the time was unoccupied by his family, they being in the country, and he himself not even living at home, but having simply dropped in for perfect quiet and communion with God. Suddenly the door-bell rang, and as the house was known to be empty the impulse was to let it ring, and pay no attention. But something spoke to his heart to go and see what it was, and as he opened the door, a poor woman, with the marks of sin upon her face, immediately asked him if a certain person lived in the basement. He replied that no such person lived there, the house being entirely occupied by the family. She was about to leave, remarking that it was a mistake, and he had almost let her go, when something whispered

to his heart, "Now for your chance of way-side work. This may be no mistake, but God's opportunity for you." And so, obeying the Spirit's impulse, he kindly said to her, "Perhaps there is no mistake after all. God may have sent you here. How is it? Are you a Christian? Are you happy?" A quick and searching glance was immediately turned upon him, and then her whole face lighted up as she said: "Oh, you are a good man, aren't you? May I come in?" He told her he was not a very good man, but he could tell her of One who was, and she was invited in and began to tell her story.

It was a very remarkable one. He saw at once, with his knowledge of the Old Country and its people, that she was a Scotch woman of excellent education; and he also observed that all her allusions to places and people were correct, and therefore he felt that there was no reason to seriously doubt the substantial truth of her statement. There could be no motive that he could conceive of for inventing the story, and it had every evidence of probability.

She had been a bright and happy girl, and in her youth engaged to a medical missionary now in China. They disagreed and parted through her fault, in a trifling misunderstanding caused by her unwillingness to take his wise and loving advice with respect to sceptical reading. She, therefore, went her way and became successful as a teacher of young ladies, having for several years a fashionable and successful ladies' seminary in England, where she occupied the highest social position and accumulated a considerable fortune. Becoming associated with Russian Nihilism, and especially with an adventurer who represented them, she found herself involved, in a little while, in the loss of all her property and the injury of her credit; and, discouraged and heartbroken, she sold all she possessed and came to America, with a vague hope of retrieving, in some fortunate, indefinite way, her ruined prospects. It was the old story; the vision of the new world was but an exaggerated dream, and the battle of life became too hard for a lone, helpless and already defeated woman, especially without the guiding and guarding hand of her Almighty Saviour, or any real faith or hope in Him. She married a worthless man and went rapidly down until, as she sat and told her story, she was in the depths of degradation and misery. Her womanly pride had kept her from a life of professional

degradation, but the story was sad enough and the sin was not excused in any way, and the writer has no cause to doubt that it was indeed exceeding sinful in almost every possible sense.

He told her about the Saviour and His power and willingness, not only to save in the future, but to save to-day, and to save to the uttermost. Then she asked him if she could not stay and rest in the quiet house for a few hours, as she was weary and had been on the street much of the night. He told her this would not do, as his family were away and it would not be proper for him to have her stay, in their absence, but that he had a very pleasant home a few blocks away, where she would be most kindly received. With a quick instinctive feeling, she asked, "Are there any women there? Please do not take me if there are, for they never understand me, you know," and he answered, "There are some women there that will understand you. You have not yet met the sort of women we have there. I will go with you, and they will be real sisters to you."

And so the two started across the thoroughfare and reached the Home. A few words soon made the matter understood, and the dear ladies of Berachah Home offered their hearty and loving help to their sad and lost sister. She was soon in the bathroom where the loving hands of two dear sisters were personally scrubbing her from the traces of her outcast life for many wretched days and nights; then they clothed her with their own clean garments; and when this was accomplished she was so overcome that she threw her arms around them and told them that they must be angels. Then one of them asked her, after she had had a little sleep and rest, to come and sit with her at the Sabbath night service in the Tabernacle. The poor woman kept repeating again and again, "Will you sit with me, sit with me? I never saw such women before!" Sure enough she did sit with them that night in the Tabernacle and heard the Gospel from dear Bro. McBride, who happened to preach, and at the close of the service she was at the penitent's altar, with the tears running down her cheeks, not tears of sorrow only, but of joy at the thought of sins forgiven and the hope of leading a new life, and wonder at the love of Jesus.

She is still pressing on in her humble, earnest way, with some failures and discouragements, but still we believe she will yet some day be able to accomplish a work

for her Lord worthy of her early opportunities and of the great love He has shown to her.

But out of that Sabbath afternoon's experience has grown up a purpose—and more than a purpose, for we have already seen the opening of a great and blessed work for the salvation and restoration of such homeless ones as are in this great city. And what we now desire to especially emphasize is the twofold lesson: First, the marked and glorious way in which God was pleased to bless an act of obedience to a simple call of the Spirit to do a little service that might have seemed vain, but which really accomplished more than all the preaching of that day; and secondly, the power of love as exemplified in the willing hands and womanly attention of these dear Christian sisters, giving her a new view of Christ and of women, which reached her heart as no preaching ever would. May the Master give to each of us in this small way a larger work, and as its secret, a larger love! In the Arctic regions they make burning glasses out of bits of ice, by concentrating the flames through the lens of ice. Not so can we reach human hearts, the medium through which life ever moves, must be itself on fire.

“Thou must thyself be true,
If thou the truth wouldst teach;
Thy heart must overflow if thou
Another's heart would reach.
It needs the overflow of heart
To give the lips full speech.”

—Sel.

GIVE GOD THE BEST.

Sometime since a brother said to us: “I have gone into a little side-venture, and since hearing you this morning, I have resolved to give the profits to Bishop Taylor. I will watch it carefully, keeping it separate from my ordinary business, and if it ‘pans out’ well you shall hear from it.”

“And how,” said we, “does your ordinary business succeed?”

“Oh, finely. I have had an especial prosperous year this year; and that is the reason I made this new venture.”

“How would it do to take the Lord into partnership in your established business and you take this side-venture?”

The answer has not yet come; neither has the brother yet reported the result of his side venture.

Brethren, let us give God the best.

—*African News.*

CHARLIE COULSON, THE CHRISTIAN DRUMMER-BOY.

Two or three times in my life God in His mercy touched my heart, and twice before my conversion I was under deep conviction.

During the American war I was surgeon in the United States army; and after the battle of Gettysburg, there were many hundred wounded soldiers in my hospital, amongst whom were twenty-eight who had been wounded so severely that they required my services at once—some whose legs had to be amputated, some their arms, and others both their arm and leg. One of the latter was a boy who had been but three months in the service, and being too young for a soldier, had enlisted as a drummer. When my assistant surgeon and one of my stewards wished to administer chloroform previous to the amputation, he turned his head aside and positively refused to receive it. When the steward told him it was the doctor's orders, he said, “Send the doctor to me.” When I came to his bedside, I said, “Young man, why do you refuse chloroform? When I found you on the battle-field you were so far gone that I thought it hardly worth while to pick you up, but when you opened those large, blue eyes I thought you had a mother somewhere, who might, at that moment, be thinking of her boy. I did not want you to die on the field, so ordered you to be brought here; but you have now lost so much blood that you are too weak to endure an operation without chloroform, therefore you had better let me give you some.”

He laid his hand in mine, and looking me in the face, said, “Doctor, one Sunday afternoon, in the Sabbath-school, when I was nine and a half years old, I gave my heart to Christ. I learned to trust Him then; I have been trusting Him ever since, and I can trust Him now. He is my strength and my stimulant. He will support me while you amputate my arm and leg.” I then asked him if he would allow me to give him a little brandy. Again he looked me in the face, saying, “Doctor, when I was about five years old, my mother knelt by my side, with her arm around my neck, and said, ‘Charlie, I am now praying to Jesus that you may never know the taste of strong drink; your papa died a drunkard and went down to a drunkard's grave, and I promised God, if it was His will that you should grow up, that you should warn young men against the bitter cup.’ I am now seventeen years old, but I have never tasted anything stronger than tea and coffee; and as I am,

in all probability, about to go into the presence of my God, would you send me there with brandy in my stomach?"

The look that boy gave me I shall never forget. At that time I hated Jesus, but I respected the boy's loyalty to his Saviour. and when I saw how he loved and trusted Him to the last, there was something that touched my heart, and I did for that boy what I had never done for any other soldier—I asked him if he wanted to see his chaplain. "Oh, yes, sir," was the answer.

When Chaplain R— came, he at once knew the boy from having often met him at the tent prayer-meetings, and taking his hand, said, "Well Charlie, I am sorry to see you in this sad condition." "Oh, I am all right, sir," he answered. "The doctor offered me chloroform, but I declined it; then he wished to give me brandy, which I also declined; and now, if my Saviour calls me I can go to Him in my right mind." "You may not die, Charlie," said the chaplain; "but if the Lord should call you away, is there anything I can do for you after you are gone?" "Chaplain, please put your hand under my pillow and take my little Bible; in it you will find my mother's address; please send it to her, and write a letter and tell her that since the day I left home, I have never let a day pass without reading a portion of God's Word and daily praying that God would bless my dear mother—no matter whether on the march, on the battle-field, or in the hospital." "Is there anything else I can do for you, my lad?" asked the chaplain. "Yes, please write a letter to the superintendent of the Sand Street Sunday-school, Brooklyn, N. Y., and tell him that the kind words, many prayers, and good advice he gave me I have never forgotten; they have followed me through all the dangers of battle, and now, in my dying hour, I ask my dear Saviour to bless my dear old superintendent, that is all."

Turning towards me, he said, "Now, doctor, I am ready, and I promise you that I will not even groan while you take off my arm and leg, if you will not offer me chloroform." I promised, but I had not the courage to take the knife in my hand to perform the operation without first going into the next room and taking a little stimulant to perform my duty.

While cutting through the flesh, Charlie Coulson never groaned; but when I took the saw to separate the bone, the lad took the corner of his pillow in his mouth, and all that I could hear him utter was, "O Jesus,

blessed Jesus, stand by me now." He kept his promise and never groaned.

That night I could not sleep, for whichever way I turned I saw those soft blue eyes; and when I closed mine the words, "Blessed Jesus stand by me now," kept ringing in my ears. Between twelve and one o'clock I left my bed and visited the hospital, a thing I had never done before unless specially called, but such was my desire to see that boy. Upon my arrival there I was informed by the night steward that sixteen of the hopeless cases had died, and been carried down to the dead-house. "How is Charlie Coulson, is he among the dead?" I asked. "No, sir," answered the steward, "he is sleeping as sweetly as a babe." When I came up to the bed where he lay, one of the nurses informed me that about nine o'clock two members of the Y.M.C.A. came through the hospital to read and sing a hymn. They were accompanied by Chaplain B—, who knelt by Charlie Coulson's bed and offered up a fervent and soul-stirring prayer; after which they sang, while still upon their knees, the sweetest of all hymns, "Jesus, Lover of my soul," in which Charlie joined. I could not understand how that boy, who had undergone such excruciating pain, could sing.

Five days after I had amputated that dear boy's arm and leg he sent for me, and it was from him on that day I heard the first Gospel sermon. "Doctor," he said, "my time has come; I do not expect to see another sun rise, but, thank God, I am ready to go, and before I die I desire to thank you with all my heart for your kindness to me. Doctor, you are a Jew, you do not believe in Jesus; will you please stand here and see me die, trusting my Saviour to the last moment of my life?" I tried to stay, but could not, for I had not the courage to stand by and see a Christian boy die rejoicing in the love of that Jesus I had been taught to hate, so I hurriedly left the room. About twenty minutes later a steward found me sitting in my private office, covering my face with my hand, said, "Doctor, Charlie Coulson wishes to see you." "I have just seen him," I answered, "and I cannot see him again." "But, Doctor, he says he must see you once more before he dies." I now made up my mind to see him, say an endearing word and let him die, but I was determined that no word of his should influence me in the least so far as Jesus was concerned. When I entered the hospital I saw he was sinking fast, so I sat down by his bed. Asking me to take his hand, he said, "Doc-

tor, I love you because you are a Jew; the best friend I have found in this world was a Jew." I asked him who that was. He answered, "Jesus Christ, to whom I want to introduce you before I die; and will you promise me, Doctor, that what I am about to say to you, you will never forget?" I promised, and he said, "Five days ago, while you amputated my arm and leg, I prayed to the Lord Jesus Christ to convert your soul."

These words went deep into my heart. I could not understand how, when I was causing him the most intense pain, he could forget all about himself and think of nothing but his Saviour and my unconverted soul. All I could say to him was, "Well, my dear boy, you will soon be all right." With these words I left him, and twelve minutes later he fell asleep, "Safe in the arms of Jesus."

Hundreds of soldiers died in my hospital during the war, but I only followed one to the grave, and that one was Charlie Coulson, the drummer-boy, and I rode three miles to see him buried. I had him dressed in a new uniform and placed in an officer's coffin, with a flag over it.

That boy's dying words made a deep impression upon me. I was rich at that time so far as money is concerned, but I would have given every cent I possessed if I could have felt towards Christ as Charlie did; but that feeling cannot be bought with money. Alas! I soon forgot all about my Christian soldier's little sermon, but I could not forget the boy himself. I now know that at that time I was under deep conviction of sin, but I fought against Christ with all the hatred of an orthodox Jew for nearly ten years, until, finally, the dear boy's prayer was answered and God converted my soul.

About eighteen months after my conversion I attended a prayer-meeting in the city of Brooklyn. It was one of those meetings when Christians testify to the loving kindness of their Saviour. After several of them had spoken, an elderly lady arose and said, "Dear friends, this may be the last time that it is my privilege to testify for Christ. My family physician told me yesterday that my right lung is very nearly gone, and my left lung is very much affected; so at the best I have but a short time to be with you; but what is left of me belongs to Jesus. Oh, it is a great joy to know that I shall meet my boy in heaven. My son was a soldier for his country, but also a soldier for Christ. He was wounded

at the battle of Gettysburg and fell into the hands of a Jewish doctor, who amputated his arm and leg, and he died five days after the operation. The chaplain of the regiment wrote me a letter and sent me my boy's Bible. In that letter I was informed that my Charlie in his dying hour sent for that Jewish doctor, and said to him: "Doctor, before I die I wish to tell you that five days ago, while you amputated my arm and leg, I prayed to the Lord Jesus Christ to convert your soul."

When I heard this lady's testimony I could sit still no longer. I left my seat, crossed the room, and taking her hand, said, "God bless you, my dear sister; your boy's prayer has been heard and answered. I am that Jewish doctor for whom your Charlie prayed, and his Saviour is now my Saviour. —By Dr. M. L. R., in *Free Methodist*."

CRANKS AND REVOLUTIONS.

BY REV. DANIEL STEELE D.D.

A new meaning has recently been attached to the old mechanical term, "Crank." It is now used to describe a person so thoroughly possessed by one idea of reform that he devotes himself wholly to its universal propagation. To the unsympathetic, his devotion to his theme seems quite disproportionate to its importance, and its advocate is regarded as one-sided as the crank of a grindstone. Whether this is the true philosophy of this topical meaning of this word is not material to my purpose, which is to show the necessity of the human crank to the moral progress of mankind. Without the crank, however intense the fire may be under the boiler, there would be no revolution of the driving-wheel of the locomotive, and no progress of the train.

Without men and women abnormally filled with one subject of thought and action, and bent on realizing one reform, there would be no revolutions in human affairs, and no advance in Christian civilization. For it has been a characteristic of God's government and providence from the beginning, to bless the many through the few. Only one Jenner was required to discover the prophylactic against that awful scourge of the nations, small-pox, and to establish it against the opposition and ridicule of all the old physicians; one Watt to lift half the load of toil from man and beast by the invention of the steam-engine; only one Morse to diffuse instantaneous intelli-

gence through a continent by the magnetic telegraph; one Cyrus Field to electrify all the continents and islands with the same flash of thought; one Howe to multiply woman's stitches without multiplying her weariness; and one Edison to bottle up, for use centuries hence, the words and intonations of the human voice, and to turn night into day in all our cities by a steady streak of lightning. While these inventors were concentrating all their energies through weary years to the perfection of their inventions, the world regarded them with pity or contempt for their narrowness of view and consecration of property and time to one end, as they regarded Goodyear pauperizing his family by his persistent experiments in India-rubber.

After they had perfected their inventions, many of them found the world so incredulous, so slow to appreciate the value of their discoveries, that they were forced to become hobbyists and talk of nothing else, till they woke up an interest in the public mind and produced a revolution of the wheels of the car of progress by the adoption of the new thing under the sun. In modern parlance, they were obliged to become the cranks by which Divine Providence moved the train, freighted with the human race, up the grade of advancement.

The same is true of moral reforms. A few men like Wilberforce and Garrison were impressed by "the sum of all villainies," and courageously assailed the bloody tyrant in his strong intrenchments. They could at first enlist so few tongues to plead for the voiceless slave, and to preach liberties to the captives, that they had to employ constantly their own tongues and pens to rouse the slumbering conscience of England and America. To effect the abolition of slavery they were driven to become cranks, ridden by one idea, booted and spurred, over all obstacles and against all foes. This is the Genesis of all moral reforms and of all the great revivals of the Gospel. When St. Paul was called to interpret the Pentecostal dispensation, to formulate the official work of the Paraclete and to lift Christianity above the limitations of Judaism, he became so intensely absorbed in his theme, that one in high office exclaimed, "Much learning doth make thee mad," the antique term for crank. When the Gospel was bound in the dark prison of popery, the crank of Wittenberg, Martin Luther, found the key, boldly thrust it into the lock, opened wide the door and led out the nations of northern Europe. When the breath

of spiritual life had left the Anglican Church, and the corpse was polluting the air, the great Head of the Church sent out John Wesley, not with a spade to dig a grave, but with a trump of resurrection to "create a soul beneath the ribs of death," by prophesying to that valley of dry bones; he was the crank by which the greatest religious revolution since the days of Luther, if not since Peter's Pentecostal sermon, was wrought. An English archbishop has recently, in a public address said, that if it had not been for John Wesley there would probably have been no Church of England in existence at the present time. It would have been trampled out beneath the hoofs of irreligion and atheism, as perished the Church of France beneath the mad waves of the French Revolution. The historian, Lecky, has expressed the same opinion. Wesley was not stigmatized as a crank, simply because this term was not then in vogue; but all the opprobrious epithets in the English language were carefully sought out by churchmen and infidels alike to beslime the man who calmly stood for a spiritual type of religion amid the Sahara of formalism. It is, in our day, customary with nominal Christians and with those at ease in Zion, to call those persons cranks who are filled with the Holy Spirit and advocate primitive Christianity, earnest, aggressive, and going down to man's deepest needs and saving him to the uttermost. Especially is this true of those who testify against the worldward drift of a section of the Church, which has ceased to find supreme joy in Christ, and can no longer truthfully sing:

"Thou, O Christ, art all I want,
More than all in Thee I find,"

and resort to the dance, the theatre, and progressive euchre, to piece out the enjoyment which they fail to find in Christ. This unlovely epithet will not fail to be hurled at him who prays for the anointing of the Spirit, and testifies to His cleansing power. In some parts of our country, all who urge believers to claim their full heritage in Christ, even their entire sanctification from all sin, actual and original, are in the estimation of their cultured and progressive brethren mere cranks, detracting from the respectability of the great Church to which they belong. This epithet puts them into the brotherhood of the heroes of faith, whose roster is found in the eleventh chapter of the Epistle to the Hebrews. They have always been a minority. The magnates of faith have always been despised,

derided, and nicknamed when alive, but praised and monumented after they died.

The conditions of salvation are the same in all ages. "Without faith it is impossible to please God." "How can ye believe, which receive honor one of another, and seek not the honor that cometh from God only?"

They only are in a condition to exercise perfect faith, and to receive that perfected holiness which results from it, who are willing to stand alone with God, and share the reproaches heaped upon His beloved Son.
—*Divine Life.*

A PSALM OF SILENCE.

"My soul is silent upon God."—Psa. lxiii. 1.

Too weak to think, Lord!

Too weak to pray!

Too weak for song of praise:

Yet still I say,

"Now draw Thou near, Lord;

Banish all fear, Lord;

Let me in quiet hear

Thy voice to-day!"

I would not ask, Lord,

What shall befall;

Only the loving past

Silent recall;

Jesus the lost one sought,

Jesus my soul hath bought;

This calms each troubled thought,

This answers all.

Therefore I leave to Thee

What shall betide;

One word enough for me—

Jesus has died.

He for His weak one pleads,

He on to glory leads,

He knows my cares, my needs,

He will provide.

Too weak to think, Lord!

Too weak to pray!

Yet from my heart of hearts

Silent I say,

"Do Thou Thy will, Lord;

Keep Thou me still, Lord,

And heart and spirit fill

With peace to-day!"—E. S. E.

Dr. PARKER says: "After a dose of theology I always read the parable of the Prodigal Son, to put the taste out of my mouth."

GUIDED BY THE HAND OF GOD.

During one of James Dickenson's Scottish missions he met with a remarkable adventure. He was travelling with another friend, named Jane Fearon (the wife of his friend Peter Fearon), when on a very rough and rainy day, as the evening drew on, he observed a lonely roadside public-house, where, as they were wet and weary, they thought that it would be best to spend the night. Their Gaelic guide, as well as his imperfect English would allow him, tried to dissuade them from doing this, and when he found that he could not induce them to go on to another halting-place, refused to remain with them. They had a civil and attentive reception from the people of the house, but notwithstanding this, the minds of the travellers were soon disturbed by terrible fears, which they did not at once communicate to each other. Jane Fearon's courage still further failed her when she heard one of the men say, "They have good horses and bags," and another reply, "Aye, and good clothes!" As soon as James Dickenson and herself were alone together, she burst into tears and exclaimed, "I fear these people have a design to take our lives." James Dickenson, who was walking up and down the room, whilst his heart we may be sure was uplifted to God, did not at once answer her. When he spoke he said, "They have mischief in their hearts, but I hope the Lord will preserve our lives." He tried to cheer her by other remarks; then after being again silent for a time, he once more expressed his hope that God would deliver them, adding, "But if so, we must run." "Alas!" was Jane Fearon's disconsolate reply, "how can we run, or whither can we go?"

James Dickenson took a careful survey of the room, with a candle in his hand, and found a second door, on opening which he saw a flight of stone back-stairs on the outside of the house. Leaving the candle burning in the room, after taking off his shoes, they noiselessly descended the steps, and then ran until, at a considerable distance from the public-house, they reached an out-building, which they entered. But soon James Dickenson said, "We are not safe here; we must run again." Jane Fearon answered that she was so weary that she did not think she could go any farther. However, as her friend thought it essential that they should quit this spot, they did so, hastening on until they came to a river, which they soon discovered was crossed by a bridge; they were about to go over it, when James

Dickenson felt this would not be the right course for them to pursue, and that it would be safer to go farther up the bank. There they sat down to rest, but soon James Dickenson said, "We are not safe here; we must wade through the river. "Alas!" replied his companion, "how can we cross it, and know not its depth? It will be better for them to take our lives than for us to drown ourselves." The swollen river was safely passed over, and soon after this had been accomplished, while the fugitives were seated on a sand-bank, James Dickenson remarked that he did not feel easy, and believed that they ought to go farther on. "Well, I must go by thy faith," was Jane Fearon's answer.

Before long, they saw another sand-bank containing a cavity, and soon Dickenson said, "I am now easy, and believe that we are perfectly safe, and feel in my heart a song of thanksgiving and praise." But his companion's faith was far from being as strong; and when they heard voices on the other side of the river, fearing that her terror might cause her to make an outcry, he gently said, "Our lives depend upon our silence." It was plain that the voices were those of their pursuers, for the words "Seek them, Keeper," were frequently heard. Apparently the dog led them as far as the bridge—but *not* over it—as he naturally followed the scent of the foot-steps along the river side, until he lost it at the spot where the travellers had crossed. They now saw the people, who carried a lantern, and heard one of them suggest that they had crossed the river, to which another made answer, "That's impossible, unless the devil took them over, for the river is brimfull." For some time they continued their search, and then left the place.

In the light of the early morning the friends noticed a man on a high hill, looking around in every direction, who, they imagined, was endeavoring to discover their hiding-place. On examination they found that the position of the hollow in which they had taken refuge was such as to prevent them from being observed from the opposite side of the river; whilst the sand-bank on which they first sat down could be plainly seen, and would have been a most unsafe retreat. They now began to think of their horses and saddle-bags, and Jane Fearon proposed that they should go on to a town and make known their case. But James Dickenson reminded her that they could give no positive proof of the guilty intentions of the inhabitants of the public-house, and moreover that such a course

might give the magistrates an excuse for imprisoning the accusers instead of the accused. "I incline," he added, "to return to the house, fully believing our clothes and bags will be ready for us without our being asked a question, and that the people we saw last night we shall see no more."

Jane Fearon, not sharing her fellow-traveller's faith (which was, it seems, marvelously manifested at this juncture), said that she dared not go back, but consented to do so when James Dickenson added, "Thou may'st safely, for I have seen *that which never failed me.*" Doubtless she felt perfect confidence in following the "still" and "small," though well-known voice of the Heavenly Shepherd—the gentlest whisper of which long-continued listening and constant obedience had caused him easily to recognize. On arriving at the inn, they found their clothes ready for them, and the horses in the stable with the saddle-bags on them, but the only person visible was an old woman sitting by the fire, whom they did not recollect seeing on the previous night; having paid her what they owed, they continued their journey.

When James Dickenson afterward visited that neighborhood, he learned that some suspicion having been awakened respecting this house, a search had been made, which resulted in the discovery of a large quantity of wearing apparel and a great number of human bones! The house was pulled down, and some of its inhabitants were executed.—*From "Annals of the Early Friends."*

ENTERING THE KINGDOM.

Entering the kingdom of God does not mean going to heaven. In one sense every one is in God's kingdom, because this world and all other worlds belong to Him; but Jesus said to the Pharisees, "The kingdom of God is within you," and when He talked about entering that kingdom He meant having the peace and love of God reign in the heart, and having no wish or will but to be obedient to Him. Jesus said once, "I am the way," and bade all who would enter in walk in His footsteps; He said, "I am the door," and bade all who would enter come to Him; and when we come He tells us that the very first step is to become humble and teachable and obedient; that is the only way to have the peace of God enter our hearts, and make them a part of His kingdom.—*Sel.*

SOME REFLECTION ON DIVINE HEALING.

In the death of our beloved and much esteemed Sister Sophie Lawsen, in the early prime of womanhood, we desire without the slightest reflection upon her, to raise a question in regard to what we consider extreme views on divine healing. Having been the first to publicly advocate divine healing as the privilege of God's children on this coast, and to stand the brunt of public and private criticism, when it was considered a proof of fanaticism to hold and teach the possibility of *now* being healed of the Lord, we consider that we have a right to lift our voice against what we believe a mischievous and unscriptural perversion of the doctrine. This we do with no unkindness or disrespect to any one who differs from us.

Sister Lawsen had for some years suffered from organic troubles peculiar to her sex.

At one time she seemed to be entirely healed of the Lord, but through some means she lost the touch of faith, and lapsed into her former state of impaired health. She received much benefit at one time from a medical prescription, and her physician felt confident that a continuation of the treatment for a reasonable time would insure complete and permanent recovery. But Sister Lawsen, believing that it was dishonoring Christ to take human remedies, concluded that she had done wrong in what she had taken, and decided that she would henceforth trust Jesus only, believing that after faith was sufficiently tested, that healing power would be realized. But though she held firm till the last, the disease made steady headway, until death came to her relief.

Now the question is, "Was her faith well founded?" If so, why was she not healed? If healing is put in precisely the same category as salvation from sin, why is it that a most thorough and sanctified child of God may renounce everything but Christ as a healer, and cling to Him to the last, and yet be left to die? If you say that in that case it may not have been the Father's will to heal, you abandon the position which is held with great tenacity by the extreme advocates, viz.: that sickness in *all* cases is the work of the devil, and is as readily removed by Christ as sin. Who ever forsook all and took Christ only as a saviour, suffering even death for His sake, and yet did not find pardon and joy in the Holy Ghost? If it be a sin to take any human remedies for the relief of disease, on the ground that it is

rejecting Christ in His relation to us as the healer of the body, then it is a sin to be sick. In this case, the sin of being sick and dying would certainly be as great as that of taking remedies and being healed, and living to glorify God. Take either horn of the dilemma you please, and your position would force you to the belief that such a saint as our beloved Sister either died a sinner, or had she recovered through medical treatment would have lived a sinner. We would not mention this case if this was the only one of the kind, but several holy men workers to our knowledge have died in early life from diseases which would have doubtless yielded to medical treatment; but their theories relative to divine healing would not allow them to take any human remedies.—*The Holiness Evangelist*.

LAWS OF THE SPIRIT.

BY REV. W. T. M'MICHAEL.

I am moved to write upon a theme that all spiritually-minded people are interested in.

God is the foundation of all law; this is a truth that no right-thinking mind will deny. As in nature so in grace there are laws, undeviating and unchanging, by which God is governed and men are to live and be judged at last. In this article it is only proposed to outline some facts that underlie a great many other truths.

We desire to call special attention to some of the laws of the Spirit by which He is governed.

1. The first great law of the Spirit is based on truth. No error or heresy can enter into His government, however plausible it may be. No unscriptural creed can have His approval, and no man embracing error on the fundamentals of salvation can be a spiritual man. Hence, the importance of knowing what is the truth, and what error is.

2. The next great law of the Spirit is based on purity. Nothing impure can be admitted into the holy of holies. Any man that fails to cleanse himself from all filthiness of the flesh and spirit cannot take the first step towards holiness, much less be perfected in it.

3. The next great law of the Spirit to which we call attention is that of solemnity. No frivolous soul, void of seriousness, can come into the august presence, before whom angels bow and do homage.

4. The law of intense desire. God the Holy Ghost, outside of conviction, never goes where He would be an unwelcome guest. The heart to which He comes is described by Jesus in Matt. v. 6.

5. Another great law of the Spirit is to glorify Christ. If we desire the power of His presence for any selfish end, as did Simon the Sorcerer, to whom Peter said, when he proposed to pay them money for this gift, "Thy money perish with thee; for thou art in the gall of bitterness and in the bond of iniquity."

6. The last law of the Spirit is to separate from all that is worldly, sensual, carnal or devilish. He demands consecration, thorough and complete, which puts us only one step from God. If many that are trying to believe, but fail to do so, would examine their hearts, they would find that the Spirit cannot and will not sanctify them because they have not consecrated all to God, thus separating themselves from all that is carnal. When this is done, it is quite easy for us to meet the other demand of the Spirit, namely, "believe;" and then have repeated, for us, what He did for the disciples on the day of pentecost and the house of Cornelius. Acts xv. 9.—*The Way of Life.*

BISHOP TAYLOR ON MISSIONARY LIFE.

You talk about the old days of Methodism, with saddle-bags and horseback. In Africa work is back in the days Abraham. Traveling is almost entirely on foot. We can do about twenty miles a day, making three miles an hour, with a short rest at the end of each hour. I learned the science of walking when a boy, and have taught the missionaries so that they do not tire in these walks, but are as fresh after a long walk as when they begin. As for fatigue, I hardly know what it is. I am fond of working ten hours a day under the hot sun, with head bare. It does not affect me in the least.

There is a theory advanced by learned doctors that a tourist migrating from England to Africa must go through an acclimatizing process, but I entirely ignore that idea and find it unnecessary with myself and workers. Doctors also say that no work must be done in Africa by newcomers, but as we have no time to wait, we begin work the first day on striking African soil, and probably are better for it.—*Interview in the Boston Advertiser.*

THY LORD IS WITH THEE.

BY REV. ALFRED TAYLOR.

Thy Lord is with thee, mighty man of valor,
Rise and obey the word He speaks to thee;
Go in thy might, put from thy face its pallor;
Strong in His strength, go, set thy people free!

Thy Lord is with thee, for the fight he needs thee;
He will defend, whatever may oppose;
Strange though the way, yet follow where He leads thee,
He leads to vict'ry over all thy foes.

Gather the host, be bold, be calm, be cheer-
fearful;
Trust not to numbers, choose the strong
and brave;
Send to their homes the cowards and the
fearful,
In His own way the Lord, thy God, will
save.

Charge on the foe, the sword of the Lord and
Gideon!
Blow now the trumpets through the hostile
camp!
Put to the rout the frightened hosts of
Midian,
Break every pitcher! Wave each blazing
lamp!

—*National Advocate.*

HALF MEASURES.

A bridge which is a foot too short fails to reach across the chasm. A race may be lost by a length as well as a mile. One leak will sink a ship; one sin destroy a soul.

The Earl of Bath illustrated his views of a policy which dismissed one minister of state and retained another whom he deemed equally objectionable by comparing it with the action of the Lord Chamberlain, who, when sent to examine the cellars of the House of Commons, returned with the report that he "found five and twenty barrels of gunpowder, that he had moved ten of them, and he hoped that the rest would do no harm!"

The man who thinks to serve God and mammon, and divides his time and energies between the Lord and the devil, the flesh

and the Spirit, will be found to have made a grand mistake. No man can be slave of two masters. He must have one absolute ruler and owner. When a man has given himself to the Lord he has nothing left for anybody else. The world and the flesh and the devil must stand aside, self must be denied, and Christ must have all. "I would thou wert cold or hot. So, then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."—*The Christian*.

WHAT A CONVERTED RUSSIAN NIHILIST SAYS.

Christ is one, the denominations are many ; and the Master was hardly mocked by His crucifiers and the Roman soldiers more brutally than by His professed worshippers, who keep separating themselves constantly from one another where He ever told them, "Be ye one!" The tears He may have shed on earth when the Roman brutes spat in His face were far less bitter, I am sure, than those He doubtless sheds in heaven at the sight of the havoc theologians and dogma mongers, and heresy hunters, and denominational fetish adorers are now making in His vineyard. For 'tis idle to deny it, never were the masses so near to the love of Christ as now ; never were they as ready to enter the kingdom of heaven which Christ came to preach as now ; never, indeed, was the harvest as plenteous as now. But it is also true, that never were there so few true laborers ; never were there so many scribes, and lawyers, and doctors standing at the gate, not only not entering themselves, but preventing others from getting in. Never was the terrible indictment of our Saviour against the ministers of his day so true as of the ministers of our day ; and all this because the ministers, instead of preaching the commandments of Christ and urging folks to do as He bids, teach folk instead, opinions about Christ, and tell them constantly not what to do, but what to think ; not what life to live, but what opinions to hold.

And because what is now needed is not Christian dogma but Christian life, therefore this letter is printed in testimony of the true teaching of the forsaken Master. The disciples of the Master of 1900 hundred years ago were not the only ones who betrayed Him and fled from His presence when He was to be tested ; the "disciples" of to-day do it likewise ; only the disciples of yore, after denying Him, repented, and

bore persecutions and suffering for the sake of afterwards preaching Him crucified. Perchance His present deniers may yet, by the grace of God, be turned likewise. Perchance it may yet be given us to behold some of the \$10,000 ministers of to day, forsaking their palaces to go forth barefooted and empty-pouched to rejoice, like Peter of old, in being crucified, even head downwards, for the sake of the Master. Perhaps, perhaps. —*Selected.*

"I STRETCH IT A LITTLE."

An old gentleman at Mountain Lake Park, last summer, was in great agony as a seeker after holiness at an early-morning meeting. He was almost in despair, as finally one after another came into the light and liberty that he could not find.

Confessions were called for, and among others, this old gentleman gave his ; but, as is often the case, he confessed every thing but his real trouble.

"My brother," said the leader, "forget everything but the one thing that is in your way. What is it? Pick it out and let us have it in a single sentence.

He thought a moment and then said :

"Yes ; I have my special trouble ; I stretch it a little ; and this frequently brings me under condemnation."

"What do you mean?"

"Why," said he, slowly extending his arms till his hands were as far apart as possible, "I stretch it a little. This is the fault of my life. If I could tell a story unvarnished and unexaggerated, I'd get along easily with everything else."

Friends, let us think of this fault, and see if we are not sometimes addicted to stretching the truth till it becomes an untruth.—*African News.*

A DIFFERENCE.

There are many persons with whom religious conversation is easy, but spiritual conversation is hard. There are others with whom a purely spiritual converse is natural and easy, and profitable withal. The difference lies in spiritual condition. A powerful spiritual instinct leads its possessor to words seasoned with grace, and permeated with God. Especially, if two are very spiritual and come together, their intercourse is of God, and of the deep things of God. Their hearts naturally mingle together in the like peaceful and mighty current of the blessed Spirit.—*Sel.*

“I'M HANDLING TRUST FUNDS.”

Stepping into the store of a Christian business man one day, I noticed that he stood at his desk with his hands full of bills, which he was carefully counting as he laid them down one by one.

After a brief silence, I said,

“Mr. Henry, just count out fifty dollars from that pile of greenbacks, and make yourself or some other person a life-member of the Christian Giving Society.”

He finished his count, and quickly replied, “I'm handling trust funds now.”

His answer instantly flashed a light on the entire work and life of a Christian, and I replied to his statement with the question,

“Do you handle anything but trust funds?”

If Christians would only realize that all God gave us is “in trust,” what a change would come over our use of money!

“I'm handling trust funds now!” Let the merchant write the motto on his desk, the farmer over his crops, the professional man over his income, the banker over his income, the housekeeper over her house-expense purse, the boy and girl over “pocket-money”—and what a change would be made in our business!

A business man, who made a donation of \$100,000 to a Christian enterprise, once told in my hearing:

“I hold that a man is accountable for every sixpence he gets.”

There is the Gospel idea of “trust funds.”

Let parents instruct and train their children to “handle trust funds” as the stewards of God's bounty, and there will be a new generation of Christians.

Thanks to Mr. Henry for the suggestive remark, “I'm handling trust funds now.” It will help us to do more as the stewards of God. May it help others.—*Christian Giver.*

SEEKING WHAT WE CANNOT GET.

We have heard of the absurd rantings of “the veriest cranks,” of “the rabid, unreasoning fanatics known as ‘perfectionists;’” but what do you think of such reasoning as this: “Christ gave the command, ‘Be ye perfect,’ because perfectness could give no other—no half-way command. We are to ‘strive after,’ whether we attain perfection, or, like St. Paul, were ‘not already perfect,’ is quite another matter. For ourselves, we do not believe perfection attain-

able here. God enjoins perfection upon His people, but He does not require it; that is to say, it is every one's duty to aim at perfection in word, thought and deed, but God happily does not condemn us for our failure to attain perfection?”

According to this, Christ commands, and we are to strive after, what is not attainable here.

There seems, however, to be this consolation, that, if we “aim at perfection in word thought and deed, God does not condemn us for our failure to attain perfection.”

What is the exact difference between “enjoins” and “require”? Can anything be enjoined that is not required? Can the wise and just God command what cannot be complied with?—*Sel.*

INCIDENT.

The following incident has proved an encouragement to implicit trust in God when sorely tried. My pastor's family was sick, and he was under the necessity of borrowing nine dollars and eighty seven cents (had been promised ten dollars two weeks from that day), and promised to pay it in two weeks. The two weeks passed, and he was looking for the ten dollars to come all day, but the shades of evening fell, and no money came. He was distressed, fearing his promise as a minister of Christ would be broken, and God dishonored. Eight o'clock, and half-past eight came, and he fell upon his knees and told the Lord his trouble. He arose, and just then the door-bell rang. He stepped to the door, a man, a stranger, said, “Something for you,” and departed. He opened the parcel, and nine dollars eighty-seven cents, just the amount borrowed; not a penny over, not a cent less. He put on his coat and went and paid his debt and returned, and when the clock tolled the hour of nine, it found the good man on his knees, thanking God for the timely deliverance. He never knew who the stranger (God's messenger) was, but fully believed he was sent in answer to prayer, in the fulfilment of the promise, “They that trust in the Lord shall never be confounded.”

“Call upon Me in the day of trouble and I will deliver thee, and thou shalt glorify Me.”—*Lamp of Life.*

It is not until we have passed through the furnace that we are made to know how much dross was in our composition.

GOD IS LOVE.

Do fears disturb thy soul?
Art thou by cares oppressed?
Just whisper softly, "God is love,"
And be at rest.

Does aught that He has said
Hard or obscure appear?
Just write above it, "God is love,"
And it is clear.

Hast thou rebellious been,
And chastened of thy God?
Only remember He is love,
And kiss the rod.

There is no time or place,
No depth of pain or grief,
But the remembrance of His love
Will bring relief.

Yea, though the coffin lid
Hath shut from thee thine own!
Still say, "Thou didst it all in love;
I'm not alone."

There is no question broached
In earth, or sea, or sky,
To which thou canst not, in His love,
Find sweet reply.

—Sel.

A MODERN HERO.

The heroism of Bishop William Taylor does not stand out in all its greatness until one considers what he himself would demand as the condition for a similar undertaking. To be absent from home and friends; to be present in the wildest regions of the world; to be a pioneer amid a thousand difficulties, deprivations, and dangers; to cleave to the mission with full purpose of heart for many years; to call out other workers, and chance the possibility of being blamed for their disappointments, failures, or deaths; to personally lead in planting every new station; to interview savage kings, make treaties of peace, eat native food, sleep without shelter, journey on foot, ford rivers, venture through trackless jungles and deserts; toiling on, praying on, hoping on, fearing on; now cheered, now criticised; in health to-day, afflicted to-morrow, with no physician near; trusting in God and distrusted by man; doing all not for vain glory, or wealth, or worldly power, but for Jesus' sake alone—these are some of the facts connected with the grandest illustration of heroic self-denial

and simple faith in this or any other age of the world. It is now nearly six years since William Taylor was constituted a Missionary Bishop in the Methodist Episcopal Church. His work has justified his election a hundred-fold. He has practically demonstrated the possibility of Africa's redemption. He has proved to all the world that white men can live in Africa, and that the Dark Continent is ready for Gospel light. Honor to such a man! Praise him while he lives; his works praise him. Ring out his fame. Support his cause. Pray for his preservation and continued success. Emulate his example. If you cannot go, send. Let your deeds as well as your words express your sympathy.—*Christian Weekly, Adelaide, Australia.*

ONE THING IS NEEDFUL.

A young believer had lost his joy in the Lord, and had fallen into consequent despondency. As he sat in the house in the depth of sorrow, his anxious mother said to him: "My dear young boy, you seem bowed down with care; you look as if the whole world were resting upon you, and you had to bear up the universe." His answer struck me as well worthy of remembrance, "Mother," said he, "If I had to carry the whole world I could do it more easily with God than I can bear my life without Him." It is even so. When the Lord is with us, nothing is beyond our power; but when His presence is withdrawn, not only is the grasshopper a burden, but we are a burden to ourselves, and we grow weary of living, whatever temporal comforts we may possess. You may light as many candles as you please, but there is no day till the sun rises; and so with all the consolations we can muster, our soul is still in the dark till the Lord shines upon us in grace.—Sel.

ELECTED.—"Well, now, Joe," said Gov. Vance, "do you really believe in this election by God that you speak of?" "Deed I do, Massa Vance," said the negro, seriously, with a shake of the head. "Well, do you think I am elected to be saved?" "Scasly know, Massa Vance, but I nebber heard of any one being 'lected what wasn't a cander-date."

OUR great business is not to see what lies dimly at a distance, but to do what lies clearly at hand.

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