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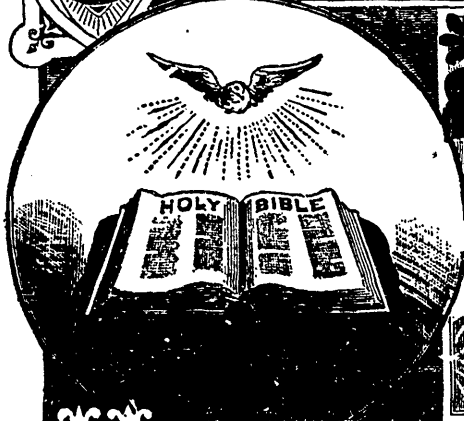
VOL. X.

APRIL, 1892.

No. 10.



The
Expositor



HOLINESS



Toronto:

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CALENDAR OF ASSOCIATION MEETINGS.

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

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

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

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

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

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

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

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

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

Hamilton, at the residence of Miss Fitzpatrick, 44 Gore Street, every Friday, at 8 o'clock p.m.

At Linwood, in Band Room, rear of the Methodist Church, every Saturday, at 7.30 p.m. Leader, Bro. Kennedy.

At Markdale, every Sabbath, at 10 a.m., and every Tuesday, at 8 p.m., at the residence of H. A. Harris.

At Cross Hill, every Friday evening, at the residence of William Petch.

At Bothwell, at the residence of Mrs. Kerr, Tuesday, 3 p.m.

THE SO-CALLED "GALT HERESY CASE."

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

THE
Expositor of Holiness

Vol. X.

APRIL, 1892.

No. 10.

WHEN?

If I were told that I must die to-morrow,
 That the next sun
 Which sinks should bear me past all fear and
 sorrow
 For anyone
 All the fight fought, all the short journey
 through,
 What should I do?

I do not think that I should shrink or falter,
 But just go on
 Doing my work, nor change, nor seek to
 alter
 Aught that is gone ;
 But rise, and move, and love, and smile, and
 pray.
 For one more day ;

And, lying down at night for a last sleeping,
 Say in that ear
 Which hearkens ever, " Lord, within Thy
 keeping,
 How should I fear ?
 And when to-morrow brings Thee nearer
 still,
 Do thou Thy will ! "

I might not sleep for awe, but peaceful,
 tender,
 My soul would lie
 All the night long ; and when the morning
 splendor
 Flushed o'er the sky,
 I think that I could smile—could calmly say,
 " It is His day. "

But if a wondrous hand, from the blue
 yonder,
 Held out the scroll
 On which my life was writ, and I with
 wonder
 Beheld, unrolled,
 To a long century's end its mystic dew,
 What should I do !

What could I do, oh ! blessed Guide and
 Master,
 Other than this :
 Still to go on as now, not slower, faster,
 Not fear to miss
 The road, although so very long it be,
 While led by thee ?

Step after step, feeling Thee close beside me,
 Although unseen ;
 Through thorns, through flowers, whether
 the tempest hide thee,
 Or heavens serene,
 Assured thy faithfulness cannot betray,
 Thy love decay.

I may not know, my God, no hand revealeth
 Thy counsels wise ;
 Along the path a deepening shadow stealeth,
 No voice replies
 To all my questioning thought the time to
 tell,
 And it is well.

Let us keep on, abiding and unfearing
 Thy will always,
 Through a long century's ripening fruition,
 Or a short day's ;
 Thou canst not come too soon ; and I can
 wait
 If Thou come late.

—Susan Coolidge.

GOOD THOUGHTS.—" For me to live is
 Christ. " If so, then for me to think is
 Christ. Trains of thought are incessantly
 passing through the mind. The flow is
 almost as constant and involuntary as
 the circulation of blood in the veins. If
 they be good thoughts, true, pure, high,
 sweet, heavenly, whose thoughts are
 they ? " I think, yet not I, but Christ
 thinketh in me. " — *New York Evangelist.*

A MAN OF GOD.

Such a man undoubtedly Adam was, formed out of the dust of the earth by God himself; as to all that part, or those parts of him which are of the same grade in nature as the highest order of animals belong to. But in order that he should be truly *man*, and fill the place designed for him, it was necessary that he should be endowed with a nature much higher and nobler than that which the monkey or the elephant possesses, and so God breathed into his nostrils the breath of life (or lives) and man became a living soul. So Adam heard the voice of God, when He declared the limits to the gratification of his animal appetite, respect to which limit was the trial test of his loyalty and proof of his obedience. And even after his disobedience, he heard "the voice of the Lord God walking in the garden in the cool of the day." So the original ideal concerning the human being was that he should hear and recognize and understand the voice of God. Man has no longer a garden planted specially by God "eastward in Eden" or anywhere else, to live in; and that is counted as a disadvantage, but he had a Redeemer in promise until he came, and in fact and reality for more than eighteen centuries past. That is an advantage of which he knew nothing before the fall, as far as our information extends. But with a Redeemer, or without, it is the prerogative of man to converse with God, consciously and intelligently. And so those moral mountain top men of the antediluvian age, Enoch and Noah, "Walked with God." The law that was broken by Adam and Eve had no significance for them, for their responsibilities were conditioned by different facts. They did not live in a garden, and no special tree was to them the symbol of divine law. In so far as the Word of God in the past influenced their lives, its significance centred, not in a visible tree, but in the coming "seed of the woman who should bruise the head of that serpent" by whose seductions the changed condition of man was brought about. But they "Walked with God." Into whatever predicament of surrounding facts they found themselves, God

was the most important fact of their environment, and they needed not to burden memory with any laws once given to their ancestors, for the Author and Father of all possible law was their hourly Companion. Whether any others whose names have not been chronicled succeeded or not, it is certain that these two men did realize the ideal life for man, which is constant, continuous, familiar, communion with God. And was not Abraham called the "friend" of God? Whence came the magnificent godliness of that princely man to whom such far-reaching promises were given and with whom the Almighty Jehovah entered into an age-long covenant, and who both naturally and spiritually was the father of the faithful? Did he study a written law and take it to his intelligence as a yoke, a limit, or a directory? Perhaps there was a written or a traditional law; no doubt the words of God to Noah after he came out of the ark at Ararat were known to him; possibly God may have made some revelations to Shem, of which Abraham would not be ignorant; but there is nothing in the record given us to indicate that Abraham was influenced by anything, even from God Himself, except those words which He spoke to him from time to time, as the present occasion required. Walking with God, talking with God, that was what made Abraham the man that he was. It is true that Noah and Abraham built altars and made animal sacrifices, but it is not said in the record that either of them did so on account of their own sins, and may we not suppose that they made sacrifices as Job did, for their families, saying, "It may be that my sons have sinned and renounced God in their hearts." Abraham had his servants before he had any sons, and he would act the priest for them. I do not say that these men never needed the atonement for themselves which those sacrifices prefigured, but all the facts agree with the supposition that once in their earlier history they had exercised faith in the Divine Mediator, and thus having been lifted into the favor of God they began and continued to walk with God, never again needing to ask forgiveness in connection with a sacrifice, see-

ing they never again incurred the divine displeasure.

Jacob, too, by whose second name Israel, God's nation was called, had his first communion with God at Bethel, has God to speak to him, and he opens his mind to God, from time to time, until the great crisis at Penuel. If his life was to any great extent noted by written or traditionary law, we have no record of it, and in so far as it was, that law was recognized and known by many, if not all in the community, or family, or tribe that surrounded him. Enoch, Noah, Abraham and Jacob lived a life *above* law, because they lived in intimate communion with Him who is Author of the law, and whose supremacy in the universe gives to the law all its obligation and significance. This is a very different life from the life of the sinner and the Antinomian who live *below* the law, who live as though no law existed. "Law is not made for a righteous man, but for the lawless and unruly, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for fornicators, for men stealers, for liars, for false swearers, and if there be any other thing contrary to the sound doctrine." So Paul writes in 1 Tim. i. 9.

The relation of Moses to God, to the Decalogue, and to the people of Israel, brings to the front the ideas of the preceding paragraph. It was by personal communion with God that he became qualified to act the unique part that he acted in these relations. His brief communion at the burning bush prepared him for his first interviews with the elders of his people, and with Pharaoh. And in the progress of that wonderful debate of Jehovah with Pharaoh, as the representative of idolatry, every new development of divine power was preceded by a fresh communication of God's mind to Moses. So on and on through the Red Sea, by Marah and Elim, until the nation trembled in front of Sinai, when God spake, so as millions could hear in the giving of the Ten Commandments. These Commandments, uttered by God with such impressive accompaniments, were afterwards written by Him on tables of stone,

that the impression on the ear might become a permanent lesson to sight, and to the intelligence of following ages. Thus occurs the epoch, and begins the era of authoritative written law in the divine economy.

But for whose benefit, and to whom was that law given? None but the people of Israel, and that "mixed multitude" of Egyptians and perhaps foreign residents in Egypt who had cast in their lot with Israel at the time of their departure. Israel had become semi-paganized, and those who accompanied them were doubtless people whose godliness consisted only of a sudden conviction produced by the plagues, that the God of the Israelites was more powerful than the gods of Egypt. The moral level of the average man in the multitude that heard the Commandments uttered on Sinai was certainly a very low one, and the Ten Commandments, eight of which are simply prohibitions—seven of those eight being of overt acts, such as might come under the purview of a civil administration—were adapted to that low level to which the people were sunk. That law "was not made for a righteous man," but for a rabble of escaped slaves and ignorant pagans, many of whom were no doubt sinners of a low and filthy type, whose perceptions of right and wrong were obtuse and crude, and whose habits of thinking would not allow them to appreciate anything larger, deeper or higher than that outline of the right, of the negative right at that, which the Decalogue contains. Did Moses need that law to keep right? Certainly not. His frequent communion with the Law-maker raised him above that law, and his service of God was as much above the standard of that law, as the common people understood it, as the attainments in mathematics of a Leibnitz or a Newton raised them above the level of the child who has just learned the multiplication table. The one wrong act laid to Moses' charge after he had become the leader of Israel was not a breach of any one of the Ten Commandments, in the form in which they would be understood at the time. In God's sight, and now in the light that we have in moral matters in *our* sight, that act of his was a failure

to carry out fully the idea underlying the First Commandment, but in the surface and literal wording of that Commandment, he did not break it. No, he was amenable to a higher law, if law it ought to be called—the unity of feeling between him and God; and his act was as much a transgression of that law, or a violation of that unity of feeling, as the stealing of a neighbor's ox would have been to any ordinary Israelite, a breach of the Eighth Commandment of the ten.

Samuel through his whole career, king Saul, for a little while after his coronation and anointing, David in the earlier years of his kingdom, Elijah and Elisha in their sublime witnessing for God, Daniel and his three companions, all show that the original ideal was still a possibility; that man has the privilege of conversing with God on intimate terms, and that true human life is never lived in its absence. These men to whose names that of Job and perhaps others might be added, rose above the level of legalism because they lived in conscious harmony with the mind of Him who made the law.

As the keeping of the Ten Commandments in the form in which they were given on Mount Sinai is the lowest allowable standard of righteousness, it should not be our standard. As a matter of fact many of the prophets preached a standard above its requirements, as the moral sense of the people was raised to a higher susceptibility. And every reader of the Sermon on the Mount may see how Jesus eclipsed the Decalogue by His larger, deeper and more spiritual legislation. And then he tells us, that there never was a prophet greater than John the Baptist, and in the same breath that he that is least in the Kingdom of Heaven is greater than He. How far below us then is the standard reached by those who simply keep the Ten Commandments and go no farther?

The patriarchal saints and prophets walked and talked *with* God; our privilege is to have God dwelling *in* us. They, living in the twilight of God's manifestations, held hallowing communion with Him; we, "in one Spirit are all baptized into one body, whether

Jews or Greeks, whether bond or free; and were all made to drink into one spirit." And if any one wishes to see how much deeper, richer, more real, more available, more grandly free and gloriously complete our union with God may be than what was enjoyed by patriarchs and prophets, let him study what Christ promised concerning the Spirit of truth, and opening his heart and yielding his will, let him, as Pentecostal believers did, become filled with the Holy Ghost. Then shall he be "*A man of God.*"

B. SHERLOCK.

SOME PECULIARITIES OF OUR ASSOCIATION WORK.

Who are the "peculiar" people of God, and in what does their peculiarity consist? Many tongues and pens have attempted to answer the above questions, but so far the answers have not been very satisfactory. For the most part answers have been given by sects of different names, who have proclaimed aloud, with a great deal of assurance, that *they* were the peculiar people of the earth, and the first favourites with heaven. In proof of their claim they have appealed to the orthodoxy of their creed, or pointed to some singularity of manner, dress, or speech, and flaunting these outward badges in the faces of all men, have exclaimed: "Behold the peculiar people of God: see our long faces, close-clipped hair, broad-brimmed hat, coal-scuttle bonnet, straight-jacket dress, and sanctified smile; see how peculiar we have made ourselves?" Just so; we see it very plainly; *and just because you have made yourselves peculiar.* You are *not* the peculiar people of God, for God fashions His own after His own ideal and pattern. Can no organization, then, lay claim to this "peculiar" distinction? We think not; and so we set up no such claim for the Canada Holiness Association, but simply call attention to some particulars in which our work differs from that of other organizations.

And first, we are peculiar in conducting our conventions, in that we prepare no programme of the services.

Providing programmes for conventions is generally laborious and difficult work. It is both difficult to find suitable topics and to get men to handle them in a profitable manner. If meetings are held often, trouble is experienced in furnishing sufficient variety to keep up the interest. We have no such trouble, and still have plenty of variety and increasing interest. Yet no one tries to make the meetings interesting. They are so because of the inherent vitality and life of the members. The question is not, how can we put life into a meeting, but *have we life in ourselves?* If we have, we can not keep life out of the meeting. Effort to put spiritual life into a meeting always was, always is, and always *ought* to be, a dismal failure. Did you ever see a man trying to put life into a prayer-meeting? O, yes! I see it every week. Does he succeed? Well, I don't know; the motions are something like those made by live Christians. Just so; but if you apply electricity to a dead body it will make motions like a live one. "Is man an automaton?" asks Dr. Sexton. Whatever the answer may be as to the race, it would almost seem that the Christian was, judging from many of the methods adopted to manage a prayer-meeting, pulling a string here, touching a spring there, and altogether treating the people as though they were so many jumping-jacks or marionettes; only these humans always fail to jump and perform just to the liking of the operator, no matter how great his skill. I am not finding fault with programmes, but simply calling attention to the fact that our conventions are very successfully managed without them, whilst others are not.

Another peculiarity of the Association is its absolute indifference to membership. Surely this is marvellous in an age in which the God of numbers, or noses, has almost absolute sway. If the Jews in the time of Christ were more eager for proselytes than the churches of to-day, they must have been zealous indeed. One of the greatest of modern fallacies is the notion that numbers indicate the power and influence of the Church for good. Our great thinkers, such as Carlyle, Ruskin and Emerson,

warn us of our error, but who will listen to them? They were not theologians. The spirit of proselytism, hurtful to all societies, is especially destructive of the Churches' influence and usefulness. More or less excuse is made for mere social societies, but let the Church once make the impression that she is more anxious to add a name to her roll than to make those she has already received holy, and she is at once degraded and justly despised, and even held in contempt by those who have a proper and just conception of the Church's true work. Times when persons considered it an honour to be admitted into the Church; but now they for the most part consider that they confer a mighty favour upon the Church by joining it. It is true the Association is not a church, but then the societies are as eager for members as the Churches, and indeed a considerable membership is necessary to the very existence of nearly all societies. But large membership is not necessary, nor even helpful, to the Holiness Association. All that is wanted is just enough members to elect officers to barely hold the organization together. Beyond that the less machinery the better.

Another peculiarity of our Association work is the great prominence given to testimony. We are aware that this may not seem to be a peculiarity, especially to Methodists, but we believe it is all the same. That is to say, with us it is given the *first* place—far ahead of preaching, as preaching is commonly understood. The first Christians were witnesses above and beyond everything else, and indeed, from what we can learn of their preaching, it partook far more of the nature of testimony than preaching does nowadays. It were far better to empty all pulpits than to close the mouths of the witnesses in the pews. Again, let testimony be real and not sham—inspired by the Holy Ghost, and not delivered in a perfunctory manner, and no preaching can equal it in interest and in truth-convincing power. But how is testimony looked upon in the Churches? Is it not considered a sort of Christian duty to be performed, or a Christian exercise to be gone through with, largely for our own benefit? So all are exhorted to speak

and to be brief, that all may have a chance to get in their little spiritual exercise. Now we for the most part reverse all this, by teaching that speaking is not necessarily helpful either to those who speak or those who listen; that it may be hurtful to both; that it is not worth a row of pins as a holy exercise, and that therefore persons had better remain silent, so long as they can do so and save their souls, *i. e.*, escape condemnation. Our exhortation to all is to get acquainted with God, and filled with the Spirit. Then let them keep silent if they can. Let us even command them to keep silent, or threaten them with dire punishment, and see if they will obey us. They will—in about the same fashion as Peter and John obeyed the authorities under like circumstances. They will speak from a constraining force which nothing can prevent. Such testimony is the hope, and the only hope, of the world. Any gospel or preaching which does not produce it is a *partial* thing, however good, and *not* the full-orbed gospel of Christ.

Another peculiarity of our work is, we have no fears that any persons will hinder our work or spoil our meetings in any way. Believing the work to be of God, we expect that it will be mightier than any form of error that may oppose it, and that the movement will, from its own inherent life principle—which is the Holy Spirit in Pentecostal fulness—drive back, or hurl from it, every form of evil, either of teaching or practice, but especially of practice. Individuals may, and do from time to time, talk all kinds of nonsense in our gatherings, but no one is alarmed at such talk. We bear with such persons until some are saved, others leave in a rage to curse us evermore, and still others are sternly silenced when the Master calls for such dealing. But in the midst of all we move calmly forward, fearing no foe and knowing no defeat. Whilst the hearts of many are failing them for fear, and they expect no deliverance until Christ comes to reign on the earth in person, and others look to the modern missionary movement as their hope, expecting the heathen nations to become shortly as the present Christian ones, our hope is in neither, but in

the power of the living God, through the Holy Ghost, to revolutionize both Church and State, heathen religions and modern Christianity alike.

A. TRUAX.

WHY ?

When my eyes were opened to see my privilege of walking in the Spirit, and of claiming Divine guidance in all things, it seemed so clear and simple to me that I wondered at my dulness of vision and great spiritual ignorance during the many years of my Christian experience previous to that great epoch in my life. Amid many reasons for the rejoicing of my heart at that time, was the fact that this pearl of great price, now being actually in my possession, I could exhibit to others, and they, seeing its beauty and desirability, would be only too glad to secure like precious treasure for themselves. But to my great astonishment, my testimony concerning my discovery was doubted by the majority to whom I testified, and my "pearl of great price" had no beauty that they should desire it. I knew how the testimony of others who possessed like precious faith to myself had been rejected; but I thought the reason was on account of extravagant statements, using words that did not convey their real ideas, and that as many of them were unskilled in the use of language, opposition was stirred up when there was no need for it. It seemed to me that I could avoid these "stones of stumbling and rocks of offence" because what I had become possessed of was so simple that I could explain it so that "a wayfaring man, though a fool, need not err therein." I commenced to tell the story with the simplicity of a child and the earnestness of a new convert; but, alas, only a small proportion of professed Christians received my witness, while some opposed me, and among the number even ministers who are set for the defense of the faith. I simply want to ask in this article, why this opposition? And I am led to exclaim, "oh that mine enemy would write a book," that this "why" might get its answer. I find that everywhere those who

follow this way are by many spoken against, and in some instances are persecuted even by their spiritual advisers. Christ did say to the faithful, "in the world ye shall have tribulation"; but this kind does not come from "the world" but from the Church, so that the mystery is still unsolved. Whether the world has got into the Church or not is, of course, a subject for discussion, with, I fear, the weight of evidence for the affirmative. Why Methodist ministers, and some leading officials, and many persons reputed to be pious, oppose this doctrine and experience, is the problem I want solved. I take it for granted that the columns of the EXPOSITOR are open for any fair and respectful answer to this question, either from those who do oppose or from those who are opposed. I have in my own mind many answers in a crude state to my own query, but I should be glad if I could provoke a real answer from some real honest opponent, so that we may know the reason "why" from his standpoint. I have never seen, from those who do oppose, any fair and honest attempt to get at our real ideas, and then to make a clear statement of their objections. I often hear the things that are verily believed among us burlesqued from the pulpit, and gross caricatures drawn of the teaching of this spiritual revival. I know of my own knowledge of persons being privately warned against my own teaching! of pulpits that never would have existed without me, being closed against me. I have had many stabs in the back, figuratively speaking, but I have yet to welcome the first honest, open attempt, either privately or publicly, to get at my real teaching, or to show me the supposed error of my ways, by those who are the most immediately interested. I want to know the why of this kind of opposition all along the lines of the advance guards of this movement. My eyes are straining for light, my heart yearns for honest brotherly conference. I am hungry for the knowledge I seek. My experience since walking in the Spirit I know to be satisfactory the doctrine I believe to be Apostolic and Methodistic. Personally I would scorn to enjoy membership in a Church, and

have a place in her ministry, and then to hold the humblest meeting in opposition to the doctrines I have pledged myself to defend. Convince me that my experience and teaching are not in harmony with the doctrines and traditions of the Methodist Church, and it will not be a day before there will be one man less in her membership. As I now see it, an honest man cannot take any other stand, and I want to discover who ought to move out, we of this faith, or those who oppose us? Our teaching is in print, and it is in order for some one to rise and explain. "Come let us reason together"; tell us why you so oppose us who are so ardently in love with God the Father, God the Son, and God the Holy Ghost?

Rant from the pulpit, putting up men of straw and bravely knocking them over from the coward's castle, the attempt to blacken the characters of godly men and women in private conversation, will not be a sufficient answer.

Leave these ignoble weapons of warfare. Ye who have the vows of God upon you, and reprove what you consider private wrongs face to face, and let public matters needing your reproof be dealt with in a manly way—and be sure you know what you are at. In a future issue of the EXPOSITOR I will endeavour to answer my own question, Why?

T. S. LINSOTT.

THE WALK OF FAITH.

The hardest lesson the Christian has to learn is the walk of faith. But when a person surrenders absolutely to the Holy Ghost as guide and teacher, only then is he equipped for all trials of faith that may come upon him in this life.

Those who walk by faith and not by sight, have a similar experience at the close of each day and at the close of each year, as given by Paul in 2 Timothy iv. 7, "I have fought a good fight; I have kept the faith." Instead of failure and defeat, life becomes a life of victory and rejoicing evermore, of praying without ceasing, and in everything giving thanks. We have trials and temptations on every

hand, but the trying of our faith is precious, and the victory that does overcome the world is our faith as given in 1 John v. 4, "For whosoever is born of God overcometh the world," and this is the victory that overcometh the world, even our faith. Having the Holy Ghost shed abroad in our hearts, we have the faith of God and the love of God, and all the fruits of the Spirit, which enables us to live the life of the just here below, and with Abraham and Enoch of old, have learned to obey God and do His will. The way may seem dark and trying at times, as it did to them, but God never forsakes those who truly "trust and obey." For in this world we shall have tribulation, but in Him we have peace, a peace that passeth all understanding. When one has fully learned by faith in God to walk in the Spirit, the promise of God really becomes true. His yoke is easy, and his burden is light, and it becomes his delight to do his Father's will. For His sheep know His voice, and can walk and talk with God as Enoch and Abraham did of old. God is no respecter of persons. When one has really drunk of the living water that Christ spoke of to the woman at the well, which means the Holy Ghost reigning in our hearts, then we hunger and thirst no more, and Christ's words become literally true, "Whosoever drinks of the water that I shall give him shall never thirst." And as one goes forth in faith, nothing doubting and nothing wavering, how he can see God in this life, and as it is only the pure in heart that see Him, he finds his heaven on earth begun. Life becomes grand, and all nature seems to send forth praises to our God. And as we go forth in life with the shield of faith, how all the fiery darts of the evil one fall harmless, and we are brought off more than conquerors every time, for the promise is true; He will not allow us to be tempted above that we are able to bear. And as we march on right boldly the sea does divide, and, some way or other, the Lord does provide. Many are the trials and temptations of this life, but if one looks unto Him who is able to deliver and keep us from falling, He is able to do exceedingly above what we are able to ask or

think, according to the power that worketh in us. Recognizing that greater is He that is within us than all that is against us, and realizing we have God ruling and dwelling in our hearts, having taken up His abode, we fear no foe in the deadly strife. Has He not promised to bring our every thought into captivity to His will? But we need not plead promises in this life; we have the Promiser with us, and He has undertaken to control and guide perfectly all those who have taken Him as their only guide. This life of faith, or the life of trust, can be entered into at once by those who will forsake their evil ways and enter into an everlasting covenant with God, and hearken unto His voice, which is the Word of God, and obeying Him walk before Him unto all pleasing in this life, serving Him without fear in righteousness and holiness all the days of their life. Even Enoch walked before Him many years, and had the testimony that he pleased God all that time. Our Father would cease to be a just God if in any circumstances or kinds of temptation we were so placed that we could not come out more than conquerors. There can be no temptation overtake us but such as is common unto men. When the Lord comes will He find faith upon the earth? Have faith in God; obey His voice, walk in the Spirit, and the secret of how the just can live by faith is discovered.

ALEX. B. CRANSTON.

THE KINGDOM.

What do the following Scriptural statements about the Kingdom of God mean? "And Jesus went about in all Galilee preaching the Gospel of the Kingdom." "The kingdom of heaven is like unto a grain of mustard seed, which a man took and sowed in his field." "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal." "The good seed of the parable are the sons of the kingdom." "The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that cause stumbling, and them that do iniquity,

and shall cast them into the furnace of fire." "Come ye blessed of My Father, inherit the kingdom prepared for you from before the foundation of the world." "Seek ye His kingdom." "Fear not, little flock, it is your Father's good pleasure to give you the kingdom." "But ye are they which have continued with Me in My temptation, and I appoint unto you a kingdom, even as My Father appointed unto Me; that ye may eat and drink at My table in My kingdom, and ye shall sit on thrones judging the twelve tribes of Israel." "Who delivered us out of the kingdom of darkness, and translated us into the kingdom of the Son of His love." "Wherefore receiving a kingdom which cannot be shaken, let us have grace whereby we may offer service well pleasing to God." "Did not God choose them that are poor as to the world to be rich in faith and heirs of the kingdom which He promised to them that love Him." "Verily, I say unto you—the chief priests and the elders—that the publican and the harlot go into the kingdom of God before you; the kingdom of God shall be taken away from you—the chief priests and Pharisees—and shall be given to a nation bringing forth the fruits thereof." "After John was delivered up Jesus came into Galilee preaching the gospel of God, and saying the time is fulfilled and the kingdom of God is at hand; repent ye, and believe in the gospel. Unto you (that is the twelve and they that were about Him), is given the mystery of the kingdom of God. Verily I say unto you there be some here of them that stand by which shall in no wise taste of death till they see the kingdom of God come with power." "Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter the kingdom." "Suffer the little children to come unto Me, for of such is the kingdom of God." "I must preach the good tidings of the kingdom of God to the other cities also, for therefore was I sent." "Blessed are ye poor: for yours is the kingdom of God." "He that is but little in the kingdom of God is greater than John." "The kingdom of God cometh not with observations." "The kingdom of God is within you." "Except a man be born

again, he cannot see the kingdom of God." "The kingdom of God is not eating and drinking, but righteousness, peace and joy in the Holy Ghost." "Flesh and blood cannot inherit the kingdom of God." "Now is come the kingdom of our God." "Repent, for the kingdom of heaven is at hand." "Not they that say, Lord, Lord, shall enter the kingdom, but they that do the will." "Thy kingdom come," and "of His kingdom there shall be no end." "Remember me when Thou comest in Thy kingdom," and scores of others.

From all these statements we gather that there must be a kingdom. This kingdom must be the kingdom of God. The kingdom of God must have God for its king. In God's kingdom God's rule must be absolute. No man can be God's vicegerent. God does not reign by regency, or by proxy, in this kingdom, inaugurated by Christ's advent upon the earth. His rule has not been transferred to priests and council; till He come in like manner as He went away. Unless God is personally King, there can be no kingdom of God. As John foretold that the kingdom of heaven is at hand, and Jesus taught His disciples to pray "Thy kingdom come," those that believe in God have a right to conclude that the kingdom spoken of, and prayer above, is here. Personally we know that kingdom is here. The reign of God has begun. That reign is absolute. He rules our life. God controls our thoughts. Our every act, word and deed, are now His creation. It is a new creation. We realize what it is to be created anew in Christ Jesus. Our acts, words and thoughts being God's creation, please Him. He, the Omnipotent God, must surely be pleased with His own creation. As at the old creation, God saw everything, and behold it was very good, so at the new creation He pronounces everything very good. That which is not good cannot be His creation. There is no majority rule in God's kingdom. God is the majority if there be majority rule. The Holy Spirit is given only to those who will obey Him. His servants ye are whom ye obey. We are pleased with God's plan of salvation. We are pleased with His method of entrance

into the kingdom. We are pleased with His rule in the kingdom. There is reciprocity. His ways please us, our ways please Him. Having come to an end of self, having grounded our arms, having laid down the weapons of our rebellion against the King of this kingdom, having humbled ourselves in the dust, the King, Himself invisible, has picked us up, planted us on the rock and established our goings. Having dropped our hands He has placed upon us the breastplate of salvation, the shield of faith. He also fights our battles. We are no longer clay in the hands of the potter. He has moulded us. He has even put the finishing touches upon us. Quit you like men. Be strong. He can depend upon us, as we depend upon Him. We are aware that our utterances are stronger than some of Paul's utterances. Paul spoke of buffeting his body, and bringing it into bondage, lest he should be rejected. We say our body has been buffeted and brought into bondage. Having made our calling and election sure, we never expect to stumble. The kingdom is not for stumblers. The kingdom is not for those who are buffeting the body—for those who are being moulded and fashioned. The new creation is a new creation. It is a complete and absolute transformation. All things have become new, not are being moulded and are becoming new. We are not being transformed into the image. We are transformed. The transformation has been completed. God's creation was an act. When He re-created us and made us anew, He completed the process, transferring us from the kingdom of darkness into the kingdom of His Son. The inhabitants of His Kingdom are complete in Christ Jesus. They want nothing. They are sanctified. Having hungered and thirsted after righteousness, they have been filled. He by the advent of the Holy Ghost has become in them the well of water. We never expect to thirst again. These are strong utterances. Christ's utterances were strong. As they murmured and stumbled at Christ's utterances, we expect some to murmur and stumble at our utterances. Yea, some may perchance stumble into the kingdom over our

utterances. This kingdom is not heaven. Jesus is not the king in one sense. He went away. He prayed the Father. The Father sent another. That other came. He came at Pentecost. That other is the Holy Ghost. One who "turns" to the Holy Ghost in this the Holy Ghost's dispensation, and walks with Him in the absolute sense, is already in the kingdom. Then is the transformation process complete. Cease to do evil; learn to do well. The one who walks in the Spirit, who walks with God as Enoch walked with God, has already learned to do well. In the kingdom there is no room for mistakes. But there is very much to learn. There is our ignorance to grow out of, our knowledge to grow into. In the kingdom is just where the growth in grace and knowledge takes place. Outside the kingdom there is much earthly knowledge, and great is the labor to secure it. In the kingdom there is no "endeavouring," no striving, no wrestling. "Consider the lilies," taught Jesus. They toil not. Shall He not much more clothe you. Are you clothed, or are you of doubtful mind? If the Lord Jesus came this moment would you have something you would like to fix up, something you could improve upon? Then if so by this token be sure there is something in you that partakes not of the kingdom,—flesh and blood not inheriting the same—something that has been willed and done contrary to the will of the Holy Ghost.

H. DICKENSON.

HISTORY REPEATS ITSELF.

"There were souls that stood alone
While the men they agonized for hurled the
contumelious stone;
Stood serene, and down the future saw the
golden beam incline
To the side of perfect justice, measured by
the faith divine
Of one man's plain truth to manhood, and
to God's supreme design.

THE Christian faith, in its very essence and act, is an utter abandonment of sin, and a most entire and perfect self-surrender to holiness.—*Dr. Whedon.*

THE LATE ANNUAL CONVENTION.

Pursuant to announcement the thirteenth annual convention of the Canada Holiness Association was held in this city, in the lecture room of the Y. M. C. A. buildings. There were nine services in all. We were able to be present at all the afternoon and evening sessions, and, as heretofore, experienced that there was no lack in any direction. Our Infallible Guide had right of way, and so all things being begun, continued and ended in Him, were by Him to full perfection brought.

The morning meetings were reported to us as exceedingly interesting and profitable, being characterized more by the relation of individual experiences than by addresses.

As usual, the bulk of the teaching was for the benefit of those who had begun to walk in the Spirit, although not absolutely confined in its scope to this class of Christians. As in the days of Christ and His apostles, so now, that which is said to those outside of this Pentecostal kingdom appears to them as said in parables, and only the lovers of truth can penetrate their meaning.

But how our ideas of the vastness of the field of acquirable knowledge have been expanded! The continued intense interest realized by us all is explained by the fact that in this school of Christ we are continually increasing in knowledge of the deep things of God. Hence we do not call that meeting the best which is simply characterized by joyous emotional exercise. Concerning this matter old things have passed away, and behold all things have become new. If at the beginning of this movement we expected that this teaching characteristic of our gatherings would soon come to an end, and our attention thereafter be concentrated on direct efforts to induce others to obtain like precious faith, these youthful imaginings have been lost in the immensity of the unexplored fields of knowledge ever opening up before us.

A marked feature of this, as well as former reunions, was the ever-increasing vigilance required at our hands to guard against the insidious inroads of creed

life, not only from outside the Association but also within its enclosure. Hence at times we were startled by the subtle and unexpected nature of the tests of true spirituality which our Great Teacher brought into use, making it all but impossible for any but those whose walk in the Spirit was a reality, to successfully abide therein. And thus as we behold the jealous watchfulness of our ever-present Leader we are forced to realize that the greatest danger to the work of the Spirit is a form of godliness without the power.

This expression, in our work, takes to itself its original clear-cut meaning, power, to us, meaning not simply a little apparent power with possible increase from time to time in individuals and congregations, but means the power of the Holy Ghost as uttered by Jesus Christ—a simple, indivisible unit. He who walks in the Spirit has this power, and cannot ask for its increase, whilst he who aspires after more Holy Ghost power does not walk in the Spirit.

We rejoice greatly to see this line of demarkation between the spiritual and the unspiritual clearly discerned by an increasing number of those who gather at our conventions.

But we find that we cannot with prudence pursue these inviting themes, so clearly brought out and illustrated in our convention, further, but must content ourselves with the general statement that the entire series of services were a *conscious* blessing to all the spiritual, and that even to those of the unspiritual who went away in great agitation of mind, saying, concerning some things they heard, "these are hard sayings, who can bear them," that in spite of their present distress of mind, and mayhap increased antagonism, it was *good* for them to be there.

The business meeting was held on the afternoon of the last day of the convention, and was as spiritual and profitable as any of the other sessions. For we were, ever and anon, pleasingly interrupted during the transaction of the business of the Association by the demand on the part of some to tell us of their new-found joys in the Pentecostal life.

All the officers of the Association were

elected unanimously, with the exception of one, and in this instance several ballots were cast ere the final choice was made and the requisite majority vote reached. The following are the officers elected for the current year: President, Rev. N. Burns, B. A., 207 Bleeker St., Toronto; 1st Vice-President, Rev. R. W. Woodsworth, Niagara Falls South; 2nd Vice-President, Rev. A. Truax, South Cayuga; Secretary, Rev. T. Colling, B. A., Plattsville; Treasurer, Isaac Anderson, 202 Cottingham St., Toronto.

A committee was appointed to examine the constitution, with a view to revision if necessary, and report at the next annual convention. The officers of the Association were instructed to act as a committee to arrange for future camp-meetings and conventions.

These business matters having been speedily and satisfactorily accomplished, the meeting glided naturally and easily into the ordinary work of the convention, and thus the prediction of Old Testament prophecy was fulfilled before our eyes, for holiness to the Lord was written in golden, easily read letters on business and devotional meeting alike.

THE HOLY SPIRIT AND HIS EMBLEMS.

The first knowledge given us of Him is in the second verse of the first chapter of the book of Genesis: "And the Spirit of God moved upon," *brooded upon* is the marginal reading of the R. V., "the face of the waters," the waters, that is, the chaotic mass of which the earth was composed before the commencement of that series of divine acts which occupied the six periods of time which are called days. He is before us now in the wholeness of His personality and energy, in contact with the original chaos, and so there is no emblem of any speciality or "office" mentioned. We meet Him again in the sixth chapter, where Jehovah is represented as saying, "My Spirit shall not always strive with man." This language conveys the thought of His personality in contact and in contest, not now with inert matter but with rational and responsible beings. Here

again there is no emblem of Him or His work.

When the new creation was beginning, and the new heaven and earth was being prepared for the second Adam to reign over, the Holy Spirit comes again, without any emblem, in His true and full personality to Mary, as recorded in Luke, and the language used, chap. i. 35, to describe His action, corresponds with what is found in Genesis i. 2, as above quoted. When He was recognized by Pharaoh as dwelling in Joseph, Genesis lxi. 38, there was no emblem, neither is there any spoken of in connection with His inspiring of Bosabel and Aholaib, nor in the case of Samson and some others.

But when God began to educate His own people, and the types and emblems began to multiply, then we meet with an emblem which there is no doubt was intended to represent the Holy Spirit. In Exodus xxx. 22-33, we have the directions given by Jehovah to Moses for the composition of the holy oil for the anointing of the priests at the time of their ordination to the priestly office. A special command was given that no other oil should be made like it. Whoever should dare to compound any like it should be cut off from his people, so that this oil should be unique and sacred, the oil of God. As when Jesus began His priestly functions and the Spirit came upon Him, He called the fact an anointing, see Luke iv. 18, and He is called Christ because of that anointing, we are fully warranted in believing that the oil of the Mosaic anointing was intended as an emblem of the Holy Spirit. Peter's allusions to the anointing of Jesus in Acts iv. 27, and x. 38, show that the coming of the Holy Ghost upon Jesus was anti-typical of the pre-Christian anointings. Those anointings were connected with the endowment of Spiritual gifts. Notably was that the case with King Saul, and also David. 1 Samuel x. 6, 7-10, and chap. xvi. 13. In Saul's case it is said that immediately after Samuel had anointed him "the Spirit of God came upon him, and he prophesied among them." In David's instance, "then Samuel took the horn of oil and anointed him in the midst of his

brethren; and the Spirit of the Lord came upon David from that day forward." In Psalms xcii. 10, 11, and xxiii. 5, 6, the same idea of divine anointing as conferring Spiritual discernment seems to be present to the mind of the Psalmist.

With the captivity of Babylon, or certainly with the destruction of Jerusalem by the Romans, the holy oil, the type, has forever perished. But the antitype, the Holy Spirit, abides, abides forever. John xiv. 16. And the anointing of the Spirit is not for the Master alone; it is also for the servants. What the Elder Brother received, the junior brethren also receive, "for it behoved him in all things to be made like unto his brethren." So Paul asserts that "He that hath anointed us is God," who also sealed us, and gave us the earnest of the Spirit in our hearts. And John in his first Epistle, speaking to the contemporary church, says: "Ye have an anointing from the Holy One, and ye know all things," ii. 20; and in the twenty-seventh verse, "But the anointing which ye received of Him abideth in you, and ye need not that any man teach you; but as His anointing teacheth you concerning all things, and is true, and is no lie, and even as it taught you, ye abide in Him."

Thus it will be seen that the oil, or anointing emblem, symbolized the endowment of a wisdom that is divine in its origin. It therefore corresponds to those promises which the Master made concerning what the Holy Spirit was to be to believers at and after the day of Pentecost, quickening of spiritual apprehension, invigoration of Christian memory, teaching, inwardly guiding, and even the action of the Spirit on the minds of the unsaved world is of the same kind, causing them to realise what would not be realised if the Spirit were absent.

The controversies, heresies, schisms, bigotries and persecutions that have disgraced the history of Christianity are a sad illustration of the departure of the Church from its original platform, the platform formed by the Master in His pre-Crucifixion discourse. Just after that discourse was completed, in His address to His Father, how remarkable are His words: "Neither for these only

(His immediate disciples) do I pray, but for them also that believe on Me through their word; that they all may be one; even as thou, Father, art in Me and I in thee; that they also may be in us: that the world may believe that thou didst send Me. . . . I in them and thou in Me; that they may be perfected into one; that the world may know that thou didst send Me, and lovedst them even as thou lovedst Me." The conversion of the world was to be the natural result of that union with one another, and Spiritual union with the Father and the Son, which union would be realised by, and only by, accepting the truth which He had been teaching them. And the Acts of the Apostles show that so long as the Spirit was honoured and obeyed, the world was drawn to Christ, and believed in Him, while the Church itself was united, pure, and full of the beauty of holiness.

Much chuckling and boasting is uttered and printed because the evangelical churches increase at a greater ratio than the increase of the total population. But if Christ's moral standard of living were the Church's standard everywhere would the moral force and attraction of the Church draw one-half to her fold of those whose names now crowd her membership lists? I doubt it very much. The standard is low because the intrinsic moral attraction is weak, and so policy and compromise take the place of the Holy Ghost.

And after all the philological learning and exegetical skill that has been applied to the New Testament for centuries past, are we any nearer to oneness of thought and conviction on the great central themes of salvation than our ancestors were? Commentary is piled on commentary, systems of theology burden the shelves of the minister's library, and the memory of the student's brain, and yet men are not satisfied; the cry arises for a re-statement of Christian beliefs, which will fit into the intelligence of the current age. Churches get restive under the restrictions of their own creeds, the "higher criticism" of the Scriptures unsettles some, and excites many, and thousands in their perplexity are ready to cry out, "Who will show us

any certain good? Where, O where, is the sure foundation?" One says it is in the Bible, seeing it is the word of God, and for a moment we rejoice in the thought that there is rest at last. But when we find Calvinist and Arminian, Baptist and Pede-Baptist, High Churchman, Plymouth Brother and Salvation Soldier, all clinging to the Word, all professing to find their antagonistic principles there, we cannot but feel that "something is wrong somewhere." Yes, something is wrong everywhere or almost so, for where is the Church or influential denomination that professes to plant itself on the foundation that Christ so plainly and definitely laid down in John's Gospel? I know of none. He teaches that every member is to be in vital union with Himself and the Father, that the quickening, teaching, revealing, leading of the Holy Ghost is to be the possession of every member of His Church, infallibly guiding them into all truth, and consequently into all holiness. That as the Spirit is to be the one law and power of moral life, so sin is disobedience to Him, and holiness, simply walking in the Spirit and being led by Him.

Let but the Spirit be universally received, and the Church having one teacher, there will be an end of heresy, as from the teaching of God there is no appeal. Let but the anointing which John recognized as existing in the Church of his day become general in the Church of our day, and doubt will die, in the illumination bestowed, and because all will share that perfect enlightening the result will be "the unity of the Spirit in the bond of peace." The other Scripture emblems will furnish subject for further communications, if God will.

B. SHERLOCK.

Ques. Is the cleansing of the heart one thing, and the gift of the Holy Ghost another, as some teach?

Ans. The Holy Ghost is a divine person. The gift of the Holy Ghost means His coming to cleanse the soul. His coming and the cleansing occur at the same moment, at entire sanctification. We would not say that the gift is the same as the cleansing; but we would say that when the Holy Ghost is given He cleanses.—*Standard.*

SPIRITUAL GYMNASTICS.

That bodily exercise is a good thing few will deny at the present day, even though Paul did seem to hold it in light esteem. Indeed, physical culture is in many places receiving quite as much attention as mental training.

It is significant, too, that schools for training the mind are known by the same name as those which have for their object the training of the body, *Gymnasium* being the name used, at least in Germany, the great centre of learning.

What wonder, then, that the laws of the soul should be considered the same as those of the body and mind, and that similar means should be adopted to develop the spiritual man? What wonder that the Church should become a sort of spiritual gymnasium for the training of the soul, as our schools are gymnasiums for the training of the mind and have connected with them institutions for the training of the body?

So it seems to be, whilst young people are running, leaping, climbing, swinging clubs, etc., etc., in the college gymnasium for the training of the body, their fathers and mothers are praying, singing, speaking or exhorting in the church, believing that such is the method, and almost the only one, of exercising the soul. And when the young people are converted and join the Church, they are constantly reminded that as jumping, leaping, and swinging dumb-bells was necessary to the growth and vigour of the body, so now speaking, singing, praying and reading the Bible are the means of growing in grace, and that they will grow in proportion to their faithfulness in doing Christian works. In this way the idea takes strong hold upon the new convert, that one kind of work is Christian work—of necessity—whilst another kind of legitimate work is not Christian; and so they think that whilst they must be careful how they pray, it does not matter so much how they play; and while they must devote every hour of the Sabbath to God, the rest of the week may be carelessly spent, or at least not quite as fully devoted to God as the Sabbath. They are impatient to get away from the business of the day, that they may attend

a religious meeting in the evening, where they can serve God and cultivate the soul powers. But why enlarge further? It is plain to all, I think, that *praying* and *witnessing* are regarded as kinds of gymnastic training for the soul as physical exercise is for the body, and, therefore, persons pray not so much because they have anything to pray for, and which they expect to get, but because it is a holy exercise, a spiritual gymnastic, and must therefore be profitable.

It is the same with giving testimony. It is considered a good spiritual exercise, and, therefore, like bodily exercise, to be taken regularly and frequently. The main thing is not to help some one by the testimony but to get the exercise, the gymnastic training.

Now, where is the defect in this practice? It arises first from a misconception of the nature of Christian work. The truth is, no work is Christian work any more than any other. Preaching, praying and witnessing are no more Christian work than plowing, sowing, and shooting tigers. Read the Saviour's answer to those who came asking, "What must we do that we may work the works of God?" "This is the *work* of God, that ye believe on Him whom He hath sent." Notice that the Saviour used the singular form *work* where his questioners used the plural *works*, as though they had the idea (which they doubtless had) that the works of God could be named, numbered, or specified as being holy while all other works would be secular or profane, whereas the Saviour's answer indicated that such enumeration was impossible, as no work was necessarily holy and none necessarily profane, and that there was only *one work* of God, properly speaking, viz., faith in His Son. That is to say, if I pray in faith that Jesus calls me to prayer *now*, the praying is the work of God. So also if I plow to-day in faith that Jesus would have me do it, the plowing is as much the work of God as the praying was. So, again, if I merely lounge, rest or go shooting tigers, in faith believing that my Master calls me to such duty, I am doing all the will of God as perfectly as though I preached to ten thousand people, and was the instrument used in saving the half of

them. Yes, and I might preach with great eloquence to the salvation of many people and yet not please God at all and even go straight to hell from my preaching, whereas if I had done something else or even nothing *at His command*, I would have done the work of God. It seems startling and even alarming to be told that praying, preaching, going off as a missionary and saving souls is not doing the work of God at all—of necessity—but so it certainly is, according to the Saviour's own teaching. Another difficulty arises from the assumption that the laws of the soul are like the laws of the body or of the mind, and that therefore all grow in the same manner. The truth is, as plainly taught by Christ, that the soul grows, not as the body, by putting forth effort to exercise the muscles, but like the branch by *abiding* in the vine, and like the lily, all unconscious of the slightest effort to grow. As to discipline, it is just as necessary for the soul as for the body and the mind, but then discipline, and the very best kind of discipline, too, is found in the trials, temptations, losses and crosses of business and social life, as well as in so-called Christian work, but never are they helpful to growth in grace when they are voluntarily entered into or performed with that end in view. Nothing so clearly indicates the want of faith in multitudes, as the very common notion that business is inimical to religion: in fact, antagonistic to it; and especially that law and politics are impossible callings for him who would be a pure Christian, as though God was not mightier than Baal, Christ stronger than Satan, and the truth more than a match for falsehood and error wherever it has a fair chance and no favour. Surely Mr. Ruskin was not far wrong when he pointed out to the British people that the fact of their building their churches after one style of architecture, and their dwellings and business houses after another, clearly indicated that they had separated their religion from the daily life. The home is quite as sacred as the church; God is as near in the counting-house or store as in the cathedral, and it requires just as much divine grace to sweep and dust the house

in the right spirit as it does to pray and preach in the right spirit. Alas! that men are so often exhorted to lay aside their worldly and business cares when they go to church or prayer-meeting, as though these things were profane or unholy. The only advantage of one laying them aside would be that he might concentrate his thought and attention upon one thing at a time. But then it would be just as much in order to tell a man who had an important business transaction on hand to lay aside his church and prayer-meeting work for the time being that he might give his undivided attention to the matter nearest hand. As to the sacredness of the two things there is no possible difference.

A. TRUAX.

BOOKS READ AGAIN.

I have of late been reading again some books in my library, whose theme lies in the region of thought and experience which is familiar to the readers of the EXPOSITOR, and with the following results:—

“The Tongue of Fire; or, the True Power of Christianity,” is a book that made a great sensation in the evangelical world when it was published about thirty-six years ago. Its author, Rev. W. Arthur, A. M., who is also the author of several other books and pamphlets, not one of which failed of a large sale, is a writer of almost unequalled literary power. The book under notice was, he says, “the fruit of meditations entered upon with the desire to lessen the distance painfully felt to exist between ‘my own life and ministry and those of primitive Christians.’” It is not anywise in the form of the old-fashioned theological treatise or directory of devotion, but there is in it a refreshing independence and originality, combined with a glowing devotion that commends every paragraph to the heart of the earnest Christian. His illustrative similes are so apt and beautiful as to have almost the power of demonstration to the mind of the reader. Paragraphs from the book have very frequently been quoted in religious journals and inserted in cyclo-

pædias of religious extracts; for in power of thought and beauty of expression Mr. Arthur has few equals and hardly any superiors.

The table of contents reads as follows: The promise of a baptism of fire. The waiting for the fulfilment. The fulfilment of the promise. Effects which immediately followed the baptism of Fire: 1. Scriptural effects; 2. Miraculous effects; 3. Ministerial effects; 4. Effects upon the world. Permanent benefits resulting to the Church. Practical lessons.” It will easily be seen that the work is practical rather than dogmatic. I cannot be far astray if I say that in the whole range and sweep of religious literature there is not to be found exhortation more profound in its intelligence and at the same time so intense and fervid in its appeals. But from beginning to end the reader finds no note of triumph, no hint that the writer had succeeded in “lessening the distance” between himself and the primitive Church in experience; you never find him on the ground where hallelujahs are spontaneous and appropriate. Aspirations and desires, sometimes taking the form of most eloquent prayer, abound in the volume. With mighty power of persuasion, he almost compels you to kneel by his side, and you find yourself in that attitude of petition at the close of the book. Indeed, its last paragraph is a prayer: “And now, adorable Spirit, proceeding from the Father and the Son, descend upon all the Churches, renew the Pentecost in this our age and baptize thy people generally. O baptize them yet again with tongues of fire! Crown the nineteenth century with a revival of pure and undefiled religion, greater than that of last century; greater than that of the first; greater than any demonstration of the Spirit ever yet vouchsafed to men!”

The teaching of the book has this merit, that it is clear of the trammels of any man-made theory of holiness, attributing as it does all religious reality and aggressive power in Christianity to the indwelling Holy Ghost. But it does not recognize the supreme and exclusive position which the Saviour puts Him in,

and, consequently, the reader does not gather from the perusal that the "law of the Spirit of life in Christ Jesus," sets every believer "free from the law of sin and death," or that the prime secret of Christian living is this: "Walk in the Spirit and ye shall not fulfil the lusts of the flesh." The main impression produced by the book is, every *preacher* should be baptized with the Spirit, and if he is not, he ought to agonize in prayer until he receives the boon. The author is, perhaps, the most honoured and esteemed minister in universal Methodism to-day; it was he who delivered the opening sermon at the great Methodist Ecumenical in Washington last year.

"The Central Idea of Christianity," is the title of a book that appeared a year or two after the one just described. It was written by one of the bishops of the M. E. Church, Jesse D. Peck, D.D. He makes that "idea" to be the production of holiness in man, and if his mental power is not as great as that of Arthur, his energy of diction and notatory fervor are fully as intense. His chapters are, "The Central Idea, ascertained, defined, neglected; in its claims, in its counsels, in its appeals, you feel his red-hot earnestness in every paragraph, and while the structure of the book is unmistakably logical, it is certainly "logic on fire." Like the "Tongue of Fire," this book also made a great sensation in the religions, especially in the Methodist world. Unlike it, however, the author commits himself utterly to the theory of the holiness school in Methodism, and with a zeal that disdains all cool calculation, and melts every element of intellectual power into a fervid stream of appeal he presses upon the conscience and will of the reader the claims of entire sanctification. He treats the Holy Ghost with a reverent appreciation, and here and there one can find a sentence or two in which the full truth seems to be before the writer's mind. But with him as with many devout and earnest holiness writers, the Holy Ghost, although acknowledged to be indispensable, is indispensable in a subsidiary position; the crown of supreme royalty is not his, but he is greatly useful and necessary in order to the production of a certain state of the soul, a

certain experience which is assumed to be the ultimate result of his operations. Man shapes the vessel by a certain pattern, and God the Spirit is expected to fill the vessel so shaped. Traditionary and conventional theology has set the form of religious conception—the Holy Spirit is very useful to enable us to realize these conceptions in experience. And then he is to some extent a distant specialty, who will be poured out when there have previously been protracted agonizings and wrestlings in prayer, and his influences mostly concentrate like the rays of light gathered by a burning glass on one department of the inner life; that is, the purely spiritual and devotional. In relation to the truth concerning the Spirit, the largest, deepest, and most "spiritual" minds are still behind or outside, if they have not definitely submitted and surrendered to Him in His true divine personality as revealed in the words of the Teacher who came from God. One hundred pages of the book are covered by "the counsels" of this Central Idea, showing how to prepare yourself for the great blessing, what to think about, how to consecrate, what state of feeling is best in order to facilitate the exercise of the needful faith, what you are to believe and how. If Dr. Peck had in his heart the same utter confidence in the Holy Spirit as teacher of all things and guide into all truth, that many of the readers of the EXPOSITOR possess, he would have felt that most of his attempted "counsels" were an impertinent interference with the sole prerogative of that Divine Teacher who knows all things, who cannot err, and who is "not far from any one of us."

"Holiness, the Birthright of all God's Children," was written by J. T. Crane, D. D., with the design of combatting the *theory* of holiness or of its attainment, of which the Central Idea is an energetic exponent. The author was a man of great mental and moral force whose books on "The Right Way," "Popular Amusements," "Arts of Intoxication," marked him out as an exponent of unrighteousness of no ordinary ability, whose stalwart arm dealt blows which were felt, and in this book vigorous assault is made

on the weak points in the Central Idea theory, but we look in vain over its pages for any indication that the author had discovered the true New Testament theory of Christian holiness. In fact his recognition of the Holy Spirit is much fainter than Dr. Peck's, and occurs incidentally, and only three or four times in the course of his argument. There is considerable argument based on things taken for granted which are by no means certain, and which are not supported by the words of Christ or His apostles, and do not agree with well-ascertained matter of fact. His theory is substantially the same as that recently advocated by Rev. T. Wilkinson in the columns of the *Guardian*, and reveals the same capital mistake and fatal defect—he ignores or forgets Pentecost and its relations to the words of Christ as recorded by John. How men can theorize on Christian things and not give the words of Christ Himself the *first* place is one of the strange developments of human nature. Blessed be God, by whose indwelling Spirit some in these days have been brought to see what is common sense and reason in these things.

B. SHERLOCK.

THEN AND NOW.

If Paul is no respecter of persons, and if Paul and Peter and James and John had no special gift or gifts that God denies to this generation, but that in deed and in truth the promise of the Holy Ghost was to them that are "afar off" in point of time as well as to those who lived on the earth at the time of the Advent of the Holy Ghost at Pentecost, then what advantage had they, then, over what we have now in the matter of living righteous lives? Plainly none. Are the advantages not in our favor? They had them in twenty centuries of the onward march of Christianity to look back upon. They had the very recent spectacle of Calvary's crucifixion. They had then as now, this way, evil spoken of. They had then, as now, the true followers of Christ persecuted and cold-shouldered by ritualistic orthodoxy. Scribes, Pharisees, hypo-

crites, and elders ruled the Church then. The Church is ruled now with a rod of iron. Man's interpretation of scripture is crystallized into creeds now, as it was then; systematized belief is the rule, systematized action the exception. We mean systematized good action. Man's actions cannot be good by the creeds. Righteous action is a thing only to be "endeavored" for—sighed after. Success cannot be attained. Even the death on the Cross of God's only Son, and the consequent Advent of the Holy Ghost to bring about the new birth, and to establish the new creation, is by the creeds a comparative failure. The doctrine that God looks not upon us but upon His anointed, is made to cover up an immense amount of unrighteous living of unrighteous action. Is God blind? Does He look past the "gory wounds" of His well beloved Son to see sin, that He may excuse it? Is the provision not a complete provision, is the remedy for sin a failure? Or, has the lurking desire to sin, the lurking fear of failure to live righteous lives caused the creeds to assume their present unscriptural shape as regards this matter? Had not God better sacrifice His Son again to complete the plan of salvation, which by the creeds was only BEGUN at Calvary? Christ died to save His people from their sins. Had God not better send Him again to die for "inbred" sin, that it may also be removed as far as the east is from the west, and buried in the sea of God's forgetfulness. Very shortly after Pentecost they preached a Christianity without a Pentecost in it, for when the apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John, who when they were come down prayed for them that they might receive the Holy Ghost—Pentecost—for as yet He was fallen upon none of them. And when Paul came to Ephesus and preached the Holy Ghost—Pentecost—did the Ephesians not say, "we have not so much as heard whether there be any Holy Ghost?" Christianity without Pentecost! Is it not possible that right here lies the cause of the failure of the average orthodox Christian to live a righteous life? Can a so-called Christian life be a righteous life

without a Pentecost in it? Does acceptance of the Holy Ghost mean anything? Is Christianity correctly named when it excludes Holy Ghost acceptance and its concomitant living without sin? We fail to distinguish much difference between man's relation to the Holy Ghost "then," and man's relation to the Holy Ghost "now." They preached a Christianity without the Holy Ghost then, they do the same thing now. Theoretically the Holy Ghost is known and even named, but practically both His mission and Himself are excluded from orthodox Christianity.

H. DICKENSON.

TALK WITH GOD.

What strange ideas the majority of Christians have concerning prayer. One very excellent lady with more than usual piety, told the writer that when we get to heaven there will be no need of prayer, that it will be all praise. So far as the real practice of prayer is concerned, it will be needed and enjoyed as much in heaven as on earth, for, if not, this earth is the better place of the two. Prayer is not that abnormal, awful, straining thing that some imagine, for it is simply talking with God.

Usually prayer is divided into petition, thanksgiving, and praise; and while it is all these at times, yet neither in my idea nor all combined give a true definition of prayer. The true Christian is brought so near to God that all sense of distance between him and God is banished. He not only *calls* Him "Our Father," but *feels* that relationship, and talks to Him as a son should talk to his loving father. God is his friend and companion, and they walk and talk together with all the confidence and acquaintance of two whose hearts and destinies are inseparably entwined one with the other. It is true that the greatness and majesty of God should strike terror to the heart of the sinner, and he ought to come into His presence with fear and trembling, but not so with the reconciled child of God. He *abides*

with the Father, and is as much at home in His presence as ever a loving and dutiful son was in the presence of a loving parent. There is absolutely no estrangement between them, and converse is as familiar as between two lovers, brother and sister, husband and wife, or just as it really is between father and son. The Father looks into the face of the son and sees His own image; the son looks into the face of the Father and beholds his own likeness. As a drop of water is to the ocean, or a ray of light to the sun, so is the Christian to his Father God. Hence with this relationship, prayer is simply conversation with God, not necessarily mak-petitions or giving thanks or even praise, but talk with God. The only part of prayer the majority of people know is, the part they take. Just for instance as one would talk to a dumb idol, the worshipper doing the talking with no response of any kind from his god, but with a general expectation that his prayer was heard, and that possibly, in some way or other, it would be answered. It is not for me to say that when prayer of this kind is addressed to our God that it is useless, but it is for me to say that this is the poorest part of prayer. Real prayer is conversation; that is, talk to God, and hear Him talk back. This is communion, and this alone, for it is absurd to talk of communion and fellowship when one party does all the talking. This, too, is the Methodist idea:

"Talk with us, Lord, thyself reveal"
While here on earth we rove;
Speak to our hearts, and let us feel
The kindlings of Thy love."

This is prayer and this is bliss; this is glory and honour and immortality.

This is the philosopher's stone that turns everything into gold. This is Beulah land, where the birds always sing; the land that floweth with milk and honey.

Oh, that all the Lord's people knew the voice of the Lord, that they could thus sit at His feet, or journey with Him "in the city full," and listen to the matchless words that constantly fall from His lips.

T. S. LINSFORD.

ANCHORED.

"For we which have believed, do enter into rest."—HEB. 4.

To have a true conception of the term rest, we must have a knowledge of its opposite, unrest, and the greater the proportion of toil and weariness, the greater will be the blessedness of that rest.

The rest spoken of in this Scripture does not mean cessation from physical labour, or freedom from that command, "That man should earn his bread by the sweat of his brow," but implies a rest of soul and spirit resulting from an act of faith in certain truths found in the Word of God, and revealed by His Spirit as divine truth.

The sinner under condemnation and alive to that fact, hears the words of Jesus, "Come unto me all ye who are weary and heavy laden, and I will give you rest," and so long as he walks in obedience to the divine laws of God, has rest in believing; but there is a wide field of experience and knowledge unexplored, and unless he believes and acts out his faith in the Spirit given as his personal Teacher and Guide into all truth, as he pursues the journey of life, he will find himself launched on a sea of perplexities, buffeted by the waves of doubts and fears. He may have the rest of faith about a truth, or a number of truths, but I take it that the rest spoken of in this chapter to be a combination of all truth concerning rest.

The Israelites under Moses could not enter into rest because of unbelief, and so many of God's dear children to-day cannot enter into their rest because of their unbelief regarding the guidance of the Spirit in all things, fortifying their unbelief with reasonings concerning the all things. To one who is free from unbelief, and entered into rest, God's guidance in all things means *all things*, and we never can enter into perfect rest until we abandon ourselves and all our interests to God's protecting and guiding care, and rest in the full assurance of faith, that He has now undertaken our case, and from this time forth all things work for our good, and whatever of suffering or trial may come to us, it is not looked upon as a calamity, for to

those who are anchored within the veil, everything must have the divine permission, and so must be best.

How suggestive then the exhortation of Paul: "Let us therefore fear, lest a promise being left us, of entering into His rest, any of you should seem to come short of it;" and as a point in his own experience he says: "For we which have believed do enter into rest;" then again he makes this declaration: "There remaineth, therefore a rest to the people of God;" but the secret is found in the next verse: "For he that is entered into his rest, he also hath ceased from his own works as God did from His."

"Ceased from his own works." Many who read this know the blessedness of that act of full surrender to the Blessed Master, and realize that it is no more I, but Christ who liveth in me, and that the Father now worketh in me both to will and to do his pleasure; that is, Christ and the Father being One, dwell in us in the person of the Holy Ghost, who will teach us the will of God concerning everything in our life, and enable us to do it.

Many workers in the vineyard of Christ are doing a large amount of work, but much is their own effort, and will count for nothing, but ceasing from our own way, we work at His bidding, and so have rest concerning the result. Many dear ones are kept from this glad liberty by doctrines of men, held in bondage to the theology of the Church to which they belong, particularly those who in their aspirations reach after heart purity, entire sanctification, or baptism of the Holy Ghost, and even those who claim these blessings oftentimes show a degree of unrest in longings after more love, more power, fresh baptisms and refillings.

The writer was one of a large number who for a long time was tossed about on this sea of unrest, buffeted by the waves of uncertainty, regarding theories and creeds, vainly trying to fit experience into theology, honestly endeavouring to steer our little barque in line with larger vessels, who, to all appearances, were fitting guides, quoted as authority by our denomination.

The resting places on this ocean were caused by letting the Spirit steer our

vessel for a time; but, again and again, we let our will and reasonings, and the advice of human teachers, take His place, and once more found ourselves in troubled waters. But at last we were enabled to give up the management of our frail craft absolutely into the hands of our Divine Pilot, and experienced a rest that was not disturbed by the commotion that arose on every hand by the sudden cry of "danger ahead" from one of these mammoth ships.

Many were the vessels that turned in consternation at that cry, fearing the precipice of fanaticism was just ahead and finally cast anchor in the shallow waters of creedism, instead of the freedom of the law of the Spirit.

With ourselves the act of abandonment to the Spirit's guidance was so complete, and the rest so satisfactory, that we have never taken ourselves out of His hands, and instead of getting into the breakers of fanaticism, we found ourselves anchored in a quiet harbour, so calm, so peaceful, surrounded by God's protection, finding all our aspirations realized in the Divine Presence continually with us. "And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever. And my people shall dwell in a peaceful habitation, and in sure dwellings, and in quiet resting places." Isaiah xxii. 17, 18. The outward result of such rest in the Lord is labours abundant, in season and out of season, as regards methods and rules, doing the right thing at the right time and place, restful about results, having no theology, but believing and obeying God. This rest is reached by faith in God, and kept by a willing obedience to His law, the law of the Spirit.

So any one who will may just now enter into rest, and with me sing:

"I have anchored my soul in the haven of rest,
I sail the wide seas no more;
The tempest may sweep o'er the wild, stormy deep,
I am safe where the storms come no more."

Angus.

MRS. BENNETT.

WHEN Deacon Gill was asked what was his business, he said, to serve God; but he pounded iron to pay expenses.

CONSCIENCE.

What is conscience? Is conscience a safe guide for man's actions? Can the conscience be made a substitute for the Holy Ghost as guide? These are all questions worthy of serious consideration. What did Paul mean when he wrote that "the Spirit saith expressly that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrine of devils through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron," also "let us draw near with a true heart in fulness of faith, having our hearts sprinkled from an evil conscience," also what does he mean when he speaks of the conscience being "defiled?" Nothing is said by either Jesus or the writers of the Four Gospels about the conscience. John's reference to the Jews being convicted by their consciences, when Jesus asked him that was "without sin" to "cast the first stone," has been stricken out by the revisers. For any reference to conscience in Scriptures we have to come down to Paul's time, and amongst them are those we have already mentioned above, the conscience being branded as evil, defiled, and seared. Would a defiled conscience be a safe guide? We have heard of elastic consciences. Certainly they could not be said to be safe guides. We prefer coming back again to the simplicity of Christ's teaching. Howbeit when He the Spirit of truth is come, He shall guide you into all the truth. We love truth. We prefer rejecting all the words of the mighty Apostle Paul about any matter rather than run any risks of falling into error. How little discrimination is made between the words of the Lord Jesus and those of Paul, Peter, etc., by the orthodox modern Christian controversialist. It is astonishing to what an extent the Babel of sects is dependent upon words other than those of the Lord Jesus. The person who draws a sharp distinction between the words of Jesus and any of His Apostles, is at once placed under accusation by the champions of orthodoxy. They act as though Christianity would totter and fall if the support it obtains from the writings of Paul, etc.,

were withdrawn. A Christianity without some ingenious importations based on the writings of Paul or Peter, or James, is altogether too simple for them. They like high-sounding terms. With such, conscience is a very definite thing. We often wonder at the tendency there is among men to adopt substitutes for the living, thinking, personal God, and the tendency to bury His actions towards the human race under such general terms as "grace." It seems to me to be about as hard to analyze "grace" as "conscience."

We have no hesitation in saying, that unless there is an absolute unlimited trust in God, there can be no trust placed in one's conscience as a guide. A conscience that is not regulated every moment by God is not a safe guide. Then why not brush away this mazy mythical substitute and accept the guide provided by the Lord Jesus, for as many as will obey Him.

If the devil can scar, defile, or brand the conscience, how can it be known by us that conscience is not seared, branded, or defiled? We require a teacher. What better teacher can we desire than a teacher sent from God. When we have been taught by the teacher—the Holy Ghost—just what conscience is, we will have no longer any desire to be guided by our conscience. Sincere seekers after God can have no hesitation in letting the Guide regulate their lives instead of their consciences. The one is a safe guide—the other can, according to Paul, be seared and defiled.

H. DICKENSON.

The *Missionary Review* observes: "There is considerable suggestiveness in the fact that a young Jewess who has embraced Christianity has expressed a desire 'to read Church history to find out how and when Christians came to be so different from Christ.'"

To which we add that here is ground for serious reflection for those who think that their particular Church has reached a state of perfection. The fact is, that all branches of the Church must be informed and reformed until they live out the spirit and mind that was in Christ. No member of a Christian Church should be content with any lower standard.—*Zion's Herald*.

A PENTECOSTAL ORDINATION.

S. A. KEEN.

The recent session of the Louisiana Conference was one of phenomenal spiritual interest. It was a Conference and great camp-meeting combined. It met in Union Church (colored), New Orleans, La., Bishop Mallalieu presiding. The Pentecostal power reached its highest point in the ordination service of Elders, 3 p.m., Sabbath, January 20th. There were eleven candidates. During the imposition of hands, as the Bishop repeated the words, "The Lord pour upon thee the Holy Ghost," He seemed to fall on the candidates. Some broke out into shouts, some into sobs. By the time the last candidate was reached, the power of God was very manifest among the preachers and people. The glory of it was seen in Bishop Mallalieu's face. He said afterwards, "God was there." Monday morning, in the early praise service, several of the newly ordained Elders declared that during the ordination they had entered into the fulness of God's love, found complete cleansing and filling with the Holy Ghost.

We have attended thirty Annual Conferences, and have never witnessed heretofore such an ordination scene. Why should it be exceptional? Why might not faith claim a like outpouring of the Spirit on every such occasion? Should such manifestations of the Holy Spirit become common, Methodism would soon have a Spirit-baptized ministry.—*Sel.*

REMARKS.

This is such a report as the writer of these remarks would have been delighted to have the opportunity of writing, at any time previous to the year 1885. And inasmuch as it chronicles the more decisive, close, and purifying contact of God with the minds of many seeking souls, it gives us much pleasure to read it now. And there may be mayhap some reader who will wonder to find it spoken of at all, except in words of unmodified thankfulness. "Why might not faith claim a like outpouring of the Spirit on every such occasion?" First, because

that would be taking the sovereignty of the Spirit from Him, and making Him the obedient servant of the church organization. We, the creature agents, get up camp-meetings and ordinations. He, the Sovereign Controller of all events, is to stay around somewhere so as to be at hand to give us always a good time, thus making our gatherings always times of shouts and sobs, and melting emotion. Again, successive and numerous outpourings of the Spirit are not the way the matter is put before us in the record concerning Him. We read of but one outpouring, predicted by Joel, promised by Jesus, and the promise grandly fulfilled on the day of Pentecost. Those scenes and experiences which have been called outpourings of the Spirit, since Pentecost, are simply cases in which men have come and drunk of "the river of the water of life flowing from the throne of God and the Lamb." Learned scholars say that the original word translated "poured out" or as in the R. V., "poured forth," is a word properly applicable to the rich, ample fulness of a river when swollen by recent rain. The common conception which underlies the thought of frequent outpourings seems to be as though God kept His Spirit in stock, being very careful not to waste any; and that occasionally, at special times and occasions, as a very great favour, He is again and again poured out. Judging by the after results of *some* of such supposed outpourings, one is reminded of such showers as we have known to come on sandy soils, from which no permanent benefit accrued. "All things are *now* ready." "*Now* is the day of salvation." "Whosoever will let him take the water of life freely." As Christ has *once* suffered, and will suffer no more, so the Holy Spirit has been once poured out, and what man has to do is to avail himself of the vast advantages of this complete provision made for him. If any man sin we *have* an advocate with the Father, Jesus Christ the Righteous; yes we *have* Him in all His sin-atonement power now, and so it shall be to the end of time. And if any man feels the need of power to do all the will of God, with shouts and sobs, or without them, then as the Spirit *has been* given, let him "Walk in

the Spirit," for "as many as are led by the Spirit of God they are the sons of God." Again, seeing that the above is true, we may be filled with the Spirit on every "occasion," and during all the hours when there is no "occasion" at all. The Bishop said that "*God* was there." He was right in that remark no doubt, but would he have so said if there had been no "phenomenal" manifestations? What was the lesson taught to Elijah, as recorded in 1 Kings xix. when it is said, "The Lord was not in the wind, the Lord was not in the earthquake, the Lord was not in the fire," although wind and fire and earthquake came from the Lord? But when the "still small voice" touched his ears, he recognized *that* as the Lord speaking to him. When we get well acquainted with Jehovah we shall cease to value the noisy and sensational in religion as it is valued by many; we shall be absorbed by the one aim, that of glad and perfect obedience to Him. "Should such manifestations of the Holy Spirit become common, Methodism would soon have a Spirit-baptized ministry." Should the truth concerning the Holy Spirit be accepted, Methodism, and all other isms who accept, would have a Spirit-baptized ministry and laity both, for the Spirit is needed just as much for holiness in what is called secular life, as He is to help the preachers to influence the congregations who hear them.

B. SHERLOCK.

REGULATORS.

At the recent annual gathering of the Canada Holiness Association, if there was one thing more than another apparent, it was a desire on the part of some present to regulate the course of the Association. These would-be regulators were not confined to those who were without, but some come from within the camp. We presume it has been thus from the beginning. They knew just what another should say. They knew just when another should speak. They knew just what would produce the best results. They knew the dangerous tendencies of the move-

ment. We were struck with the observations of one who said a whole life time had been spent in discovering the fact that the Holy Ghost was the only safe guide. Immediately after this utterance, this person proceeded to lay down rules for the guidance of every member of the Association. After being apparently delivered from rules, an effort was made to bring the members of the Association under rule. We refer to the rule that was attempted to be laid down regarding references to the Bible of an apparently derogatory character. If members of the Association—all of course led by the Holy Ghost, that being the central truth of the Association's teaching—would only let the Bible alone, would not make those damaging references to the Bible, one-half the harm would not result.

This "steadyding of the ark" does not betoken much reliance upon the Holy Ghost as a guide. Would not the Bible be quite safe where the Holy Ghost guided the references to it? Why need a law be laid down?

And then the tendency to pass under review the utterances and actions of those admittedly led by the Holy Ghost was also apparent.

This person anticipated evil results if this was done; another could criticize after that was done. We were much amused at some of the efforts in this direction. We could not help but wonder if the Association would be the rugged institution that it is, if there had not been idiosyncracies of individuals all through its history. Fault would be found with this one for speaking too long, the faultfinder being apparently perfectly innocent of the fact that this long speaking was essential for the development of the grace of patience in the hearer. We are not faultfinding. We are only referring to what we observed for the edification of all concerned. How can the Holy Spirit be guide and at the same time be trammelled with rules and laws, as to length of time in speaking and as to what references should be made to the Bible?

Observers of this movement know that the present battle ground, or one of the battle grounds just now, is what

relation has the Bible to the movement? In other words how much, or how little has the Bible to do with the guidance by the Spirit of His people into all truth. There are those who unhesitatingly affirm that the Bible contains the whole of the revealed will of the Father to His people. There are those who hold that as God revealed Himself to Adam, to Abraham, Isaac and Jacob, to David and Isaiah, Jeremiah and John, talking to them—directing them without the Bible—that as the Father revealed His will to the Son when on the earth without the Bible, so do the Father and the Son by the Holy Ghost reveal directly without the Bible their will to their true followers—that just as the steps of a good man were ordered right in olden time, and as His sheep heard His voice in Jesus' time, so can "guidance" be obtained from the Holy Ghost in the Holy Ghost's dispensation, and that this guidance does not necessarily depend upon what is "written."

That this guidance will be in harmony with what is written, if it is true, goes without saying. Then why attempt to regulate? Why keep calling out to those who have just got free (and whom the Son makes free are free indeed), about the danger ahead? What about the dangers behind. Have God's people not suffered in Egypt long enough through slavish observance of Biblical rules? For fasting and praying, and reading the Bible, and work, and giving, and sacrificing, past generations have excelled. And now, when it is dawning upon God's people that these things—good enough when there is no better—have nothing to do with the more excellent way that God has opened—a way of escape into a spiritual Canaan, where fasting and prayer, and reading and work, and sacrifice and giving, as necessities to salvation, are forever done away with; and that by one offering He hath perfected forever them that are sanctified, we don't wonder at the great arch-enemy of souls seeking to recall by discordant shouts from the wilderness, those who have tasted that the Lord is good.

To their cries of danger ahead—respect the Bible—be cautious—heresy,

etc., we, from some years' experience in this spiritual Canaan, respond—All's well—Walk in the Spirit—Abide in the Vine—Press on towards the mark! The danger is all behind! Don't even look back! The Pentecostal walk is a Bible in itself! In the land where the Lamb is the Light thereof caution is unnecessary! Be careful for nothing! The heresy is purely imaginary. This cry has been going up in the face of the onward march of Christianity, to check the progress of Christ's triumphant hosts for nearly twenty centuries. Be courageous. Embark into the Red Sea, take the risk of the engulfing of your reputation, your social standing in the community, your relationship to the Church. Pass the "regulators" trample them under your feet, if they insist on standing in your way. The Lord Jesus had no mercy upon those who would neither enter in themselves, nor suffer others to enter. He cleans out the temple of the money changers. He scathingly denounced hypocrites. Pass the regulators. The Holy Ghost, that King invisible is Regulator enough. True, He may have His regulators within the Kingdom. But don't get the devil's spurious regulators mixed up with the Lord's regulators. A stranger will they not follow. I speak as unto wise men, judge ye what I say.

H. DICKENSON.

THE PURE IN HEART.

Bishop J. P. Newman, speaking of vital Christianity, says: "When I was on the banks of the Jordan, I filled two vials with Jordan water. The water in one I filtered with charcoal, and there it is, as transparent as crystal. Shake the vial, and yet the water remains transparent and beautiful. Look at the water in the other vial. It is just as beautiful, just as transparent.

But at the bottom of the vial there is the eighth of an inch of sediment, and by shaking, it becomes roily. So it would not do to shake some men; it would not do to shake some ministers. And in this settled state there are too many

who fancy they are cleansed and clarified, but who do not wish to be shaken up. There are, however, men and women on this earth whom the devil may shake, but the waters will not be roiled; for they have been clarified."

A DANGEROUS WEAPON; OR, THE POWER OF LOVE.

BY MRS. E. M. WHITTEMORE.

A very attractive appearing young girl she was, as she entered the "Door of Hope," shortly after it was opened. Though her countenance denoted refinement and culture, her heart was scarred with sin, and from the unnatural glitter of the eyes one could clearly perceive the nature of the principal trouble (the very nervous movement of her hands told it as well); not drink, but something even more dangerous and subtle—the morphine and chloral habit.

Through the persistent cruelties of a wicked husband, she had acquired the taste for these drugs; first it was only to drown her sorrows in forgetfulness, and then the cravings for them became so great that the downward course was entered into almost unconsciously. Certainly the horrors that awaited her in the continuance of them, nor the completeness of the slavery were never imagined for an instant. Finally, in desperation, when awakened to the fact of her awful situation, other things were resorted to, which need not be recorded here.

Hearing of the Home, she decided to come. Her stay was short. Only a few days after entering, on account of a most persistent falsehood, she angrily left, giving notice to no one.

About a year later, on Thanksgiving night, she stopped at the McAuley Mission, had a conversation with Mrs. McAuley and confessed the whole thing, adding, as she closed, "I have not had one happy moment since, no matter where I went, how reckless I was, or what I did, that lie would haunt me day and night."

She had fully determined to put an

end to everything through suicide, as after all she felt the past year had been but a miserable sort of existence. Before doing away with herself, something prompted her, she said, to come in and confess what she had done, as she did not even wish to die without making an effort to clear her conscience of at least that much. With sympathy and great tenderness Mrs. McAuley at last persuaded her to wait twenty-four hours before personal injury in any way, promising to call or send some one to see her. Although consenting to this proposition, the very look of determination on her face as she walked out, gave evidence that the thought of self-destruction was still entertained.

Being informed of all this the following day, I hastened to the hotel where she was staying (for notwithstanding everything, she managed to keep up appearance, as far as accommodations were concerned).

As she entered the parlour—for a few seconds I could not utter a word, feeling so shocked to see such a poor, forlorn-looking girl. Her eyes were not only wild in appearance, but her face was haggard, and the drooping head told its own tale; it seemed almost unable to hold itself upright any more.

Ah! that morphine demon had faithfully performed its work on the wreck before me, and sadly transformed the once stately girl, whose conduct had been so proud and defiant the year before.

After a few words we went up to her room, and when seated, I quietly placed my arm around her and said, "O—, killing yourself is not going to help matters; that is not what you want, dear; I know *what* you really want."

Almost impatiently she turned her eyes on my face and asked what it was. Drawing her still closer, I leaned over, and as I kissed her forehead, answered, "It's just love, dear, that's all—a little love, my girl."

O how pitiful was the cry from her lips, as the tears ran down her face, and she threw her arms around my neck and said, "Yes! yes! I do indeed, but there is no hope; now no one will ever trust me again," etc.

I interrupted her with the assurance of the pardoning love of Christ, and that if there was no hope I would not mock her grief with a falsehood. She then asked permission to return to the "Door of Hope" and promised to try and do right. As a proof of the sincerity of it all, I asked her for the pistol she had intended using, and proposed keeping it as a token of love to God for so wonderfully staying her hand in its use.

On noticing that this weapon was not only loaded, but cocked, as she placed it in my hand, I confess—never having studied the art of handling the like before, and being ignorant as to the unloading of such dangerous articles—I trembled for an instant, still did not consider it wise to trust her to unload it for fear the evil one should suddenly cause her to yield to his power, and then she might shoot herself or let it fall and kill us both.

Having a Christian paper with me, I opened it, placed the pistol inside and took hold of the centre with three fingers, not daring to carry it in my hand for fear of touching the trigger. I bade her good-by, promising to come back shortly, and as I walked downstairs I thought I could, in some way, rid myself of the horrid thing outside, but, on reaching the street, I suddenly remembered that concealed or unconcealed weapons was against the law. I was about entering a store to hand it over, when, like a flash, I saw the awkward situation it would place me in, for some explanation would be necessary, and the very one I was desiring of helping and shielding would be exposed. I was strongly tempted to throw it in the gutter, but the fear of explosion restrained me. In the meanwhile my fingers, from its weight, were beginning to ache, and yet I could not change their position lest it might suddenly go off, and being some distance from home, I decided to get into a stage. It was crowded, and, for a time, I had to stand. With every jerk of the wheel I almost lost my balance, and, for a few moments grew very nervous lest some one should accidentally hit my arm and cause the pistol to fall, for by this time it seemed as if every muscle was on the strain, in fact,

my very fingers appeared to be getting numb holding on to it as I did. In a little while I was seated, but still so many thoughts kept crowding upon me, and I moved sideways so that if it should go off suddenly it would shoot out of the window. The people little imagined the dangerous companion they rode with that afternoon, or they might have invited me to occupy the entire stage.

Before long, however, the dear Lord so quieted me that I could not but feel ashamed of the nervous feeling that tried so hard to assert itself.

As soon as I reached home my husband unloaded the deadly weapon. Touching the trigger it went off very quickly, and I realized more fully the divine protection granted all the way from that hotel, and could not but praise God in much gratitude while asking Him to relieve the distress caused by the strain on my hand and fingers, which was acutely painful.

We went for C—— that same evening, and, coming up in the cars, she begged me not to be influenced into giving her morphine, etc., no matter how much she craved it, as she had fully determined, with God's help, to get complete mastery of both drugs.

For the following three weeks her sufferings were intense and the physicians agreed that her entire being was fairly saturated with the poison and that nothing could alleviate, unless some of the same was resorted to. She resisted most bravely, although her nerves were all unstrung, and at times it seemed as if she would be bereft of her reason.

The crisis at last came, and for a few hours she was very low indeed, but she rallied again, and, in full surrender to God, was soon comparatively well and a new creature in Christ Jesus. Before many months had passed God provided a suitable position of trust for her, and by the letters received since entering upon it, none could but feel encouraged and blessed to continue, at any odds, the endeavour to rescue others in similar positions, or worse.

If this account of one so gloriously redeemed is read by any dear girl who is weary of a reckless life, and is desir-

ous of being right, be free to call or write to MRS. E. M. WHITTEMORE, "Door of Hope," 102 E. 61st St., N. Y.—*Sel.*

A CHANGED HYMN.

"Jesus, lover of my soul,"
Bids me in His bosom stay,
And though billows round me roll,
I am safely hid away;
For He holds me in His arms,
Quite beyond the tempest's reach,
And He whispers to my heart
Words unknown to human speech.

"Other refuge have I none,"
Here all dark forebodings cease
Here no evil can befall,
I am kept in perfect peace.
I am covered all day long
With the shadow of His wing,
Dwell in safety through the night,
Waking, this is what I sing:

"Thou, O Christ art all I want,"
Rests my helpless soul on Thee;
Thou wilt never leave alone,
Nor forget to comfort me.
Thou hast saved me by Thy love,
Thou hast scattered all my fears,
And the sunshine of thy face
Sweetly drieth all my tears.

"Thou of life the fountain art,"
Thou hast washed me white as snow;
I'm content to dwell apart
From all else, Thy love to know.
Blessed Sun of Righteousness,
I so love to look on Thee,

That my eyes are growing blind
To the things once dear to me.

—*Sel.*

A NEW CREATION.

God never repairs; Christ never patches. The gospel is not here to mend people. Regeneration is not a scheme of moral tinkering and ethical cobbling. What God does, He does new—new heavens, new earth, new body, new heart. "Behold I make all things new." In the gospel, thus, we move into a new world and under a new scheme. The creative days are back again. We step out of a regime of gaols and hospitals and reform shops. We get live effects direct from God. That is the gospel. The gospel

is a permanent miracle. God at first hand—that is miracle. The gospel thus does not classify with other schemes of amelioration. They are good, but this is not simply better, but different, distinct, and better because distinct; it works in a new way, and works another work. Compare the wrought chains riveted on a demoniac, and the divine word working a new creation in the demoniac. It is all there. It is like the difference between the impotent Persian lashing the turbulent sea with chains, and the gracious Lord saying to the troubled sea, "Peace be still!"—*Rev. C. H. Parkhurst.*

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 shed 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, it is 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 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 folk *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 lead, 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 nineteen 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 ten-thousand-dollar 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.—*Ivan Panin.*

AN HEIRESS IN THE LONDON SLUMS.

In a recent letter to a missionary in New York, a Christian man writes: "In 1880 I visited London, called upon my uncle and his family and called for Cousin Carrie. In a sneering manner they told me she had made a fool of herself, and was now trying to convert the heathen in London. I was surprised, for I had only known her as a wealthy heiress, fond of the opera and gay society dances. I visited her three days before Christmas. How changed! she had forsaken the home of a rich English squire, and was working for Jesus in the district of squalor and wretchedness, 'Seven Dials.' I remember the tears came to my eyes as she told me how she became a changed woman. One day she accompanied a friend on a visit to Rev. C. H. Spurgeon—his wife had been her school-mate—and before they left he quietly asked her if she 'loved the Saviour,' and invited her to the Tabernacle prayer-meeting. She went; that night she turned her back to the world. Her father, brother and sister, being Ritualists, spurned her, as she insisted upon spending her life and annuity for Christ. I accompanied her on one of her rounds, and as we wandered up dangerous old stairs, wended down alleys into filthy cellars, everywhere met with sickening odors, I wondered how anyone nurtured in the cradle of luxury could endure it. It made my head ache and brought on nausea. What scenes of woe and misery I witnessed. How the sick seemed to adore her very shadow. I said, 'Carrie, how can you stand it?' She replied, 'My grace is sufficient for thee.' Last week I got a letter from her, saying that she had now three lady and two male missionaries with her."—*Times of Refreshing.*

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