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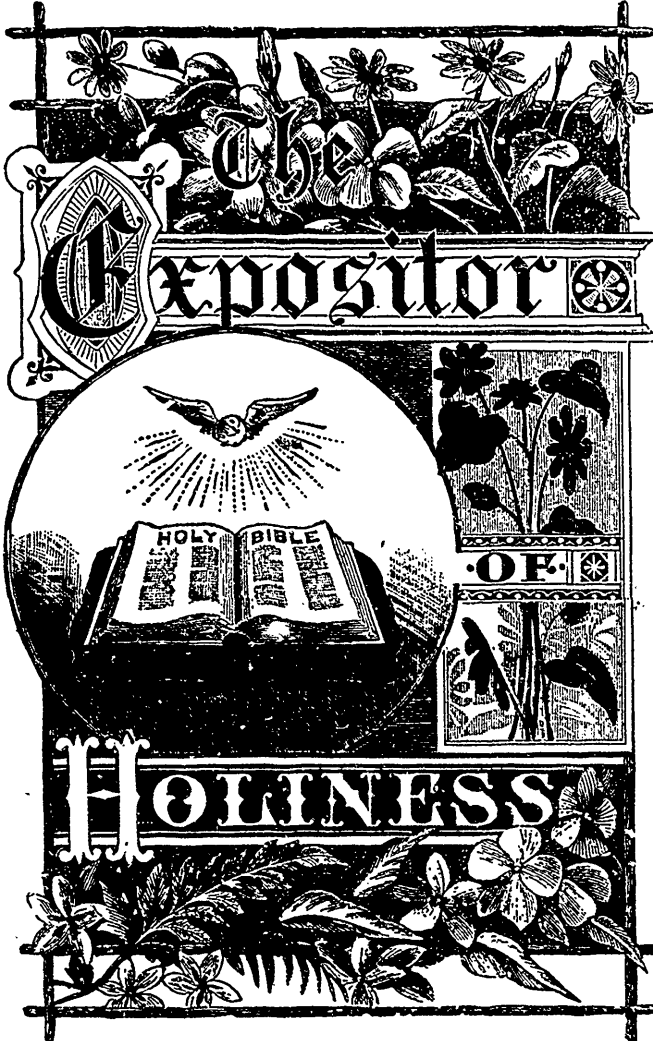
EMMANUEL

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## CALENDAR OF HOLINESS MEETINGS.

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

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

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

Every Thursday, at 8 p.m., at the residence of Bro. Holyoake, 10 Willmott Avenue.

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

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

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

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

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

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

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

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

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

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

## 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.

JULY, 1891.

No. 1.

## HE CARES.

If I could only surely know  
That all these things that tire me so,  
Were noticed by my Lord!—  
The pang that cuts me like a knife,  
The lesser pains of daily life,  
The noise, the weariness, the strife,—  
What peace it would afford!

I wonder if He really shares  
In all my little human cares?—  
This mighty King of kings!  
If He who guides each blazing star,  
Through realms of boundless space afar,  
Without confusion, sound, or jar,  
Stoops to these petty things?

It seems to me if sure of this—  
Blent with each ill would come some bliss—  
That I might covet pain,  
And deem whatever brought to me  
The loving thought of Deity,  
And sense of Jesus' sympathy,  
No loss, but richest gain.

Dear Lord, my heart hath not a doubt  
But thou dost compass me about  
With sympathy divine.  
The love for me once crucified  
Is not a love to leave my side,  
But waiteth ever to divide  
Each smallest care of mine.

—*African News.*

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

## THE ASSOCIATION CAMP-MEETING.

Our eighth annual camp-meeting will be held, as intimated, at the same place as the previous one, viz.: in the public park of the town of Niagara-on-the-Lake.

It will commence on Tuesday, the 18th of August, and close on Thursday, the 27th, the first service commencing at 7.30 p.m.

The prices for board, tents, etc., we presume will be the same as last year, and so need not be here repeated. Any more definite information required can be obtained by sending a card of inquiry.

Tents cannot be had unless spoken for at least a week before the date of the opening of the camp-meeting.

As to reduction of rates of travel, we expect to arrange for the usual accommodation. Hence we advise all who come by rail to pay for a full fare ticket and ask for a certificate to be signed by the ticket agent from whom they purchase their ticket. This will entitle them to the reduced fare on return.

By some misunderstanding the ticket agent of one of the roads was not advised of the arrangement last year, but we have no doubt it will be satisfactorily attended to this year.

We still have most of the rejected certificates of last year, and may yet secure the amounts overpaid on them. If so, they will be returned to the proper parties at the camp-meeting.

As there will not be much public advertising of the camp-meeting, the friends will understand the importance of supplementing this lack, as they may have opportunity, either by word of mouth or correspondence.

## THE WRITINGS OF THE EARLY FATHERS.

### GENERAL THOUGHTS.

Having now examined all the early Christian writings of the first and second centuries, we propose in this article to give some of the general facts learned thereby.

If the reader is somewhat startled by them, he may know that he simply illustrates our feelings of surprise as we apprehended them.

Baptismal regeneration was accepted by the Church as a doctrine so early in its history that its origin cannot be traced.

About the end of the second century Tertullian gives a minute description of baptism, and in this essay he writes about the matter as if the description given by him was universal in the Church at the time; and, indeed, needed no defence concerning any of the details, because of any difference of opinion existing anywhere, and, moreover, he writes as taking it for granted that they were simply carrying out apostolic precedents.

Generally stated, the following was his teaching. The candidates for baptism were supposed to repent of past sins, but these sins, as a rule, were not forgiven and washed away until the rite of baptism was received, then they were cleansed away, and the subjects of baptism were forgiven and regenerated. After this the bishop laid his hands upon them, and they received the gift of the Holy Ghost.

This was the uniform belief and practice in what was called the orthodox Church. In the writings, still earlier than those of this author, we found no minute description of baptism; but the incidental allusions to it do not imply anything different or antagonistic to this general description.

It is evident, then, that in all the early centuries Christians emphasized these two facts of Christianity, viz., forgiveness of sins or regeneration, and the gift of the Holy Ghost. Even when the substance was lost in the shadow, still the shadow corresponded, in shape at least, to the original substance.

Again, we look in vain through all these writings for the slightest trace of the modern doctrine which makes cleansing from inbred or birth sin a distinct second blessing or crisis in the Christian's experience. There is no ceremony or rite or doctrine, which, as a lingering shadow, points to such a doctrine as the original substance once existing in the Church's creed or life.

Hence the inference is absolute, that if it ever existed as an accepted doctrine in the days of the apostles, it has so completely disappeared that not a solitary monument or inscription, or even tradition, however distorted, has survived.

Suffer repetition here for the sake of emphasis. These voluminous writings show everywhere that the Church as a whole, and in its individual members, during all these generations perpetuated the teaching of Christ and the apostles concerning regeneration and the gift of the Holy Ghost, in the Pentecostal sense, and even when the glory of these experiences had departed they retained monuments erected to their memory, in the distinct and separate rites of baptism and laying-on of hands, but neither doctrine, experience nor monument appear with reference to the distinctive modern creed concerning cleansing from inbred sin as a definite experience after regeneration.

Cleansing from inborn, original sin, however, was not left out of their creed, but was distinctly connected with baptism by water; and it was universally taught, in theory at least, that the penitents were so cleansed at baptism that the Holy Ghost might come in and abide with them.

Another fact stands out most prominently, viz., that the experience, or rather practice, of the Galatian Christians, whom Paul criticises so sharply, became the universal practice of the orthodox Church so early in its history that its beginning cannot be traced, unless we place it where Paul does, in the churches in his day—this mystery of iniquity having already begun to work before Paul and his contemporaries were off the stage.

The obscure passage in the epistle of

Barnabas, and the still more obscure passages in the *Shepherd of Hermas*, which we quoted in the June number, are all that we found which bear the least relation to Paul's teaching concerning walking in the Spirit. All the exhortations in these writings have for their burden the duties of Christians as comprised in obedience to presumed scriptural rules, to the bishops and to the ceremonies of the visible Church, and so the spirituality of the eighth chapter of Romans was, early in the history of the Church, swallowed up in the legalistic efforts of the seventh.

Of course, this general statement does not militate against the possibility, nay, probability, or even certainty, of many an individual walking in the Spirit, and so illustrating the experience of the eighth chapter. But what we affirm is, that no such individual came to the front, or left a permanent impress, like Paul, on the ages, by his personal experience or writings. As far as our knowledge is served by these writings, there were no *successors* to the apostles in this their Pentecostal experience; and so, even in the second century, apostolic succession was the myth it is at the present day.

As to the writings of the orthodox Church concerning what they were pleased to call heretics, we hesitate not to characterize them all as utterly unreliable.

Imagine, in the coming centuries, no writings connected with the Canada Holiness Association to have remained but those of its opponents, and one can get an approximate idea of the grotesque notions which would prevail concerning our teaching and work; albeit, even then, the coming generations would be better furnished for the correct study of this spiritual movement than we are for the study of the teachings and work of the so-called heretics of the first and second centuries, that is, we have absolutely nothing but caricatures of them and their work. They may have been better or worse than their historians paint them, but which we cannot possibly tell from any writings which remain to us concerning them.

It is quite possible that some of these

sects, denominated heretics, may have for a longer time than the orthodox Church did, retained the pentecostal experience of the first Christians. Indeed, some of the exaggerated descriptions of them strengthen this suspicion, but we can only speculate concerning the matter. With the *orthodox* writers correctness of creed was considered to be a necessary part of salvation, and those who differed from them in doctrine, without discrimination, were considered to be of the devil, and so beyond salvation. Hence it was considered as safe a pastime to caricature and denounce them as to take like liberties with his satanic majesty.

And yet thousands of these heretics were also put to death as martyrs for the Christian faith. Sometimes, indeed, they were indiscriminately slaughtered along with the orthodox Christians, when would be seen how deep was the antipathy of these orthodox Christians against the so-called heretics, for they would separate themselves as far as possible from the latter, as if association with them even then would be contamination. One can gather from this how intense was the feeling of the orthodox against those whom they denounced as heretics, and hence how utterly unreliable must be the writings concerning them which have survived, seeing none of the writings of the denounced ones have come to us.

It would seem that after a matter of course manner the first generations of Christians looked to the bishops appointed by the apostles and their successors as their spiritual teachers and advisers concerning doctrine and practice, and these bishops were, as a body, good men and true, and did not abuse this confidence reposed in them. But gradually both bishops and laity exaggerated the importance of this relation, and so the authority of the priesthood grew to be supreme by the consent and conscientious convictions of all concerned. There was no priestcraft used to secure this result. Having failed to retain and practise individual walk in the Spirit, either through yielding to the all but universal desire to walk in commands and ordinances as being preferable, because

apparently easier, or mayhap frightened into legalism, because of the lawlessness and fanaticism of some who professed to walk in the Spirit, and yet profoundly convinced of the truthfulness of Christianity; they gradually were welded into a visible church, such as it presents itself to us in the second century, a church more like the English Episcopal Church of to-day than perhaps any other modern organization. But the most surprising thing connected with the whole history of this transition from the democratic church of apostolic times to the absolutism of the second century, is the rapidity of the change.

#### FURTHER REMARKS ON THE EPISTLES OF IGNATIUS.

It will be remembered that we gave the date of these letters as about the middle of the second century.

The following extracts from his letters show what progress the doctrine of Papal infallibility had already made:

"But the Spirit made an announcement to me, saying as follows: Do nothing without the Bishop."

"The Lord also says to the priests: He that heareth you, heareth Me."

"It is manifest, therefore, that we should look upon the bishop even as we would upon the Lord Christ."

We found a copy of these letters, which is regarded by most critics as simply the original letters with interpolations. It is called the *longer recension*.

In comparing the two, however, we were struck with the fact that these disputed paragraphs generally are characterized by some allusions to the work and personality of the Holy Spirit, as witness the following:

"But ye, being full of the Holy Spirit, do nothing according to the flesh, but all things according to the Spirit."

"But the Holy Ghost does not speak His own things, but those of Christ."

"Let us, therefore, do all things as those who have Him dwelling in us, that we may be His temples, and He may be in us as God. Let Christ speak in us, even as He did in Paul. Let the Holy

Spirit teach us to speak the things of Christ in like manner as he did."

"When we had received from Christ, and had grafted in us the faculty of judging concerning God, why do we fall headlong into ignorance? And why, through a careless neglect of acknowledging the gift which we have received, do we foolishly perish?"

"Do ye all come together in common and individually through grace in one faith of God the Father, and of Jesus Christ His only begotten Son, . . . being under the guidance of the Comforter, in obedience to the bishop."

"Through the co-operation of the Spirit."

"And as to the Spirit, they do not admit that He exists."

"To the Church . . . which is possessed by the Spirit."

"There is also one Comforter who displayed His power in Moses and the prophets and apostles."

Also, in some passages a change is made, so as to make them take a meaning which excludes the reference to the Spirit, thus:

"Fare ye well in harmony, ye who have obtained the inseparable Spirit in Christ Jesus by the will of God," is made in the shorter recension to read:

"Fare ye well in harmony, ye who have obtained the inseparable Spirit who is Jesus Christ."

"Possessing peace through the flesh and Spirit of Jesus Christ," in the shorter is made to read, "through the flesh and blood and passion of Jesus Christ."

Hence, as we compared the two, and realized that we were largely dependent upon the verdict of the critics, who, in after generations had drifted still further away from the true walk in the Spirit, as to whether or no these passages were spurious, we were the rather inclined to think that they afforded strong internal evidence of being genuine.

Of course, one cannot dogmatize in any direction concerning these and kindred writings, but nevertheless it is quite legitimate to hazard opinions; and so we hesitate not, after examining the matter somewhat carefully, to assume that these passages are an illustration of the transition which was still being made

from the Church of the first generation to that of after ones.

We argue, from the conspicuous absence of such passages from the writings of the next century, that they would not be added by any subsequent copyists, but that the temptation to leave them out of later copies grew as the work and personality of the Holy Spirit became less and less emphasized.

However, we only write in the interest of curiosity, for it is evident, from the exalted place which Ignatius gives to priest and bishop, that his departure from apostolic teaching concerning Pentecost was decided; and yet, so jealous were after generations of any teachings which might encourage independent, individual guidance by the Spirit, that even these relics of apostolic times were ruthlessly crossed out by enthusiastic teachers of the infallible guidance of the Church through her priesthood.

#### THE RAPID CHANGE AFTER PENTECOSTAL DAYS.

Hegesippus, who flourished between 160 and 180, is quoted by Eusebius as writing concerning this matter as follows: "But when the sacred choir of apostles became extinct, and the generation of those that had been privileged to hear their inspired wisdom had passed away, then also the combinations of impious error arose by the fraud and divisions of false teachers. These also, as there were none of the apostles left, henceforth attempted without shame to preach their false doctrines against the gospel of truth."

When it is remembered that this was written less than a century after the death of the last of the apostles, there is evidence that the deterioration of Christianity, which is evident to us who examine the written records, was obvious to impartial onlookers at that early date.

The general idea is that this deterioration was inaugurated about the time of Constantine, when persecution finally ceased and Christianity became the State religion; but to the close student this

degeneration appears to have commenced very much earlier, and, according to our thought, was accomplished in the inner life long before it showed its presence by outward manifestations.

There are some slight records upon which some have founded the belief that after the death of Peter and Paul the followers of these apostles were somewhat diverse in their belief and practice, those of Peter being more punctilious in the observance of the laws of Moses, whilst those of Paul were inclined to ignore them wholly and substitute the law of the Spirit. Also that much lawlessness existed amongst the latter, which led the leading members of each party to come together, and so a compromise was brought about, one of the provisions of which was, that two Sabbaths should be kept by this united church, viz., the Jewish Sabbath and the Lord's Day.

However, we did not discover sufficient data in the writings now extant to prove this to be more than a bare possibility.

#### CARRYING OUT THE PRECEPTS OF PAUL.

It is natural to man, when given up to hero worship, to imitate and emphasize the defects rather than the excellencies of the hero.

Paul, as now, so in those early days, was the central hero of the Fathers. But whilst there was little tendency evinced to imitate his real excellencies, which were his clear, unmistakable teaching concerning the walk in the Spirit, his defects, as brought out in his teaching concerning celibacy and the department of women, were made much of.

Celibacy was taught as a crowning virtue, and became more and more venerated as the ages separated the hero from his admirers, until it became the universal law of the priesthood and the nunnery.

Also, his regulations concerning the veiling of women in all Christian assemblies was rigidly enforced in the first centuries.



In the days of Tertullian, there was a slight revolt against the Pauline rule concerning veiling. Young ladies agitated the propriety of their being released from the law, because Paul used the term *women* in his regulations, and did not expressly mention *virgins*. But Tertullian meets their case with lengthened argument, ridicule and dogmatic deliverance, insisting upon it that the young ladies were clearly included in Paul's comprehensive rule, and that the laws concerning their continued silence and veiling should be rigidly enforced.

We maintain that the Church in those days was far more consistent than it is to-day in this respect. How would it do for our friends in the States, in their new zeal concerning the *old paths*—fasting and prayer—to take this subject also into their serious consideration, with the view of striving to be consistent in their legalistic acceptance of Pauline teaching?

#### A SERIOUS MATTER TO BACKSLIDE IN THOSE DAYS.

Backsliding evidently did not mean such peccadilloes as yielding to impatience or being conscious of not having enough of love or Holy Ghost power. For we are inclined to think that these matters could then be attended to without even a public altar for reconsecrations and fresh baptisms.

But when one, after baptism and laying-on of hands, seriously fell away, especially by becoming a heretic, then it was no light matter to obtain restoration after a manner satisfactory to the Church, as represented by the priesthood.

We found no minute rules given, but the allusions to this matter, as it existed even in the second century, imply that the party being restored was required to fast long enough to make the bones of the face prominent, and spend much time wallowing in sackcloth and ashes. It must have been a pretty serious matter indeed.

Tertullian considers himself very lenient and Christ-like, because he approves of giving this opportunity to backsliders of being thus restored. But

he distinctly teaches that they should have no such second opportunity of being recovered, if a second backsliding came into their lives. In one part of his writings he addresses himself to a class of backsliders who needed to go through this process, but who evidently were putting off the evil day from a dislike to take the bitter medicine, and exhorts them to face it, because of the terrible consequences if they should not.

Certainly Protestantism has vastly improved upon this, if removing these outward pains and penances may be called an improvement.

#### RECEIVING THE HOLY GHOST AT BAPTISM.

Incidentally this is brought out in a very strong light, when one bishop is writing about another, who, about the beginning of the third century, was irregularly ordained, as the following extract will show: "But neither when he recovered from the disease did he partake of other things, which the rules of the Church prescribe as duty, nor was he sealed (in confirmation) by the bishop. But as he did not obtain this, how could he obtain the Holy Spirit?"

Again, in writing in favor of receiving heretics, without re-baptizing them, it was argued that they had already at their orthodox baptism received the Holy Spirit, and hence could not receive Him again. For they had already before received the Holy Spirit from him (the Bishop). ("Eusebius," p. 260.)

These indirect evidences are to us conclusive, even if no others existed, that the Church, without dissent, believed that the Holy Ghost was given to all who were received into the Church by baptism, with the laying-on of hands, and to no others.

WHEN Darius proposed to Alexander that they should divide the world between them, he replied that there was only room for one sun in the heavens! So when God fills the heart, there is no room for anything else.—*Spurgeon*.

### A SPECIMEN OF EARLY INTOLERANCE.

According to Eusebius, about the middle of the second century, there were councils of bishops and other church dignitaries to decide concerning the fasts connected with the Passover. The question at issue was whether this fast should be regulated by the day of the month or of the week, so as to have it end with the Eucharist on the Lord's Day. At one time, during this controversy, Victor, Bishop of Rome, excommunicated most of the churches in Asia because they would not adopt the rule which made the fast end on the Lord's Day.

### FLASHES OF PENTECOST.

Here and there, whilst studying the early writers, we come across incidental illustrations of divine guidance. They are very rare, indeed, but all the more interesting because of their fewness. They, however, suggest the thought that if we were as intimate with the lives of Christians in humble life as we are with the lives of the few who stand before us as the representative men of their age, because they only, or those whom they chose to mention, are known to us, we might find these incidental illustrations in greater numbers.

An early tradition tells of the Apostle John, towards the close of his life, still visiting many of the churches, "there to ordain such as were marked out by the Spirit."

Ignatius is made to say, in the longer version of his epistles, "For the archives ought not to be preferred to the Spirit." No wonder this was suppressed in the shorter or favorite epistles!

Diognetus, who claims to have been a disciple of the first apostles, although this claim is disputed, writes: "For whatsoever things we are moved to utter by the will of the Word commanding us, we communicate to you with pains, and from a love of the things that have been revealed to us." Again, he says: "Let your heart be your wisdom, and let your life be true knowledge inwardly received."

Rev. S. Davidson, in his book, entitled "The Canon of the Bible," says: "No New Testament canon, except a partial and unauthoritative one, existed till the latter half of the second century, that is, till the idea of a Catholic Church began to be entertained. The living power of Christianity in its early stages had no need of books for its nurture. But in the development of a church organization, the internal rule of consciousness was changed into an external one of faith (page 114).

Again, on page 164, he writes: "The unity attributed to Christians before Irenæus and Tertullian (the latter part of the second century), consisted in their religious consciousness. It was subjective. The idea of the church was that of inward fellowship—the fellowship of the Spirit, rather than an outward organism."

Cyprian, bishop of Carthage, A.D. 258, during one of the persecutions of his times, escaped martyrdom by concealment, although afterwards he boldly faced his persecutors and suffered a violent death. Whilst in hiding, he wrote letters to his people, in which he took the ground that he was concealing himself in obedience to a distinct, personal revelation of the will of God concerning this action. His words are: "And you shall hear all things when the Lord, who bade me withdraw, shall bring me back again to you."

But this same martyr-bishop shows how unapostolic and mystical were his notions concerning personal revelations when he looked forward to his martyrdom as certain, to secure for him a few moments during which he could speak by direct inspiration. Thus, he writes: "For whatever, in that moment of confession (the moment before martyrdom) the confessor-bishop speaks, he speaks in the mouth of all, by inspiration of God."

An account of the fearful persecution which swept over the churches in Gaul, A.D. 160, was sent to the Eastern churches, and is preserved. In it occurs this interesting paraphrase:

"A certain Alcibiades who was one of these (martyrs of Lyons), and who had led a hard and rough kind of life, partook of no food usually eaten, but

merely bread and water. When cast into prison, and he attempted to lead the same kind of life, it was revealed to Attalus after the first conflict (torture), which he finished in the amphitheatre, that Alcibiades did not do well in not making use of the creatures of God, and affording an example of offence to others. Alcibiades, therefore, in obedience to this, partook of all kinds of food, and gave thanks to God; for neither were they destitute of divine grace, but the divine Spirit was their counsellor."

These are all the passages of this character which we found in these early writings, and yet these writings comprise upwards of a score of large volumes, so that, compared with all the rest, they may truthfully be characterized as but *flashes*.

#### ABOUT HERETICS.

We give here a few extracts having a certain bearing on the so-called heretics, because we think they are the passages which will be of chief interest to our readers.

"For some of the other heresies also have a vast number of martyrs, but neither do we the more on that account agree with them nor acknowledge that they have truth on their side. Indeed, they who are called Marcionites, say that they had vast numbers that were martyrs for Christ. . . Hence, whenever those that are called martyrs by the Church happen to fall in with those called martyrs by the Phrygian heresy, they always separate from them and undergo death, having no communication with them."—"Eusebius," p. 186.

"About this time (A.D. 180) also, Rhodes, a native of Asia, combated the heresy of Marcion. . . For from this herd arose Apelles, who, assuming a gravity of deportment and presuming upon his age, professed to believe but one principle. . . For, says he, the old man Apelles, when he came into conversation with us, was refuted in many of his false assertions. Hence, he also said, that one ought not to examine doctrine, but that each one should continue as he believed. For he asserted that those

who trusted in Him that was crucified would be saved if they were only found engaged in good works. But he asserted, that the most obscured of all things was the question of the Deity. . . But said, that he did not however know there was only one principle, he was only moved to adopt the opinion.

"Then, conjuring him to speak the truth, he swore that he did speak the truth, and said he did not understand how there could be a God without being produced, but that he believed it. On learning this, I laughed, and reproved him; because whilst he asserted that he was a teacher, he knew not how to establish that which he taught."—"Eusebius," p. 181.

"For when the faithful held frequent conversations in many places throughout Asia for this very purpose (to examine Montanus and his doctrines), and examined their moral doctrines and pronounced them vain, and rejected them as heresy, then, indeed, they were expelled and prohibited from communion with the Church."—"Eusebius," p. 185.

Miltiades, a writer about A.D. 180, writing against heretics, discounts the heresy of Montanus, describes them as falling into trances and frenzies, and thence proclaiming themselves to be prophets. But his chief argument against them is that they had no successors, fourteen years having then passed since the death of their last prophet; whilst he argues that with the orthodox were Agabus, Judas, Silas and the daughters of Philip, who were successors in the prophetic gift. "For," said he, "the apostle shows that the gift of prophecy should be in all the Church until the coming of the Lord."

"Tell me does a prophet dye (his hair)? Does a prophet stain (his eyelids)? Does a prophet delight in ornament? Does a prophet play with tabrets and dice? Does he take usury? Let them first acknowledge these things, whether they are right or not; and I will show that they have been done by them (the heretics)."—"Appollonius," A.D. 180.

"The life of the gnostic rule is pure from every evil deed and thought and word; not only hating no one, but

beyond envy and hatred, and all evil speaking and slander."—"Prophetic Scripture."

These are the only passages in the writings of the *fathers* which we found in our recent researches, which were suggestive of anything in their favor. How meagre they are for founding any clear judgment is evident; and yet, meagre as they are, they are not devoid of interest, for they suggest the possibility of the conflict on the side of these ostracised ones being not a conflict so much for doctrine as for holy living.

When the frank statement of Appelles that he could not understand how God could exist without being generated, but that, nevertheless, he believed the fact was received by the catholic world with shouts of laughter, we may well suppose that if any of them had put forth any claims to holy living, the result of a rejection of the infallibility of the priesthood and the acceptance of the law of the Spirit instead, the effort would be made to caricature them out of existence.

Hence we argue that, whilst it is in vain we look for the true apostolic succession in the orthodox church, because of its speedy disappearance, if it did prolong its existence to any greater extent amongst so-called heretics, the records of that fact have been prevented from being preserved by the universal dominion finally secured by the so-called orthodox.

We stand before these scanty fragments of the history of these first centuries, and with curious eyes peer out into the obliterated past, in the vain desire of increasing our store of positive knowledge concerning the Christianity of these early days, and find that we are thrown back upon mere guesses and speculations.

All we know is that the mystery of iniquity (legalism) began to work even in the days of the apostles, and ceased not until the "man of sin" was fully revealed, exalting itself above all that was called God, and succeeded in utilizing the very facts of the Gospel to bind the consciences of men in a thralldom, but little better than that from which mankind had been rescued.

Regeneration and the gift of the Holy Ghost, the precious results of the sufferings and death of the Son of man, were lost in the elaborate ceremonies of baptism and confirmation, whilst meaningless mummeries and priestly pretension were put to the front as the spiritual life of the Church.

The Reformation broke up the doctrine of baptismal regeneration and restored spiritual regeneration to its pristine simplicity, and gave it as the heritage of all without priestly interference, but stopped short of completing its work, for it left the Pentecostal life as something to be aspired after, but never realized. Hence this completed reformation is yet to be accomplished, and the gift of the Holy Ghost, like regeneration, become the common heritage of all.

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#### SIMILARITY WITH MODERN TEACHING.

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Whilst the Fathers in the second and third centuries taught baptismal regeneration and the impartation of the Holy Ghost by the laying-on of hands, and distinctly contended that these gifts were exclusively confined to these ceremonies when performed by orthodox priests, nevertheless, there are some of their writings which are so similar to modern teachings that the reader is often suddenly transported back to his own times.

Thus Cyprian, in his treatise on the Lord's Prayer, when discoursing about the different clauses thereof, is as indefinite and illogical as the *orthodox* of to-day could demand. In his remarks on doing God's will on earth as it is done in heaven, he teaches that "we are hindered by the devil from obeying with our thought and deed God's will in all things," and therefore he exhorts all, after the true modern pattern, to keep praying to do God's will, that is, *you can't do God's will as commanded, therefore continue to pray that you may do it.*

And as might be expected the complement of this misty teaching is not wanting, viz., lamenting the lack of

spirituality of his times, for, in his treatise, "On unity of the Church," whilst he is as Romanist as Cardinal Manning, at its close, he indulges in real, modernized wailing over the decadence of true spirituality in the Church.

Tertullian illustrates the modern idea of true humility by ingenuously confessing that he was habitually impatient, and so when writing about *patience* he declares that he writes about it somewhat as a sick person would write about health. Can any one doubt his fitness to be canonized as a modern saint, seeing he had evidently enough blemishes to make him "like all the rest of us"?

However we do not hesitate to connect these defects, this inability on his part to fulfil the righteousness of the law, with his teaching that the Holy Ghost was necessarily given by the laying-on of the hands of the bishop, and that thereafter holiness of heart and life was secured by constant, persevering effort to live according to the Law as written in the Old Testament Scriptures, but amended and supplemented by Christ and the apostles. Thus his teaching is brought out in the following passage:

"Besides whatever had been in bygone days, has either been quite changed, as circumcision; or else *supplemented*, as the *rest of the Law*; or else fulfilled, as prophecy; or else perfected, as faith itself."—"Tertullian on Prayer," Vol. I, p. 179.

We fancy too, that those persons who have taken again to periodic fasting and prayer as one of the results of the controversy introduced by Dr. Steele, could learn something additional as to times and seasons from this same author. For he recommends that the duty of prayer should be attended to *five* times a day. Morning and evening he insists upon as according with the law of the eternal fitness of things. But in addition he contends that the third, sixth and ninth hours of each day should be also observed, as having Scriptural precedents. Then as to fasting, we would draw the attention of those, who are striving to revive a more strict observance of this matter, to the fact that the fasting which Dr. Steele combats and his opponents

recommend is mere child's play to the lengthened fasts practised and recommended, nay, insisted on by the Reverend Fathers of this early dawn of Christianity.

But we also again draw attention to the fact that just as attempted punctilious observance of multiplied rules and regulations concerning prayer and fasting in this age is always linked with impulsive utterances implying conscious lack, so it was in these times. Then, as now, the shadow always followed, or was necessarily a part of the substance.

These also were heroic days. For just as to-day men and women by the hundred volunteer for missionary service, and brave African fevers or Chinese tumults in spreading the Gospel, so then, bishop and laymen vied with each other in their eager desire to secure the martyr's crown, and as a matter of fact, thousands of them succeeded, and so live to-day as the inspiration of modern Christian heroism.

We have nothing but words and thoughts of commendation for all this, and do not write as discounting the religion of either age, in the least. We rise from our close study of the Church in its early days, with a profound admiration for its zeal and heroism for Christ and His Gospel, even as we are smitten with wonder by the exploits of the missionary army going constantly forth from modern Christendom to conquer Heathendom. And yet in both cases we are as profoundly convinced that the simplicity of the Gospel, as taught by Christ and proclaimed by His immediate apostles, in its most essential part, has been generally lost sight of. Hence, as the heroism of the first centuries was, amongst other things, the cradle which rocked and matured the devastating giant of infallibility; so the zeal of the present crusade may create a legalistic *man of sin* but little inferior to his predecessor.

But God overrules all; and so, as a portion of mankind could, after centuries of thralldom, emancipate itself from the terrible grip of the Papal giant, so it must come to pass always, that evil, however powerful, is sure to be a little short of Almightyness.

## INTUITION AND HOLINESS.

*(Continued.)*

I notice in my last article, one or two mistakes of the printer. On page 322, near the bottom, the word, "Lord," is used instead of "soul" ("The centuries are conspirators against the sanity and majesty of the soul"); and on the next page, "hurried" is used instead of "honied" ("honied words of praise," etc.)

Mr. Emerson insists, ever and always, that every man must find or prove the truth for himself, only he declared that man learns by *intuition*, whereas we insist that the personal Holy Spirit is his teacher; and yet, it seems from many passages that he uses the terms, intuition and Holy Spirit, almost interchangeably, as witness the following: "Meantime, whilst the doors of the temple stand open night and day before every man, and the oracles of this truth cease never, it is guarded by one stern condition, this, namely, it is an *intuition*. It cannot be received at second-hand. Truly speaking, it is not instruction but provocation that I can receive from another soul. *What he announces, I must find true in me or reject; and on his word, or as his second, be he who he may, I can accept nothing.*"

"And because the indwelling *Supreme Spirit* cannot wholly be got rid of, the doctrine of it *suffers* this perversion, *that the divine nature is attributed to one or two persons and denied to all the rest, and denied with fury.*" And further, "The doctrine of inspiration is lost; the base doctrine of the majority of voices usurps the place of the doctrine of the soul. Miracles, prophecy, poetry, the ideal life, the holy life, exist as ancient history merely."

How noble and honoring, both to God and man, is this sentiment: "The Spirit only can teach. Not any profane man, not any sensual, not any liar, not any slave, can teach, but only He can give who has, He only can create who is. The man on whom the soul (spirit) descends, through whom the soul (spirit) speaks, alone can teach. Courage, piety, love, wisdom can teach, and every man can open the door to these angels, and

they shall bring him the gift of tongues. *But the man who aims to speak as books enable, as synods use, as the fashion guides, and as interest commands, babbles. LET HIM HUSH.*"

"It is the office of a true teacher," says Emerson, "to show us that God *is*, not *was*; that He speaketh, not *spake*. The true Christianity—a faith like Christ's in the infinitude of man—is lost. None believeth in the soul of man, but only in some man or person old and departed. Ah, me! no man goeth alone. All men go in flocks to this saint or that poet, avoiding the God who seeth in secret. . . . Once leave your own knowledge of God, your own sentiment, and take secondary knowledge, as St. Paul's, or Geo. Foxe's, or Swedenborg's, and you get wider from God with every year this secondary form lasts; and if, as now, for centuries, the chasm yawns to that breadth *that men can scarcely be convinced there is in them anything divine.*"

The following, as also most of the quotations of this article are, is taken from a lecture to divinity students at Cambridge. Would to God this in particular could burn its way into the heart of every divinity student the world over: "Let me admonish you, first of all, to go alone; to refuse the good models, even those which are sacred in the imagination of men, and dare to love God without mediator or veil. Friends enough you shall find who will hold up to your emulation Wesleys and Oberlins, saint and prophet. *Thank God for these good men, but say, 'I also am a man.'* Imitation cannot go above its model. The imitator dooms himself to hopeless mediocrity. . . . Yourself a newborn bard of the Holy Ghost, cast behind you all conformity, and acquaint men at first hand with Deity. Look to it first and only that fashion, custom, authority, pleasure, and money, are nothing to you—are not bandages over your eyes that you cannot see—but live with the privilege of the immeasurable mind."

Many suppose if they live up to the common standard of piety they are doing very well indeed. Let such hearken to the apostle of Natural Religion, and see if they are not rebuked:

"Let us not aim at common degrees of merit. Can we not leave, to such as have it, the virtue that glitters for the commendation of society, and ourselves pierce the deep solitudes of absolute ability and worth? *We easily come up to the standard of goodness in society. Society's praise can be cheaply secured, and almost all men are content with those easy merits, but the instant effect of conversing with God will be to put them away.*"

A. TRUAX.

### EXPOSITION.

"Bear ye one another's burdens, and so fulfil the law of Christ."—GAL. vi. 2.

What is this *law* of Christ? Is it simply obeying some command or law? Such is the general rendering of the passage, but such we find was not the thought connected with the subject by at least one of the early writers; for Ignatius, in his letter to Polycarp, assumes, as if needing no proof, that this law was simply the life, the habit of soul, of Christ.

Hence, he makes the verse, "Himself took our infirmities," to be an illustration of this law, and so his exhortation to Christians was that, like as Christ took to Himself our infirmities, and bore our sicknesses, so every Christian should bear or take to himself the infirmities and sicknesses of his brother Christians—bear one another's *burdens*, and so fulfil the law, *i.e.*, imitate the character, the life of Christ.

This rendering of the passage makes it dovetail into all others, as, for example, those which, on the one hand, exhort us to be like Christ; and those, on the other, which call upon us to fill up that which is behind of the sufferings of Christ for His body's sake, which is the Church.

WHAT to thee is shadow, to Him is day.—*Whittier.*

CHRIST is the best physician; He never takes down the wrong bottle.—*Berridge.*

HAD the faith of the heart been sufficient, God would not have given you a mouth.—*Aquinas.*

### DEAD RECKONING.

We notice, by our Atlanta exchange, that the controversy connected with this subject, which, though often slumbering, is ever ready to awaken into activity, assumed a lively form at a late convention in that southern city.

One party takes its position as follows: When one is seeking entire sanctification he should repent of inbred sin, consecrate himself wholly to God, and then, having as his basis of faith the written Word, reckon himself wholly sanctified, feeling or no feeling.

The other class affirms that, having repented and consecrated one's self, he should go on trusting for the blessing, but never affirm that he has received it till the Holy Spirit witnesses to the fact.

A lengthy article from Dr. Steele, in favor of the latter class, is reproduced in this exchange, *The Way of Life*, in which the writer combats *dead reckoning* as every way wrong, and insists, with his usual ability, that the witness of the Spirit can only establish the fact.

We certainly incline to favor the latter class as the more correct of the two, and yet do not attach the supreme importance to the question which the rival schools seem to.

Waiting for the Holy Spirit to testify to a fact is, or may be, as prolific of error as *dead reckoning*.

It is quite possible to have a number of doctrines and facts read into one's creed concerning entire sanctification, and then assume that all these human opinions may be dogmatized on, because of the fact of spiritual blessing received whilst in the attitude of seeking sanctification.

When the Spirit witnesses to oneness with God, it does not follow that He witnesses to aught else either at the present or future moments, unless there is a distinct personal revelation to that effect. But many persons fall into grave mistakes at this point, and make their after spiritual life as clearly the outcome of an inferential reasoning process—*dead reckoning*—as the other class who commence it in that way.

Jesus did not promise the Holy Ghost, as a witnesser to entire sanctification or

any other so-called blessing, but He did promise that He would witness to the presence of sin and also to the fact or facts of righteous living. He was to be guide, teacher, empowerer, the giver of joy and also our inspirer. All these things and more were indicated as His loved work when with us and fully recognized; but as witnesser to the blessing of entire sanctification, the Scriptures, as far as our knowledge goes, are silent.

Strange that holiness writers should treat so slightly what Jesus did say of the Holy Ghost, and mass their arguments around what they *infer* He meant to say concerning the blessed Comforter.

### MEMORY NOTES OF A SERMON,

Preached by Rev. Dr. Parsons, of Knox Church, Toronto, May 24th, 1891.

BY MRS. E. H. BRADLEY.

The text, 1 Cor. vi. 19. The preacher pointed out the general forgetfulness which prevailed of the vital truth that the body was a redeemed temple, bought with a price, for the purpose of its being indwelt by the Holy Ghost. A completed purchase, at a price, makes ownership clearly to belong to the purchaser. General Scripture teaching produces a general assent to the truth stated by Paul, but, it is wonderful how very generally it is most completely ignored; and even professing Christians, as a rule, act as if all God's claims were fulfilled when they nominally hand over their souls to God's keeping, and go on living as if their bodies were no part of the claim. As a part of the Gospel plan, and clearly manifested to the apostles and the first Christians, this half-forgotten doctrine of the Holy Ghost as an indweller in every child of God, the work and offices of the Divine Comforter are implied in the text selected. From other Scriptures the emblems setting forth these were examined and illustrated.

1. OIL.—As used in the Tabernacle and Solomon's Temple, was one emblem or type of the Holy Ghost. It had two distinct aspects: (1) Oil as a *healer, soother, softener*. (2) Oil as an *illuminator*.

2. WATER.—Used in Tabernacle and Temple, to typify cleansing from all outward impurities.

3. SEAL.—Any agreement of importance requires a seal as ratification, so in accepting God's terms for salvation, He gives to all believers the Holy Spirit as a seal of the contract. John vi. 33, and other passages, showing how the Father openly sealed his acknowledgment of the Son. Every pardoned sinner receives the seal of his adoption into God's family by the witness of the Spirit, not as a mere influence, but by direct communication of God the Divine Spirit, the third person in the Trinity, to the soul of the believer. (Eph. i. 13; 1. Cor. i. 22; Eph. iv. 30; Gal. iv. 6; Rom. viii. 16.)

4. DEW.—The beneficent effects of dew falling silently, universally on trees, grass, flowers, graphically pictured out, and compared to the silent influences of the Holy Spirit upon all souls of men, through what is known as "conscience," which is the quiet communion of God with man to teach all who will heed what is right or wrong, convincing of sin and revealing the knowledge of God. (Deut. xxxii. 2.)

WIND.—Emblem of Holy Spirit in two senses. (1) Gentle breezes, quickening, refreshing, always welcome, yet cannot be *commanded*. (John iii. 8.) (2) Strong, overpowering, tearing down strongest trees, houses, etc. So at times the Holy Spirit breaks down the strongest men, the stoutest hearts, shaking the place, compelling all to acknowledge superhuman power. (Acts ii. 2, iv. 31, also instances in modern revivals given.)

6. EARNEST.—A pledge of what lies beyond the present contract in earthly matters, also in spiritual. (2 Cor. i. 22, v. 5; Eph. i. 14, etc.)

7. DOVE.—Gentle, peaceful, comforter; Holy Spirit came *visibly* from heaven upon Christ at His baptism, and *invisibly* upon all true believers to rest upon and fill their souls, so making them new creatures in Christ Jesus.

These seven emblems of the Holy Spirit were rehearsed, and their various lessons enforced upon the hearers, in a forceful, lucid manner, so far as words could convey such lessons to the minds of those who heard.



REMARKS.—Some hearers expected to hear of yet another emblem of the Holy Spirit—as purifier from sin and destroyer of sin, cleansing the soul from evil, as water cleanses the body; and finally to destroy all who resisted the gracious, softening, healing, illuminating, cleansing, refreshing, attesting to forgiveness for past sins, attesting to future inheritance in store, and wooing, cheering presence as Comforter. No hint came of the Holy Ghost as “Fire” in the life of the individual child of God, or of the time when He will be a “Consuming Fire.”

### WORKS OF CHARITY.

How difficult, yes, impossible to make those engaged in Christian and philanthropic work understand the life of one who walks in the Spirit. For the only proof such can accept of this walk is additional zeal or energy in carrying out the plans of labor with which they are familiar.

Indeed, should any one intimate to them that the Holy Spirit, being now his guide in all things, had changed all his former plans of charitable work, and demanded less apparent zeal in these things than formerly, such a statement would be received, not only with an incredulous stare, but would be proof positive to them that in place of being led of the Spirit he was simply and only yielding himself up to the spirit of laziness or selfishness.

Some misunderstandings of this kind are so certain to come to pass in the history of every one who walks in the Spirit, that it would be time foolishly spent to try to guard against them. We must just accept the situation as one of the necessary outcomes of this spiritual walk. Even when these misunderstandings give rise to upbraidings both publicly and privately, to swerve from the way marked out by the Spirit is to forfeit the righteousness, peace and joy which are the absolute possession of every one who continues to walk in the Holy Ghost.

Again and again the effort has been made to engage our time and pen in

Christian and philanthropic work of the legalistic pattern, and as often thus far we have been prevented, not because of lack of sympathy for such self-denying labor, but because we were distinctly forbidden—bidden, we say—just as Paul was forbidden at one time to go to Asia.

We presume that even if we do at any future time open the columns of THE EXPOSITOR to work of this kind, that even then our methods will be disappointing in the extreme to all who fail to walk in the Spirit.

It is utopian to imagine that the two kinds of lives here indicated can ever be so adjusted as to secure an amalgamation in Christian or any kind of philanthropic labors. He who walks in the Spirit must be *continually* led of the Spirit to so walk. He that is not continually led of the Spirit does not walk in the Spirit, and so is carnal and walks as men, and does Christian work after human patterns. Hence, he both misunderstands and criticises hostilely the other. How impossible for two of such opposites to walk together!

Here is a minister or evangelist engaged in revival work.

The leader of the revival service is not led by the Spirit as the one and only law of his life, hence, being carnal, he adopts worldly methods to boom the revival, and so, advertising, exhortation, consecration and individual exertion under his recognized leadership, are the order of the day.

A few in his Church are spiritual, that is, led of the Spirit as the one and only law of life; and now commences the antagonism between the two. The leader invites all to the altar for consecration, the Spirit, mayhap, says no to His followers. The leader requests all to go and talk to sinners, the Spirit says to the few, my time is not yet, and so with respect to prayer or testimony. What wonder if this leader, in the presence of such apparent obstructionists, turns his attention from sinners to saints, and, like a true worldly general, deems it necessary to reduce these few to obedience or get rid of them. And when he fails in so doing he attributes the failure of the revival to the presence of these hindrances.

And, strange to say, the multitude will endorse this absurd explanation of the whole conflict, failing to see that a work of God which could be thwarted by two or three who professed to walk in the Spirit, must mean that the Christians' God was by this admission made to be but little above the gods of the heathen, in ability to carry on His work.

Here is another leading worker, in the broad field of beneficence, it may be under the name Christian or it may not. He meets with some who profess to live the Christ-life, *i.e.*, walk in the Spirit, and jumps to the conclusion that as Christ whom they profess to imitate went about doing good, therefore these parties will, as a matter of course, not only sanction his labors, but give efficient help up to their full ability whether of time, talent or money.

That is, without himself living the Christ-life, he assumes that he knows just how Christ in the person of His representatives should act towards him and his undertaken work. But all such parties, according to the clear showing of the Bible, are unable to know these things, for "who knoweth the mind of the Lord, or being His counsellor hath taught Him?" and in this connection, it is added by the apostle as representing those who walk in the Spirit, but we have the mind of Christ. Under such circumstances such leaders are sure to be disappointed, and in their surprised disappointment attribute worldly motives to those who are led of the Spirit.

Some will doubtless ask just here, will the Spirit-led always refuse to cooperate with others in work of self-denying benevolence? Not necessarily, we reply; and yet when they do, no matter how general may be this attitude to such praiseworthy works of beneficence, they do not necessarily belie their profession of Christ-likeness.

A GREAT deal of rust requires a rough file. — *Browne.*

MANASSEH'S chain was more profitable to him than his crown.

MAN loses nothing in his losses for God. — *Rev. E. Jenkins.*

## AS ANTICIPATED.

In the last EXPOSITOR we remarked concerning the coming conflict around the subject of inspiration of the New Testament Scriptures as follows:

"This battle when it comes to the front will not be characterized by sober argument and investigation on both sides, but anathemas and ecclesiastical pains and penalties will be resorted to by creedists as their favorite and most effectual weapons."

In the *Christian Guardian* of July 1st, the editor thereof promptly endorses this our utterance, or rather illustrates it, in the following paragraphs:

"We are sorry to see in a magazine which depends upon Methodist patronage, and is edited by a Methodist minister, an effort to disparage the authority of the Holy Scriptures as a standard of belief, in order to exalt the notion that it is the privilege of all true Christians to be so infallibly guided by the Holy Spirit, as to be above the need of depending on Scripture teaching. This teaching logically leads to fanaticism."

"We have received from the author a little tract, entitled *Antinomianism in a New Dress*; or the teachings of Rev. Mr. Burns, as set forth in his recent book 'Divine Guidance,' reviewed, edited by Rev. A. Sims, Otterville, Ont. Price five cents. This is a clear and forcible exposition of the dangerous and unscriptural teaching which has been set forth in Rev. Nelson Burns' book."

There has been no effort "to disparage the authority of the Holy Scriptures as a standard of belief" in these pages, nor can the reverend editor cull from them anything to substantiate this charge. And yet, true to this style of antagonism, it is very probable that he will neither withdraw this false accusation nor try seriously to *prove* it true.

Dr. Dewart knows full well that he has not the temerity to follow our articles in detail and formulate deliverances the opposite of all or any of those we have enunciated. That is, he is in complete accord with all we teach concerning the inspiration of the New Testament. The only difference between

us is, he dares not formulate his views, as we have done.

This same difference exists between us as to holy living. Let any one listen to his views concerning this matter as brought out, unwittingly, in his public prayers, and he will hear him pray for the identical life which he anathematizes when professedly lived by us. That is, he professes one thing in his prayers and acts out another thing in his life. However, he need not be seriously agitated in seeing, perhaps for the first time, his true face in this gospel glass, for multitudes of the very best Methodists keep him company in this thing.

Now, we maintain that it is this discrepancy between profession and practice which, so long as it exists in either case, will make it all but impossible for him to descend to sober argument, and cause him the rather to resort to the tactics which he professes not to admire when illustrated by another.

We appreciate at its true value his attempt at crying up the writings of another as "clear and forcible" enough to demolish ours.

By all means let those who wish to learn what the editor of the *Guardian* judges to be *clear and forcible exposition* read the pamphlet he so unqualifiedly endorses, and then let them ask themselves if they could imagine Dr. Dewart pronouncing such an eulogium upon it if it had for its subject any other theme than the work and teaching of the Canada Holiness Association?

#### GUELPH CONFERENCE.

The meeting of the ministers and delegates who compose the Guelph Conference of the Methodist Church, at the town of Berlin in June, was to the writer of this paper one of considerable interest. A year ago when this Conference met at Stratford, a temporary ripple was produced by a number making objection to the teaching of the President of the Canada Holiness Association, he being a member of this Conference. But as no specific charge was preferred, no Conference action was taken. A com-

munication on the same line was received at Berlin, from another Conference, but as it was indefinite and informal, it was quickly disposed of. A leading member of the Conference remarked that even if it could be proved that Brother Burns went too far, a large number of the brethren did not go far enough in the recognition of the Holy Spirit. The Conference prayer-meeting was not below the prayer-meetings at former gatherings in spiritual tone, indeed, not a few thought it above the average. Brother James Harris took charge of early morning meetings, which were largely attended, at which some of the members of the Association were present, and also at the Saturday evening consecration meeting, giving their unflinching testimonies concerning the walk in the Spirit. These testimonies attracted some notice and inquiry.

In examining the stock of books on sale in the vestry allotted to the book establishment, quite an increase of literature on the Holy Spirit was noticeable, mostly pervaded with the element of aspiration, yet containing many valuable and convincing thoughts, but showing also a dread of absolute committal to Him as the sole ruler of the believer's life. Still it is a matter of great joy that the eyes of earnest men are being increasingly turned towards that "other Comforter" whom the Father has sent to mankind in the Son's name.

Never before did the writer have so many opportunities of delivering his testimony in close conversation and personal dealing with earnest seekers for light on the question of holy living. Several hours of the interval times were thus spent, and even some of the time when Conference was in session. As the Master used us much more largely than on previous occasions in sowing the true seed of the kingdom, we are thankful that we were allowed the privilege of attending the Conference.

B. SHERLOCK.

CHRIST can cure of the malady of sin, and keep us cured, in this same malarious world where the disease came on.—*Pomeroy.*

## INCIDENTS BY THE WAY.

For several weeks past we have spent all our available time in examining the Christian writings of the first two centuries, now extant.

After some little search we found, at the public city library, what we desired, viz., accurate translations of all these writings, without comment.

As if anticipating our very wishes, these translations had been made in England not long ago, and published, under the name of the *Ante-Nicean Library*.

They comprise upwards of a score of volumes of considerable size, and so enable one with comparative ease to go through the whole in search of any given object.

Of course, it was not necessary, in carrying out successfully our purpose, to wade through all that was printed in these books, for the greater part is written on subjects whose name alone was sufficient to assure us that we could gain nothing there for the work in hand.

Also the minute study of doubtful passages, or of varieties of translation connected with individual words, was wholly unnecessary in our researches. And so we were able to accomplish our design satisfactorily in a much shorter space of time than we at first anticipated.

The result of these researches we have given to the readers of the EXPOSITOR, and doubt not they will be of considerable service in many directions.

Very few of the many who would like to read these authors can have the opportunity, and yet we can confidently say to such that in what we give them they have the substance of what these writings contain, as it relates to Pentecost and its concomitants.

We have purposely transcribed *verbatim* most of the paragraphs we found having any such relation, so that readers of the EXPOSITOR might form independent judgments, and not feel themselves dependent upon our individual opinions.

If the result of this study is somewhat disappointing, as well as having in it the

element of surprise, these emotions are the necessary outcome of the facts discovered, and only the more emphasize the value of knowing them.

There is positive knowledge, however, in learning of the absence of sufficient material from which to trace the successive steps whereby the glory of the Pentecostal life was lost to the Church.

Whilst, in this number of the EXPOSITOR, giving our readers the benefit of all the *immediate* thoughts and notes which we secured by this study, even at the risk of burdening them with the quantity, it is more than likely that many a future article will owe its origin, or some of its parts, to this additional acquaintanceship with the writings of "*the Fathers*."

WHAT DOES IT MEAN? During the month we have had the following experience. We were kept awake for some hours one night, a very unusual incident in our life, and during this time an intimation was given us that possibly we would be called on in the near future to preach this Pentecostal gospel in London, England.

After the surprise and natural reluctance as to such an eventuality had somewhat abated, and we could look at the whole matter undisturbed by personal preferences, the subject began not only to be entertainable in thought, but even to look reasonable and highly proper.

We believe, without the slightest trace of doubt, that this work is of God. We believe, moreover, that the Holy Spirit is actually guiding the whole movement, not only as a whole, but in all its minute details. Hence, we are to expect the most consummate wisdom in its propagation throughout the world.

If now the work in Canada has reached a certain point of consolidation and completeness, and the call is given for active, universal propagandism, would not true wisdom suggest the propriety of commencing at the centre of the world's population and influence?

If scores of men and women here had been only waiting to hear a living testimony concerning continuous, yearly walk in the Spirit, and see it lived out

in life, to enter this Pentecostal kingdom themselves, is it not reasonable to presume that a still larger number of this class exists at the centre of Christendom?—men and women who are simply waiting to see and hear in order to believe and accept, and thenceforth unite with us in being witnesses, the world over, to this kingdom possessed.

Besides, how opportune the time in other respects. We have now at length reached the last *burning* question. After the subject of inspiration, we know of no leading question which, in the discussion thereof, is likely either to weed out from our numbers, or awaken intense agitation amongst creedists.

We realize intense admiration as we review all the way the Lord has led us in the consideration of the many serious questions which, one after another, have been brought to the front. Dress, physical manifestations, the mistake question, times and seasons for prayer and Bible reading, doctrines concerning baptism and the Lord's Supper, unrighteous conduct as the professed outcome of a walk in the Spirit, faith-cures and doctrines concerning inspiration, all have now had their turn, just as we were able to bear them, or as the exigencies of the revival required their consideration.

What numbers have been weeded out of this movement as one of the apparent results of these conflicts! But, on the other hand, what restful establishment has come to those of us who remain! whilst the places of those who have fallen out of the ranks have been more than made up by others.

And so the movement, like a healthy stream which, in spite of losses by evaporation and soakage, grows in bigness, has steadily increased, and the end is not yet.

Well, we are not taking to us the prophetic spirit, and announcing with oracular confidence that we are going to England on this mission, we are simply narrating experiences which look somewhat in that direction. If we do go, we expect it will appear to all the friends, ourselves included, as a proper and reasonable act, with nothing of the astonishing and sensational about it.

It will simply be because that will be the very best way to carry on our work.

**THE TRUE TEST.**—A friend of ours, relating his Christian experience to another mutual friend, whilst volunteering to say that he had been grandly helped in walking in the Spirit by his life and conversation, said that with reference to his belief in Jesus Christ, he had obtained that knowledge by actual, definite testing.

He said that the ordinary arguments which he came across in the Church and theological reading were not sufficient foundation for his somewhat critical mind. But he argued, that if he telegraphed several times to a distant individual, whose existence he only knew of by hearsay, and if he obtained distinct, satisfactory replies, then he might, without a doubt, believe in the existence of that individual. He resolved to apply this test to the existence of Christ, whom he hitherto knew of only by hearsay testimony. Accordingly, he made a definite petition to Him concerning a special matter, and the answer to his request was as distinct and satisfactory as that of a return telegram from a distant party. This test he applied several times, and the reply was in every instance completely satisfactory. Hence, every doubt vanished from his mind, and he then *knew* that Jesus Christ was no myth, but a distinct, personal existence.

Reader, have you used this telegraphic test? If not, we suspect that your acquaintance with the world's Redeemer is limited indeed. If you have, then surely you can place unlimited trust in His statements concerning the Holy Spirit.

INQUIETUDE is the greatest evil which can befall the soul, sin only excepted. For as the seditions and intestine commotions of any commonwealth lay it waste and prevent it from being able to resist a foreign invasion, so our heart, being disturbed and disquieted within, loses the means to resist the temptations of the enemy.—*Rev. Handley C. G. Moule.*

## THE CHURCH.

The *Review* of January 1st contains a leading article from Dr. R. H. Thomas, of Baltimore, that is certainly a remarkable document. In it he takes the ground that the Church of Christ is wholly *mystical*, and repudiates "the *theory* that our Lord established an organization, or that this organization is His Church." He thinks this "theory" has led to "persecutions" and "wickedness." "No religious organization can show evidence of having been established by Christ, or His Apostles." He finds "no word about the requirement of *outward fellowship*," and "not one of them (denominations) can be called either the Church of God or a branch of the Church!" He claims "that *every* gathering of believers is a Church, though no two of them are of the same denomination!" Thus a Methodist, a Presbyterian and a Quaker meeting in a farmer's club are as much a "Church" as any other organization! He asserts that "religious organizations are simply associations formed for the purpose of building up their own members in the truth, and spreading the knowledge of the Lord, etc.;" that every such "organization has an undoubted right to decide what method of introduction it shall adopt for those who are to be its members!"

We take this paragraph from the *Friends' Review*, remarking that the editor unqualifiedly condemns the whole as unscriptural. Well, we have not had the opportunity to read the entire article of which this is, we presume, a specimen, and yet, in spite of the *dogmatic* assertions of its critics, the careful reader of the above will find that there is not much want of harmony between its utterances and the teachings of Christ and His apostles.

There is nothing in the New Testament Scriptures connected with *organized* Christianity which is intended to be universally binding, or even authoritative precedents for others. But in the spiritual kingdom of Christ, to set up which Christ came, everything is universal in its character and authoritative to the last degree.

A LIVING righteous man robs iniquity of excuses.—*Pomeroy*.

## HE CHOSE THIS PATH FOR THEE.

"He chose this path for thee,  
No feeble chance, nor hard, relentless fate,  
But love, His love, hath placed thy foot-  
steps here:  
He knew the way was rough and desolate,  
Knew how the heart would often sink  
with fear;  
Yet tenderly He whispers, 'Child, I see  
This path is best for thee!'

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

"He chose this path for thee;  
And well He knew that thou must tread  
alone!  
O'er rocky steps and where dark river flows,  
His loving arm will bear thee all the days;  
A few steps more, and thou thyself shalt see  
This path is best for thee!"

—Selected.

## THE JOY OF DIVINE APPROVAL.

At the recent Dublin Convention a speaker used the following illustration, which our readers will read with interest. The address was based on the words of our Lord, "It is enough for the disciple that he become as his Teacher." (R.V.)

An incident in the life of Rossini may illustrate this. There was a young man who was a devoted admirer of the great master musician. At last Rossini honored him by an invitation to one of his musical evenings, and requested him to play a difficult piece composed by Rossini himself. He sat down tremblingly, but played with all the fire of his soul. He ended, and, as was customary, bowed to the master, and waited for his word of approval or condemnation. Rossini uttered the one word "Beautiful!" In describing the scene afterwards, the young man said, "I felt in that moment that it was enough to have lived a lifetime to have gained that one word from the great master's lips!"

## TRINITY AND TRINALITY.

REV. J. P. JACOBS, MISSIONARY TO INDIA.

*Second Paper.*

This coming of the Holy Spirit into the foreground of the divine government does not supersede the Son of God; it carries forward what He inaugurated. Instead of contravening the dispensation of the Son or Father, it magnifies them both, revealing God in the believer's consciousness. As the Father worked through the Son in the Son's dispensation, so the Father and Son work through the Spirit in the Spirit's dispensation. (John xvi. 13-15.) By the advent of the Son, God became personally manifest in the race; by the advent of the Holy Spirit, God becomes personally manifest in the individual believer.

And this dispensation of the Holy Spirit is marked in history as distinctly as that of the Son of God:—

1. The personal coming of the Spirit was foretold as clearly as that of the Son. (Isa. xi. 2; Ezek. xxxvi. 27; Joel ii. 28, 29; Acts i. 4-8.)

2. His advent into the world had divine attestation as strong as that of the Son. (Luke iii. 22; Acts iii. 2, 3.) The tempest roar and fiery tongues from heaven, were as convincing as mid-air shout of angel-host. (Luke ii. 13, 14.)

3. His personal management of affairs is as distinctly marked as that of Christ: (1) His calling particular men into the ministry. (Acts xiii. 2-4; xx. 28.) (2) His qualifying them for the work. (Acts ii. 14; 1 Cor. xii. 4-28.) (3) His directing them in the work. (Acts x. 19; xvi. 6, 7.)

4. He is introduced by our Lord as equally with Himself a divine administrator. (John xiv. 16, 17, 26; xvi. 13-15.) Acting as *Paraclete* for His followers, Christ said that, on His leaving them, the other *Paraclete* would be sent in His place. (1 John ii. 1; John xiv. 16.)

5. The same trust and adoration are ascribed equally to the Son and Holy Spirit. (John xv. 26; Matt. xxvii. 19.)

Dean Alford justly remarks on John xvi. 7, that, "The gift of the Spirit, at and since the day of Pentecost, was and is something totally distinct from anything before that time, a new and loftier dispensation."

To confound the Holy Spirit's *personal* coming at and since Pentecost with His enlightening, quickening, and sanctifying functions under the old dispensation, is an error

equal to that of confounding the Son's *personal* advent, with His working under the old dispensation. (1 Cor. x. 9.) The Holy Scriptures discriminate between the Father, Son and Holy Spirit and their respective functions.

The Father's dispensation was preparatory to that of the Son, and the Son's dispensation was preparatory to that of the Holy Spirit (John xvi. 7), hence the fixed order of personal succession in the baptismal formula, Father, Son, and Holy Spirit. (Matt. xxvii. 19.)

A standard author in Methodism for a century, incisively remarks on this formula: "It surpasses *faith*, that is, not merely belief, but as the object of religious profession and adherence, *trust* in each, or collectively in the one name which unites the three in one . . . It implies *devotion* to the service of each, the *consecration* of every power of mind and body to each, and therefore each must have an equal right to this surrender and to the authority which it implies." [Italics are the author's own.]—*Watson's Institute*, Vol. I., 365.

In his sermon on the Trinity, John Wesley remarks: "I do not say that every real Christian can say with the Marquis de Renty, 'I hear about with me continually an experimental verity and a plenitude of the ever blessed Trinity. I apprehend this is not the experience of "babes," but rather of "fathers in Christ." But I know not how any one can be a Christian believer till he hath, as St. John speaks, the "witness in himself," till "the Spirit of God witnesses with his spirit that he is a child of God;" that is in effect, till God the Holy Ghost witnesses that God the Father has accepted him through the merits of God the Son; and, having this witness, he honors the Son and the blessed Holy Spirit even as he honors the Father.—*Sermons*, Vol. II., 232.

With this trinal apprehension and adoration of God, agree all the theological standards of Christendom. And on this trinal faith depends the personal experience that alone conserves Christianity. (Acts i. 8; Eph. iii. 16-20; iv. 3-14; vi. 10-18.) It was the absence of this that made possible in Europe the reign of scepticism. Jenas' talented professor, Baumgarten Crucius, boldly declares that the personality of the Holy Spirit had been given up. And Dr. Kahn says: "This doctrine is strikingly neglected."—*Warren's System. Theol. Einleit.*, 167.

As "repetition of experiment is the supreme test of truth in science" [Joseph Cook] so in Christianity, the sublime science

is personal experience by the Holy Spirit the conservator of truth. Dr. C. Hodge rightly says: "The question is not first and mainly, What is true to the understanding? But, what is true to the renewed heart?"—*System. Theol.*, Vol. I., 16.

"Without experience no one can know," is equally true of science and religion. And Christianity has the stronger proof, in that its ultimate appeal is to the infallible testimony of consciousness. (Acts i. 8: 1 John iv. 13; v. 10.) "That given in consciousness is undoubtedly true."—*Str. William Hamilton*. "Whatever is known to us by consciousness is known beyond possibility of doubt."—*John Stuart Mill*. As related to this experimental doctrine of the Trinity, Christianity stands or falls. Wherever Christ and the Holy Spirit as personal distinctions in Deity are ignored, God in consciousness of salvation from sin is not known. No fact in history is plainer.

If God only can be kept out of consciousness, Satan will triumph. To secure this end, the following methods have been employed: First, to destroy faith in Christ the divine provision of salvation; secondly, to destroy faith in the Holy Spirit the divine applier of salvation. Every attempt to destroy Christianity has been an effort to carry one or both of these central columns. The divine person of Christ has been the battlefield of the last century. *The divine person of the Holy Spirit is becoming the battlefield for the immediate future.* The cross has conquered on every fairly contested field, whether historical, philosophic, or scientific. So will pentecost.

In the contest over the divine person and work of Christ, many lost sight of the personality of the Holy Spirit. By consequence, many of their successors, instead of being trinitarians, are practical binarians. They avow consecration, adoration, and obedience to the Father and Son, but refuse the same to the Holy Spirit, notwithstanding, "The Christian economy is specially the dispensation of the Spirit."—*Hodges' System. Theol.*, Vol. I., 376.

They teach that the Holy Spirit is never the direct object of faith and consciousness, and that "to believe in the Son is to believe in the Spirit" also. There is occasion for Max Muller's trenchant remark: "The Christianity of the nineteenth century is not the Christianity of Christ and His apostles."—*Chips from a German Workshop*. To say that the Holy Spirit Himself is not directly apprehended contradicts the Scriptures, which require trust, adoration and

obedience to the Holy Spirit as well as to the Son and Father. (Matt. xxvii. 19; John xiv. 26; Acts ii. 4; x. 31; xi. 12; xiii. 2, 4, etc.) And it is at war with true Christianity in all ages, which declares of the Father, Son and Holy Ghost, "The one is as much the object of adoration, love, confidence and devotion as the other."—*Hodges' System. Theol.*, Vol. I., 444.

The text of Scripture cited in support of this fatal error is grossly misinterpreted: "He shall not speak of Himself, but whatsoever He shall hear, that shall He speak." (John xvi. 13.) It is assumed that the Holy Spirit's not speaking of Himself, is evidence that He is never the object of faith and consciousness. The same thing is twice stated by the Son of God concerning Himself. "I have not spoken of Myself, but the Father which sent me, He gave me a commandment what I should say, and what I should speak." (John xii. 49.) "I speak not of myself." (John xiv. 10.) Now if John xvi. 13, means that the Holy Spirit is not to be apprehended, trusted and adored, then John xii. 49, and xiv. 10, must mean that Christ is not to be apprehended, trusted and adored. Such interpretation fells Christianity at a stroke. These texts simply mean that the Holy Spirit and Christ do not speak from their own authority. Christ always spake on the authority of the Father who sent Him, and the Holy Spirit speaks always on the authority of the Father and Son who sent Him. (John xvi. 13-15.) Again, this error opposes the explicit statement of our Lord respecting the Holy Spirit, "Ye know Him." (John xiv. 17.)

The Holy Spirit Himself becomes a fact indubitable in human consciousness, when the required conditions are met, this is further evident from His love and fellowship (Acts x. 31; xvi. 28; Phil. ii. 1; Col. i. 8), and from His speaking and directing, as distinguished from that of Christ. The disciples knew whether it was Christ or the Holy Spirit directly addressing them. (Acts viii. 39; x. 19; xiii. 2, 4; xv. 28.) Dr. Daniel Steele rightly declares: "When God the Holy Spirit enters the human soul, it knows it. . . . We recognize His inward presence and activities. . . . We cannot comprehend God the Holy Spirit, but, when we fulfil the required conditions, we do assuredly apprehend the Paraclete dwelling within us."—*Milestone Papers*, pp. 212, 215.

And the notion that one receives the Holy Spirit personally by the act of receiving Christ is also contrary to the Scriptures. It



ignores the prophecies, promises, and commands specifically presenting the Holy Spirit for personal acceptance and trust. (Joel ii. 28, 29; Luke xi. 13; John xiv. 16; Acts i. 4.) If receiving and obeying the Son of God is *per se* receiving and obeying the Holy Spirit, then receiving and obeying the Father is receiving and obeying the Son of God. This deadly error is subversive of Christianity. It is not new. In Mr. Wesley's day, John Fletcher cried against it: "How long shall the mystery of iniquity prevail? How long shall a Pharisaic, deistical world destroy the faith of the Son under color of contending for faith in the Father? And how long shall a world of Antinomian, solifidian professors destroy faith in the Holy Ghost under pretence of commending faith in the Son?"—*Fletcher's Works*, Vol. I., 594.

The Spirit's dispensation reveals God in a rapidly increasing glory and force that excels former theophanies beyond comparison. (2 Cor. iii. 10, 18; Col. i. 10, 11; Eph. iii. 16, 20.) It is the development and summing up of all the dispensations of time-periods into one all-including, all-powerful, and ever-unfolding dispensation uniting all races and ranks of obedient intelligences into one divine family, rendering another rebellion for all eternity a moral impossibility. (Eph. i. 10, 20-23.)

The Scriptural doctrine that the Holy Spirit becomes, with the Father and Son, the direct object of choice, trust and consciousness, has its witnesses in the different ages and communities of Christendom. Some of them are the following:

The Marquis de Renty says, "I bear in me ordinarily an experimental verity and a plenitude of the presence of the most holy Trinity, which elevates me to a simple view of God."

JOHN WESLEY gave this doctrine his most emphatic endorsement. In a letter to Miss Ann Cutler he says: ". . . I have known several whom He has been pleased to lead in the same way, and particularly in manifesting to them distinctly the three Persons of the ever blessed Trinity. . . . Go on in the name of God, and in the power of His might."—*Life and Times of Wesley*, Vol. III., 306.

Hester Ann Rogers writes: "In private prayer this morning, my soul was let into God in a peculiar manner. My intercourse was with the Father, Son and Spirit, each distinctively, yet undividedly."—*Life of H. A. R.*, p. 70.

PRESIDENT JONATHAN EDWARDS says: "I have many times had a sense of the glory of

the Third Person in the Trinity, in His office as Sanctifier, in His holy operations communicating divine life to the soul," etc.—*Edwards' Works*, Vol. I., 133.

DR. DANIEL STEELE affirms: "I have got one step beyond the Apostles' creed. I do not say, 'I believe in the Holy Ghost,' but I know the Holy Ghost." It is no fanaticism; "Yeknow Him."—*Advocate Hol.* 1881, p. 253.

Dr. William Taylor, Bishop of Africa, says: "Sometimes I have had a special manifestation, to my spirit of the Son of God. . . . At other times I have had a special manifestation of the personal Holy Ghost and the amazing 'love of the Spirit' for a perishing world, and, in adoring love and sympathy put myself at His disposal to illuminate and lead me according to His own infinite wisdom and love. But ever since I took charge of this expedition (to Africa)

. . . I have walked all these months in the manifestation of the personal presence of God the Father, with such enlarged perception of His wisdom, His love, His patience," etc.—*Divine Life*, 1886, p. 246.

The high rank of these witnesses, giving so explicit testimony illustrates with incontrovertible force the Scriptural doctrine of the Holy Spirit's personal manifestation in the believer's consciousness. Dr. John Owen, a leading Congregationalist, two centuries ago declared, that in the earlier ages of Christianity, this trinal experience was held to be attainable by Christians advancing to perfection of Christian life. It seems a sequence of the trinal faith of true Christianity. That this experience will be more common in the near future, is the legitimate inference from the present trend of evangelical thought.

This dispensation of the Spirit excludes fractional, dissipating views of God by uniting believers in the *etigenous* perfect knowledge (Alford and Ellicot) of Christ (Eph. i. 17; iv. 13, 14). To promulgate this perfecting Gospel is the aim of Methodism.

Dr. W. F. Warren, Chancellor of Boston University, in his comparison of the theological systems, rightly declares: "Methodism furnishes a view of Christianity from the standpoint of perfect love to God and man; that is, from the standpoint of the qualitative, perfected Christian life . . . Its natural tendency is to lead us upward from one stage to another, through the dispensation of the Father and the Son, and finally make us partakers of all the blessings of the dispensation of the Spirit."

—*Systematische Theol. Allg. Einleitung*, 166.—*Divine Life*.

## A CONTRAST, AND HOW IT CAME ABOUT.

"As to me, I know of nothing else but miracles."  
—W. WHITMAN.

Picture to yourself a room in a small alley of a low district in one of our large towns. It contains little or no furniture. There is a fire, and—being evening—a lamp burns upon a narrow mantel-shelf. In the corner of the room lies what, at first, looks like a heap of clothes, but it is a woman, thrown there by her husband, who has just been "punishing" her. Her face is smashed, and so much swollen that one can hardly distinguish the features. Two human harpies—women with grimy faces, black hair, and black eyes—are looking on. They belong to a type that seems always at hand, to appear like cormorants, when any poor creature is down. But the most prominent person on the scene is the husband. He is wild with rage; storming, abusing, cursing, first his wife, lying motionless in the corner, then the two companions, who had helped her to get rid of the money he had given her to pay some debts.

In the midst of this noise, my knock at the door was unheard. I opened, and stood in the midst of it.

Almost invariably I have found complete silence result from a sudden entrance on such a scene; but the man was too infuriated to heed my presence, and went straight on, with language which I have rarely heard equalled for brutality. The very cormorants were frightened, and slunk out. I shut the door on them, and stood perfectly silent, till the man had expended his wrath. As the torrent of words ceased, I abruptly said, "Let us pray," and fell on my knees. To my surprise, the man followed my example, and even the heap in the corner gathered itself up and knelt, while I entreated the Lord to come into that home as a Saviour—to break the chains of sin, and set the captives free.

An intense conviction that only His presence and power could effect this, pervaded my soul; and a strange solemn thrill went through me, as I felt God's ear was bent down and listening. Like a flash came: "If we know that He hears us, we know that we have the petitions that we desired of Him." Under the sway of those words, I said to the man, as I rose:

"Do you believe God will answer that prayer?"

"No, I do not," was the reply. "She's

been a bad, wicked woman since ever I married her, and was before. She lived an awful life. Now, I'll tell you." "No don't," I pleaded; "we have only the present to deal with." "Well, then, the present. She went to your meeting last week, and I hear she stayed after to speak to you. The wretched hypocrite! She went straight from you to the public-house, and spent all the money I had given her to pay the rent on drink, and she's been at it ever since, till she's emptied the house of everything, and she'll never be no better. I wish I'd never married her, I do. No prayer will ever be answered for her, and she shall never go again to your meeting to play the saint and act the sinner. I'll be no party to it."

"Now, listen to me," I said. "When we were praying, I felt sure God was listening, and I've known Him bring His saving power to bear upon many women as bad as your wife. I believe He is going to save her from her sins, and then you will have a very different home from what you have to-night. (Looking round upon the dirty, empty place.) But, I want you to do one thing. Allow her to come to-morrow to the meeting. I only beg for once. If you see no change in her ways before next Sunday, when I mean to come in and see you again, then I shan't ask you to allow her to come any more. Will you? And one thing more. Do keep your hands off that poor woman? If one of those blows you have given her had hit on a fatal spot—and you were too much beside yourself to direct their aim—she would have lain at your feet a senseless corpse, and you would have been a murderer, and had to hang for't or fly?"

He looked awestruck, and I seized the moment to secure my promise.

"Now, just these two things—Promise to keep your hands off your wife, and let her come to me to-morrow."

He was under the spell of what might have been, and said "I will." I added no more, and left the house.

Just round the corner lived a Scotch-woman, whose character I love to linger over, for it possesses some Christian traits in a degree that I have never seen equalled by any of His followers. For many years I have watched her seeking lost sinners, with such untiring perseverance, that the only fitting description seemed that of the Good Shepherd, going after that which is lost until He find it. The tenderness of her intercourse with those steeped in vice, as she follows them to their low haunts, has sometimes made her neighbors pass the word,

"Birds of a feather flock together." She would feel "I am not of that feather to shake off my friend when he most needs me." And words used about the Master have sprung unbidden to my lips: "A man gluttonous, and a wine-bibber, a friend of publicans and sinners."

Full of the scene I had just left, I went to my Scotch friend, and telling her of it, asked to call for the lost sister, and bring her to my meeting the following day.

At the close of the meeting, the two were waiting together to speak to me. As they passed into the inner room, sacred from many associations, the Scotch-woman whispered:—

"I've not been able to keep her from drink to-day, but she wants to sign the pledge."

I looked at her, as she sat before the fire—a more hopeless candidate for the pledge could hardly have presented herself. Her face terribly disfigured by the blows she had got the night before—cheeks swollen—nose flattened—one eye black all round, the other a bright yellow—a stupefied, yet sensual expression. How could I allow her to sign the pledge? The drinking "bout" was not over yet. She was longing to be away, to be at it again, I felt sure.

"Should we not leave the pledge till next week?" I said, softly, turning round to look into the tender, quiet face beside me.

Very deliberately, but with a gentle firmness of tone, came the answer—

"I think not."

"Then, will you pray?" I said.

We all knelt, and now followed what I should most earnestly desire to give word for word, for here lies the secret of "how it came about;" but I can only give the impression that prayer made on my mind—on my whole nature. A very vivid one, which has often reverted since.

Again there was a felt presence. "A silence tingling in the room, when none but God is near," as Faber expresses it. But it did not seem as the evening before, an ear awake and listening, bent down from heaven. It was the very God made flesh, who dwelt among us, and said, "Wherever two or three are gathered together in My name, there am I in the midst of them." He was there. "His touch had still its ancient power." We carried between us one sick of the palsy, unable to take one step towards Him, with her shaky limbs, and we laid her down at His feet. We two together claimed the power of the Lord that was present to heal. For, as that calm prayer was uttered,

my faith—waving to begin with—caught the certainty of expectation and assurance in another's heart. The difficulties of the case presented no obstacles, when the soul's eye saw Jesus. The only thing that ever limits His power to work ("He could there do no mighty works because of their unbelief") had vanished. I added a few words of thanksgiving, that He had undertaken the cure; the pledge was signed, and they departed; leaving me lost in wonder, love and praise.

"Why?" you say, "The prayer was not answered yet."

"Unanswered yet? Oh, do not say ungranted.

The work began when first your prayer was uttered

And God will finish what He has begun."

"At the beginning of thy supplications the commandment came forth."

\* \* \* \* \*

Picture the same house, about the same hour, on the following Sunday evening. When I knocked the door was opened promptly by my old friend; hardly recognizable as "the heap in the corner" of the week before. A face as clean as soap could polish it, hair neatly brushed, features reduced to natural proportions, and fairly beaming with kindly welcome. A freshly-washed print dress on, and a bright "Come in; we was looking for you."

No wonder the face beamed. What a happy-looking home! Had I seen it now for the first time, I should have thought, "This is the best type of working-man's-cottage, what could be more comfortable?" A strong lamp on the table, in the middle of the room, showed how spotlessly clean and polished up everything in the place was; chairs, table, fender, floor. The hearth was well swept, and the fire glowed. On the table lay a large Bible open (probably recovered from the pawn-shop), and in his arm-chair beside it sat the furious husband of last week, with the most benevolent smile on. Could I believe my eyes? I exclaimed, "What a contrast!"

Yes, all the difference betwixt Hell and Heaven," he said.

"And do you connect this with the prayer of last Sunday?" I asked.

"I can't choose but, he said." I never knew the like. Never had such a week with her since we was married. When hoo's (she's) good, hoo is good, I tell her I'll let her go to that meeting as often as hoo likes, I will."

"Don't you think we should thank God?"

"Yea, that we should," they both said. I

am sure grateful hearts joined in that thanksgiving.

"I've always said I should never have been as bad as I have been, if I had any one to give me a helping hand up," said the woman, as we rose. "And now God has sent me His messengers. Her" (indicating with her thumb the Scotch-woman round the corner) "and you. But remember, it's her faith and yours as is keeping me up this week. I've not laid hold for myself yet."

My mind was full of that fact as I went to a meeting of our Christian workers that evening, and I laid the case fully before them. Vicarious faith had brought reformation, but we wanted more. At the back of any sinner laying hold of Christ's saving power must be God inspiring the will; and we unitedly asked Him to breathe into her heart new desires, and to bring the same to good effect.

Three months passed; and, during that time, I heard the words over and over again from our poor friend: "I thank God every day for sending His messengers to me, for I'd have been lost if they hadn't come; but I haven't laid hold for myself yet."

At the end of that time she came to me, no wail in her tone now. "At last I've laid hold for myself. I was so vile I couldn't do aught but lay me down before Him, and He raised me up, and forgave me all. You don't know near how wicked I've been, but He does; and now I've give myself to Him, and He's give Himself for me, and I'm His. So we'll thank Him together."

I began, but soon she broke in, her heart too full for my more measured words. Hers were like "Walking and leaping, and praising God."

I tell of what happened two years ago. The beaming face comes constantly to our meetings—the pledge has remained unbroken, through many tests. At one time, when her husband was out of work, she could only get cleaning to do in a public-house, where she was often asked to take a glass. One time, there had been trouble at home with her sister, who came to live with her. The sister was drinking, the husband was drinking; together they raked up the past against her, and taunted her with it. I was away from home. She rushed out to the public-house where she was employed. In her despair, she took the offered glass in her hand; but—as she told me afterwards—God didn't let me taste it; and I said that day to myself, 'If I starve, I'll not work any more in them bad places;' so, I've give it all up." A kind woman in a milk shop,

had compassion on her, and was able to put a little work in her way, so that she was not led into temptation, but delivered from the evil. So she continues unto *this* day, and I am persuaded that "He is able to keep that which we have committed to Him until *that* day."—*Sel.*

## OUT AND OUT.

BY JENNIE FOWLER WILLING.

Even young people may be "out and out" for Christ. They may live in the thirteenth chapter of first Corinthians as certainly as may Christians of double, or treble their years. Let me give you an instance:

When Dr. George Lansing Taylor was a lad in his early Ohio home, he gave his heart to the Lord; and, like many another, he had to suffer prosecution from his school-mates. The indignities were hard for a young fellow of fifteen to bear; but he learned at the very outset to love his enemies. One day that love was pretty thoroughly tested. Fortunately for the salvation of all concerned, it was not found a minus quantity.

He was sharpening a pencil when a book slipped off the desk, and fell upon the floor. He bent over to pick it up, with his large, sharp jack-knife open in his hand. The boy who was his chief persecutor gave his hand a kick that drove the knife into it, gashing it fearfully, and nearly laying open the thumb joint. Young Taylor shut his hand so tightly as to stop the flow of blood. Then rising with no sign of anything having gone wrong, he asked permission to go out. Crossing the street to the house of the nearest doctor, he had the wound sewed up and dressed.

"Do you know," said the surgeon, "you have come within one of losing the use of your right hand? Who was it that kicked you? You can make him smart for it. His father can be made to pay well for such a job as that! Who did it?"

Taylor positively refused to tell. He was far more anxious to do the boy good, than to have him suffer for his meanness. He never showed by word or look that he resented the injury. The love of Christ had taken all resentment out of his soul.

Six or seven years later he had finished his college course, and had taken the principalship of a school for the training of teachers. Among his pupils was the young man, though older than himself, who had

kicked the knife into his hand. There was was not one of the scholars more faultlessly loyal to the young teacher.

The Holy Spirit was poured out upon the school, and many of the students were saved.

One afternoon that young man asked Taylor if he could talk with him a few moments after school. When they were alone, he asked, "Do you remember, Mr. Taylor, when I so nearly ruined your right hand by a brutal kick?"

"I think I do," replied the teacher pleasantly, "I shall carry the scar to my grave."

"I had no idea of hurting you so badly," said the other. "I hated you because you had become a Christian. You never seemed to resent it in the least. And now I want to tell you that that jack-knife has been sticking in my heart ever since. Lately the Lord has been twisting it around, till the agony has become unbearable. I want you to forgive me and ask God to help me out of this torment about my meanness."

The two young men dropped on their knees; and from that hour they were not only brothers in Christ, but fast friends. Patient love had conquered.—*Divine Life*.

### ASKING.

BY FRANCES RIDLEY HAVERGAL.

O Heavenly Father, Thou hast told  
Of a gift more precious than pearls and gold;  
A gift that is free to every one,  
Through Jesus Christ, Thy only Son:

For His sake, give it to me!

Oh, give it to me! for Jesus said,  
That a father giveth his children bread,  
And how much more Thou wilt surely give  
The gift by which the dead shall live!

For Christ's sake, give it to me.

If Thou hast said it, I must believe  
It is only "ask," and I shall receive;  
If Thou hast said it, it must be true,  
And there's nothing else for me to do!

For Christ's sake, give it to me!

So I come and ask, because my need  
Is very great and real indeed;  
On the strength of Thy word I come and say,  
Oh, let Thy word come true to-day!

For Christ's sake, give it to me!

### NECKTIE RELIGION.

We read of some people who got greatly blessed of the Lord by taking off their neckties. We can readily see the origin of the necktie consecration; some dude whose diminutive soul is wrapped up in his necktie must, of course, give up his idol in coming to God. Then he takes out a patent on the leadings incidental to his peculiar infirmities and starts out with his patent gospel. He makes an issue upon his necktie, gets up a fight, and when the party surrenders that point he is in harmony with the spirit of the leader and is endorsed as saved and feels greatly blessed.

This kind of religious teaching is on the same ground the doctor made a success of his practice. He knew what would cure fits, and so gave everybody he was called to see something to throw them into fits and then cured the fits, and was, of course, a great doctor.

Charles Wesley was once visited by a woman who informed him that the bands he wore around his neck, were too long, showing he was proud. He told her to take the shears and cut them the right length, which she did. Now Sister "I suppose you would like me to cut off anything I see too long about you" said he, "Oh, certainly" said she, "Well, then," said he, fixing the shears, "Stick out your tongue." Such preachers ought to stick out their tongue and have it circumcised, so as that they would preach only the word of God and get people really converted and consecrated to the worship of God in spirit and in truth.—*Fire and Hammer*.

### THANKING GOD FOR OUR THORN.

Dr. George Mathewson, of Scotland, is totally blind, and yet he is one of the most learned and gifted men in all Britain. He was a member of the Pan-Presbyterian Alliance of Belfast in 1884, and no man in all that body of great men was heard with more profound attention than he. In oratorical power he had few, if any, equals in that body of eloquent men. He spoke with such fluency, power, and magnetism that he swept everything before him.

It is very beautiful to witness the sweetness of the spirit of this man, although he lives, and must always live, in total darkness, yet he is a cheerful and happy-hearted Christian. The following touching words

from his pen ought to strengthen the Christian patience of God's afflicted children.

"My God, I have never thanked Thee for my thorn. I have thanked Thee a thousand times for my roses, but not once for my thorn. I have been looking forward to a world where I shall get compensation for my cross, but I have never thought of my cross as itself a present glory. Thou divine love, whose human path hath been perfected through sufferings, teach me the glory of my cross; teach me the value of my thorn. Show me that I have climbed to Thee by the path of pain. Show me that my tears have made my rainbow. Reveal to me that my strength was the product of the hour when I wrestled until the break of day. Then shall I know that my thorn was blessed by Thee; then shall I know that my cross was a gift from Thee, and I shall raise a monument to the hour of my sorrow, and the words which I shall write upon it will be these: 'It is good for me that I have been afflicted.'"—*Cumberland Presbyterian.*

#### EVEN WITH THE METHODISTS.

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

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

No Methodist ever spoke on this subject more clearly, reasonably and Scripturally. It is the truth in a nutshell, and should be duly considered by not only Presbyterians, but by Christians of every name.—*The Christian Witness.*

#### "WITH LONG LIFE WILL I SATISFY HIM."

A splendid ship this! On Wednesday last I lay musing, and was greatly drawn out, not simply to pray, but to say that God will lead in all the details of our work. I thought what a grand thing thus to be guided and guarded by divine wisdom, and I said: "Half-way through my seventieth year! I hope for many years yet to push this work in Africa for God." It came to me like a direct revelation in reply to what I was in thought saying: "With long life will I satisfy him, and show him My salvation." Coming direct from the Eternal Throne to my heart, I applied it to myself, and melted into grateful adoration at the feet of our Father in Heaven. The salvation that I shall see will be on a scale commensurate with His resources and Africa's needs. Glory to God! Amen. WM. TAYLOR.—*African News.*

#### BISHOP RYLE, OF ENGLAND, ON THE SPECIAL NEED OF THE CHURCH.

"It is the presence of God the Holy Spirit. This is of far more importance than any corporeal presence of Christ. Our question in every place of worship should be, not, 'Is Christ's body here?' but, 'Is the Spirit, the Comforter, here?' Excessive craving after Christ's material bodily presence before the Second Advent is in reality dishonoring the Holy Spirit. Where He is, there will be God's blessing. Where He is, there will be true honor given to the body and blood of Christ. What the Church of Christ needs everywhere is the real presence of the Holy Ghost. If the Holy Spirit is not present, the highest show of reverence for the consecrated bread and wine in the Lord's Supper is useless formality, and completely worthless in God's sight."

TRUE greatness is in no hurry to be seen, and can survive a low bench.—*Pomeroy.*

## R.E.S.T.

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. . . . Learn of me and ye shall find rest for your souls.—JESUS.

Thou, O Christ, art rest!

Nature's rest!

When the burdened, weary mortal,  
Held in pain's imperious portal,  
Chafing 'neath the bonds of labor,  
With depression for a neighbor,  
Fetter'd, fast, in feudal forces,  
Kept from life's supreme resources—  
Finds in frailty's sad unveiling,  
All it's forceful vigor failing:

Thou art rest.

When I "Come" Thy touch enrhrills me,  
And its vital fulness fills me  
With a rest beyond comparing;  
Tension'd nerve and muscle sharing  
In the burden toil assigned them,  
Loose the pain-fraught bonds that bind  
them—

Find for toil an added zest;  
Thou art nature's life and rest.

Thou, O Christ, art rest!

Mental rest!

'Mid the diverse speculations  
Which invest all observations,  
In the 'tangles of science,  
Putting wisdom at defiance—  
In the *known*, so bleak and vernal,  
With the *unknown*, an eternal—  
"Why?" and "Whence?" at each endeavor

So confronting me forever—  
Dazed, bewildered, doubting, pleading—  
Lo! I see the Spirit's leading  
In this word. His message heeding:  
(How I bless the interceding!)

Thou art rest!

Every truth I have, Thou showest:  
What I know and what Thou knowest  
Gives my thoughts divine concretion;  
Thou art Truth's sublime completion;  
Wisdom's fulness manifest!  
So—in Thee—my mind hath rest.

Thou, O Christ, art rest!

Spirit rest!

Sin's defilements lure and press me,  
All her vain desires distress me;  
Righteousness, indignant, flashes  
Broken law before my lashes;  
Justice rings her conscience-warning,  
All my powers to fear suborning;  
Duty calls and I, offended,  
Leave her mandates unattended;

Ruined, lost—sin's blight congealing  
Every righteous hope or feeling—  
Lo! the word comes with its healing,  
All the power of God revealing:

Thou art rest!

All my sin thou bearest for me;  
Thou dost love and not abhor me;  
Thy unwavering, prompt obedience  
Wins my spirit's sure allegiance;  
I resign—in this providing—  
All my being to Thy guiding.  
Here I find my soul's glad guerdon  
In Thy full and loving pardon!  
When I "Come" (Oh! this is best!)  
Here, my soul finds holy rest.

Thou, O Christ, art rest!

Perfect rest!

*Weary, earth-bound, human, failing,*  
Hoping for the unavailing,  
Reaching for—yet finding never—  
Perfect rest from life's endeavor;  
*Busy mind* for knowledge yearning,  
Still the unattained discerning,  
For the infinite out-reaching,  
Where the finite bounds the teaching;  
*Tired heart*, amid the shadows,  
Longing for the halcyon meadows,  
Where the light—divine, supernal—  
Fills the soul with peace eternal,  
*Hear the word*; The One who speaketh  
Is the Son of God, and seeketh  
In His likeness to upraise thee.  
(Let not perfect love amaze thee!)

Perfect rest!

Is the measure of His grace  
Unto all, before His face,  
Who, by faith, to Him draw near,  
And with unveiled face appear  
In His presence, to receive  
All the glory He can give:  
Rest for body, mind and soul,  
Perfect rest for perfect whole,  
Perfect rest for every part—  
Muscle, brain and throbbing heart.  
Changed into His image, true;  
Each unrestful part made new;  
"We are changed," that each may show,  
In this restless world below,  
(To His likeness thus restored),  
All the glory of the Lord.

I am "like Him" as I gaze—

Jubilation, gladness, praise,  
Fill with glory all the days!

Lo! I "Come"

At Love's request,  
Enter into perfect rest.

LLEWELLYN A. MORRISON.

In Halifax Wesleyan.

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