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No. 2



HOLINESS



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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.

Brockton Methodist Church, Friday evening.

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

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

Every Sunday, at 3 p.m., at 45 Hazleton Ave.

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

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

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

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

Wilsonville, every other Monday evening, at 8 o’clock. July 3rd was the first of the present month.

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

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

At Simcoe, every Sabbath morning, immediately before service, in the basement.

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TRANSFORMED BY BEHOLDING.

The great sea lay and looked on high,
 When, floating aloft in the lovely sky,
 It saw a fleecy cloud, so light,
 So pure, so spotless, and so bright;
 And it wondered whence so fleet a form
 Arose, the heavens to adorn.

"They say," it whispered, "that it came from earth,

And more, that I had given it birth.
 But how absurd to think that I
 Could ever mount that lofty sky!"
 And then the sea heaved such a sigh
 As it watched the beauteous thing on high.

"Ah, I could never be like thee;
 In the bosom of God thou seem'st to be.
 Besides——" and the sea was silent now,
 As 't thought of its wild and fevered brow;
 And how oft in its rage it had dealt a blow
 That laid thousands dead in its depths below.

And yet I perceived the sea could not rest
 As it looked at that beauteous thing so blest.
 Then it roused itself, and said, "I will try,"
 And it borrowed the wind to drive it high;
 And, gathering its strength, it curled in its
 pride,

And dashed itself on the rocks beside;
 Then, rearing a column of quivering spray,
 It seemed to be borne to the heights away.

But it fell, alas! on the angry breast,
 Back with its foaming, whitened crest.
 Baffled and beaten it buried its head,
 To hide in the depths of its ocean bed.
 And it hissed, as it did so, "It cannot be;
 I said I knew it was not for me."

At length the great sea lay quiet and still,
 For fell despair had subdued its will;
 When the glorious sun looked forth on the
 scene,
 And gleamed on its bosom in silver sheen.

And the great sea looked in the face of the sun,

And asked if he knew what could be done;
 "The moon draws me hither and thither," it
 said,

"But it cannot uplift me from my bed;
 Nor can it transform this turbid breast
 Into that thing so pure and blest."

"Canst *thou* transform me?" said the sea.
 "Oh, yes," said the sun, "if you'll suffer me."
 And the sun sent down a noiseless ray,
 That loosened and warmed it as it lay,
 And lifted it up, how it never knew,
 A fleecy cloud in the heavens blue.

Do you ken the parable, reader fair?
 Can you take the lesson that's couching there?
 Are you that sea with its fond desire,
 Sighing and struggling to rise up higher?
 Does perfect grace attract thine eye,
 And to attain it dost thou try?
 But do baffled efforts mock thy skill,
 While sorrow and anguish thy spirit fill?
 And thou say'st, "In God's bosom that grace
must rest;
 It never can visit *my* troubled breast."

Now change thy plan, and behold yon Sun;
 Just rest and trust, and the work is done.
 Transformed by beholding Him thou'lt be,
 His great salvation thou shalt see.
 The process? Well, that thou canst not
 know:
 Enough for thee, it is "even so,"
 That He lifts thee up, and makes thee fit
 In the heavenly places with Him to sit.

—*The London Christian.*

CHRISTIANS should never forget that to win souls is their first business, and all else but secondary to this one supreme purpose.

“CONTEND EARNESTLY FOR THE FAITH.”

The passage in Jude in which this expression occurs reads, “Beloved, while I was giving diligence to write unto you of our common salvation, I was constrained to write unto you exhorting you to *contend earnestly for the faith* which was once for all delivered unto the saints.”

This passage is too often quoted in the interest of those who are trying to uphold some special arrangement of doctrines and teachings in creed form, and by them it is made to do service in exhorting others to subscribe to and defend said set of doctrines.

But look carefully into the context, and it will be seen how unwarranted is this use, or rather abuse, of the verse. The only thoughts the apostle brings out as interpreting the expression are *Christ* and *righteous living*. That which was opposed to the *faith* is distinctly mentioned as “turning the grace of our God into lasciviousness, and denying our only Master and Lord Jesus Christ.” Therefore, the positive side of the faith was and is accepting Christ, and through Him living a holy life.

Certainly, it is inferred by all who use this Scripture for their own ends, that accepting Christ means accepting their doctrines as the teachings of Christ. But this is the thin end of the wedge which, once inserted, tends to pry the passage away from its legitimate intention, and make it the football of every dogmatist.

We maintain that this Scripture has nothing to do with publishing or defending any of the real or presumed teachings of Christ. Its simple and only use should be that which is clearly enunciated by itself, viz.:—contending for Christ, and, as a necessary consequence, for a righteous life.

But does the acceptance of Christ really include holy living? Certainly, according to the thought of the Apostle Jude. For he lays down the inexorable law that the two go together, and, therefore, the force of the passage is found in the exhortation to contend for Christ,

i.e., His ability to enable all who will accept Him to live lives from which lasciviousness (sin) is eliminated.

PURITY.

Purity can only be conceived of as a qualifying word in connection with some positive substance or being. Gold in its purity simply means gold free from all alloy; and so man in his purity simply means man without the alloy of sinfulness, *i.e.*, a man who does not commit sin.

The Gospel undertakes to make a man pure by securing for him the forgiveness of all his past sins, and the ability thereafter to live a pure, that is, a sinless, life.

Hence it is evident that the man who does not commit sin is a pure man, is one who exemplifies a state of purity.

This state of purity can, then, be correctly measured by the life, and by no other means. And so the question as to whether Christian purity means absolute purity, or only approximate purity, must be decided by the teaching of Scripture as to man's ability in the Spirit's dispensation of doing the will of God on earth as it is done in heaven. If provision is made for such walk with God, then no man enjoys the blessing of purity whose life does not correspond with this standard.

Then, whatever may be said or believed concerning Christian perfection, as to whether or no it is angelic perfection, there can be no disputing the fact that if it is possible to have this prayer answered in any believer's life, then Christian and angelic purity are one and the same thing. And, further, if angelic purity corresponds with the purity of Christ, then Christian purity means this also; and then, also, this thought interprets the language of John when he says, “And every one that hath this hope set on Him purifies himself even as He is pure.” Christ, then, must be the standard of Christian purity, when it follows of necessity that provision is made for each individual to be perfect in obedience after the pattern of Christ's obedience. “He that doeth righteous-

ness is righteous, even as He is righteous."

Wherefore it follows, as a final conclusion, that if any man claims the blessing of Christian purity, he can only make good his claim by living a life as pure and righteous as the Christ-life on earth.

Should any dissent from this conclusion, all we ask of them is to formulate *their* conclusions in simple statement, and without circumlocution. That is, let them say distinctly that Christian purity does not mean the purity of Christ or of angels; that it does not require that we should refrain from breaking one of the least of the commandments; that it does not mean that we sin not during the moment, hour or year during which the blessing of purity is enjoyed or professed.

AN UNTIMELY SHOUT.

It was when the ark of the Lord was brought into the camp of the Israelites guarded by the two sons of Eli that this improper shout was made. Humanly speaking it was timely, for it put renewed heart into the defeated Jews, and struck terror to the hearts of the Philistines. Everything from the human standpoint must have pronounced the action as eminently right.

And now the Israelitish host, with such assurance of victory as human device could offer, advanced eagerly to renew the battle, whilst a strange dread chilled and blanched the faces of their foes.

And yet, after all, it was an untimely shout, for it was not founded on positive knowledge of God's will. They did the best they knew how in the light of reason and common sense, and trusted to the Lord to make up the lack, and yet the most disastrous defeat of their national history was the result.

How did this come to pass? Simply by their taking their own and not the Lord's way. Their business was to wait upon God till they learned His way, even if in the meantime their enemies ravaged their country. Indeed, we are not sure that any prayers on their part

would, under the circumstances of their national sins, have secured for them immediate triumph in battle.

The whole history is eminently suggestive to Christians under the Spirit's dispensation. It is never in order to shout when we are not clearly, unmistakably right with God and consciously carrying out His will.

THE FIGHT OF FAITH.

To believe God in the scriptural sense is a very difficult matter. The last words of Christ to His immediate followers, and through them to us, were, "Lo, I am with you always, even to the end of the world." Every Christian, in a general way, believes in them, and believes them to have been really uttered at the time and under the circumstances mentioned by the Evangelist. But, how few really have *faith* in them?

See what they mean. They imply that no matter what be the circumstances of life, whether prosperous or adverse, no matter what complications of trouble surround us, that Christ is more really near to us than He was to John when leaning upon His bosom. And, moreover, the words imply that, whilst occupying this place of close proximity, He is bound to make good to us all the loving promises He ever uttered to man. Manifestly to have faith in all this must forever banish trouble in all its forms from the loving, loyal Christian heart.

But Christ hides Himself from our senses, and asks us to believe in His presence as implicitly as if sight, hearing and touch brought Him to our consciousness as they did to the disciples in the days of His flesh. This is the Christian's battle, and a mighty battle it is.

Again and again we may secure victory, and as a result we may consciously realize His presence and show our faith in Him by acts—yea, we may fondly hope that the fight of faith is practically over, and a final conquest achieved; but so soon as another change of life's kaleidoscope occurs, and circumstances threaten again to engulf us, we find out that the battle has to be re-fought

as if from the very beginning. We find out that after a thousand conquests still it is hard to have faith in God, and gradually it is admitted that there is no release from this warfare. It is a *fight* of faith to the very end.

How hard is this fight let the widow, with her scanty pittance so carefully expended, in order to cover the wants of her dependent little ones, tell when even this scanty supply is threatened or absolutely lost! The faith that at such dire extremity acts out unlimited confidence in the "*Lo, I am with you,*" and enables her to go on her way rejoicing, is the result of a hard-fought battle, and will help to give intensity to her words when, at the close of life, she utters the triumphal language, "I have fought a good fight, I have finished my course, I have *kept* the faith."

Let the afflicted one, racked by pain through many years, when all possible human patience has been exhausted, and all human reasonings have failed to account plausibly for suffering, when even in this hour of sad extremity, cheerful acceptance of the cup of sorrow is realized because of faith in a present Christ, tell of his Christian experience, and it will be only a thrilling commentary on the words of the text, for it will tell of a fight, more or less prolonged, preceding victory.

And so we might appeal to all the sons and daughters of affliction, who, like the worthies of old, have subdued kingdoms and wrought righteousness by faith, and with one voice they will chorus the sentiment, *it is hard to have faith in God.*

Nevertheless, it is gloriously possible to come off victorious in every faith battle, for "*Lo, I am with you always*" means just such a battle as we can successfully fight. What if at its close we should have the despairing cry wrung from our inmost soul, "Why hast Thou forsaken me?" even then, as with our Master, it will be but the watchword of triumph.

Let us, then, be cheered by the fact that, although this fight of faith will be prolonged to the very close of life, and that, although it will ever and anon tax to the utmost all our God-given power,

nevertheless continued, absolute victory is assured to all. With joyous courage, then, we may clothe ourselves with the Christian's panoply, and, having done all things, *stand* in the confidence of complete and certain triumph.

MURMURING.

Of course none of us who profess religion are murmurers! To admit this would unchristianize us and make void our profession. Before we will confess to murmuring we must admit that we have consciously fallen from grace and have made complete shipwreck of our faith.

For if we admit that we belong to the class of murmurers, would we not become identified with the sinful Israelites whose carcasses justly fell in the wilderness, or with those "for whom," according to Jude, "the blackness of darkness hath been reserved forever?"

Seeing, then, that we ourselves are so *certain* of not being classed with such outcasts, we need not show any trepidation in looking into the subject. For what Christian, we ask, in his ready condemnation of the murmuring Israelites, has not concluded that had he been at Kadesh-Barnea, he would certainly have stood by Caleb and Joshua, and then there would have been three besides Moses and Aaron who would have decided to go immediately into Canaan. Indeed, there are few Christians who have not in their heart pitied Moses and Aaron themselves when they too murmured, and secretly wished that they had been in their places that they might have shown to the world how easy it was to obey God. Of course then, we repeat, none of us Christians are murmurers!!

But what is it to murmur in the Scripture sense of the term? Paul throws light upon the expression by contrast when he tells us that he had learned to be *content* in whatsoever circumstances he was.

We who are Christians then and not murmurers are content, satisfied with our present environment. It is not simply that we are resigned to, adverse

circumstances, we cheerfully embrace them, and have solid, serene contentment in their contemplation.

It may be that we are a night and a day in the deep; we may with lacerated backs have our feet in the prison stocks; we may, having lost all worldly preferment, be eking out a sufficiency by working at some tent-making trade; we may be taken to our preaching destination manacled and chained to some minion of the law; we may be spoken contemptuously of by Christians, even by those who were brought to accept Christ through our labors in the Lord. It matters not, in each or all of these several cases we have learned to be content. So content that we do not have to parade our contentment before others, we only speak of it when it is manifestly for their encouragement or edification. That is, in all these things we are not murmurers or complainers — we would not have any one thing different if *we* could. We loyally recognize that as all these things tend to the furtherance of the Gospel, we rejoice therein, yea, and will rejoice.

To modernize the great apostle's personal experience we have a real, ghastly skeleton in our homes. In our church we are subjected to slights from some Christians, to positive opposition from others; even to attacks from the pulpit, which is in the meantime turned into a coward's castle; our finances are the worst possible; our own bodies are the abode of pain; neighbors and former friends turn against us and seemingly possess all ingenuity in searching for our vulnerable parts to torment us by malicious slanders or distorted facts; even the public press has become our enemy, and through it *honorable* and *devout* people sing at us, thinking that thus they are doing God's service; but amidst all this and more, we murmur not, that is, we are content, satisfied in God. And we give the most delicate and satisfactory proof of this contentment; for neither by word or look do we take on the martyr air or parade our griefs before others.

It is true these very tribulations, in which we glory, become weapons in our hands whereby we prove a still greater blessing to humanity, but we so handle

them as to show unmistakably that we are actuated by the love of Christ to all concerned, so much so, that it needs no protestations on our part to establish the fact.

Now, if such be our experience, why should we not feel confident that we would stand true amidst the defection of the thousands who at Kadesh-Barnea murmured against God, or that joyful praise would have bubbled up out of our full hearts in the Philippian prison?

But what if, as professed Christians, we have not genuine contentment amidst the small or great worries of life? What if they in the least degree distract our attention from co-working with Christ in drawing the world to Him? What about murmuring then?

DOES GOD EVER INTERPRET THE SAME PASSAGE OF SCRIPTURE DIFFERENTLY TO DIFFERENT PERSONS?

Certainly not is the unhesitating answer usually given to this pertinent question. But, although consciously in the minority, we as unhesitatingly reply in the affirmative.

Why the answer to it is given in the words of Christ Himself. For when the Pharisees questioned Him about the law of divorce, Christ enunciated the law of God concerning marriage, and then admitted that Moses, under Divine direction, permitted the Jews to interpret the law somewhat differently.

Jesus did not enunciate a new law of marriage, but distinctly stated that he only re-affirmed the primal law which for the hardness of their hearts had been modified.

Did not Wesley and Whitfield, with hearts equally aflame for God, take different meanings from the same passages, one making them teach Arminianism and the other Calvinism? Will any one take the position that God did not interpret Scripture for both? To do so will make it necessary to teach that He never does for any one.

We are, we think, fully aware of the serious nature of the position we thus

occupy in the eyes of those who take the opposite view.

But we would that those who answer this question in the negative would realize the serious position they take in so answering it. For if one, for example, believes that God interprets a passage or passages to teach Arminianism, how can he keep from playing the oracle concerning this thing? Will he not feel justified in teaching it as the revelation of God through him to others, and be tempted to hurl the anathemas of heaven against all Calvinists for perverting the *right* ways of the Lord.

"Oh," says one, "it does not follow that if God interprets a Scripture to one that he should play the oracle about it." Then we ask, what is the use of the question, "Does it not mean on its very face that it God interprets a Scripture to one, every other interpretation given to another must be exactly similar, or else be false?" Suppose, even, that this one thus entrusted with the real *bona fide* interpretation of the Scripture in question does not publicly or privately denounce others who profess to have different interpretation, would not his judgment of others be necessarily influenced? Would he not correctly infer that when they professed to have the mind of God concerning said passage, and that professed *mind of God* did not harmonize with his interpretations, that it was proof positive that they did not walk with God, and that, therefore, not being led of God they were "none of His?"

And do we not know that just at this point there start out many who rend the body of Christ and play the Pope in attempting to enslave the consciences of others? Does not the fierceness of denunciations concerning dress take its inspiration from this principle? These apostles have received the mind of the Lord concerning Paul's teaching on this subject, and therefore they know that God denounces all who differ from them on this subject. Does not the extreme apostle of faith cure assume for himself *more light* by the same reasoning, and speak with *infallible* certainty concerning the darkness of those who differ from him? There is no possibility of avoid-

ing such unseemly exhibitions amongst professed Christians, when a negative answer is given to the question heading this article.

Are these disasters avoided when the answer is in the affirmative? We think so. For then the application of every interpretation is confined to the person receiving it, and, however authoritative for himself, it ceases to be so for another.

We admit that this view of the case strikes at the root of pride in the heart, as it shows itself in the desire to lord it over God's heritage; but this, to our minds, is only a proof of the truth of our position.

How apostles of faith cure, of dress, of fire baptism, of consecration, of infirmities and mistakes, will oppose this view of the situation! For would they not at once be compelled to lay aside denunciation and comparisons, and confine themselves to simply bringing their fellow-travellers to the bar of God—to Jesus—that they might *individually* be taught of the Spirit concerning all these things, with the admitted possibility that that teaching might not be in harmony with their views of truth concerning these burning questions?

But would the holiness movement, we ask, seriously suffer should such a consummation be generally reached? We trow not.

"THE CUP WHICH MY FATHER GAVE ME TO DRINK."

We direct attention to the following thought in connection with this passage, viz., the cup was handed to Jesus from the Father's hand. And yet this cup included all possible evils, as coming to Him directly from the hand of man.

It was man who arrested Him, who accused Him falsely, who tried to swear away His moral character, who struck His person, who mocked Him, who spit upon Him, and who finally lacerated His body, and nailed it to the cross of shame. And yet we see Jesus looking beyond human agency, and accepting it all as if God, His Father, who, acting on a loving impulse, was administering this suffering for His ultimate good. "Who, for the

joy that was placed before Him, endured the cross."

Now, Christ is our great example, "who was tempted in all points, like as we are," therefore, in this, His great temptation, He must also be our pattern. And, hence it follows, that it is according to the divine plan that we, too, in all the evils brought upon us directly by our fellow-man, should look beyond them to our Heavenly Father, who has prepared the cup and handed it to us.

Does this excuse the man who wrongs us, or constitute God the minister of sin? Not more, so than in His dealings with Christ.

A man defames our character by malicious slanders; we are, by the example of Christ to look to our Father's hand as preparing this cup, with the glad belief on our part, that what He wills is best.

But to look upon the infamous conduct of those who injure us after this sort, is tantamount to making God the author of it, says one, but we have to reply that, in one case, He is just as much the author of the slander, as He was in the case of Jesus; nothing more and nothing less. But Christ, in His case, said that the Father prepared the cup, so, in the same sense, can we say it also?

Notice how this method of regarding such things, makes it impossible for us to avenge ourselves; for every act of retaliation becomes virtually an act of direct opposition to God.

The child who undertakes to break the rod with which the father chastises it, virtually resists the authority of the parent. Much more the believer in Christ, who turns upon the man who is apparently the author of the crushing calamity, by which he is overwhelmed, despises the chastening of the Lord, or faints when rebuked of Him. For no such calamity can exceed, in its greatness or closeness of connection with human agency, the sufferings of the Master; and when He, without explanation or circumlocution, connected all these human acts with His Father, as directly emanating from His hand, we need be in no wise careful in thought or word in this direction. All evils, coming to us apparently directly from man, can, by us, be closely connected with the hand

Divine, so that we may, under the most aggravating circumstance, say, "It is the Lord. Let Him do as it pleaseth Him."

Now, we maintain that it is this fact in the life of the Master that accounts for His demeanor when before His tormentors, and which prompted the prayer, "Father forgive them, they know not what they do," and so enabled Him, in the midst of it all, to minister to the needs of the malefactor by His side.

And we further maintain that no man can imitate Christ Jesus in these things, who does not also imitate Him in connecting absolutely all human wrong received with the hand Divine; who does not take it as directly from God, when visited by disaster from the lightning of the skies.

But when evil, which comes to us through the malevolence of man, is taken as directly from the hand of the Lord, then how easy it is to imitate Christ in our attitude toward those from whom we receive it. "Father forgive," is the spontaneous utterance of the heart, whilst we take *joyfully* the spoiling of the goods, whether goods mean, in our case, money, friends, reputation or bodily harm.

THE FLESH AS OPPOSED TO THE SPIRIT.

"That the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit."—ROM. viii. 4.

In order to have a correct understanding of the spiritual life and the doctrines of Scripture relating to man's fall and recovery, we need to know in exactly what sense the Holy Ghost uses certain terms, which are the keys to the opening up of the teachings of Scripture, along a thousand lines of truth. None of these terms are more important than the word "flesh." The term "flesh" is often used as synonymous with the "old man," which means the inborn tendencies to evil, and the "body of sin," which is the natural body under the dominion of sin. If all these terms meant the same, the Holy Spirit would have used only one of them, and thus have avoided confusion of thought. While all these terms may have something in

common with each other, yet each has its own special meaning, and the one can never be safely substituted for the other. "The flesh" has a much wider latitude of meaning than the other words. A failure to recognize this has led to much error and confusion in the teachings on holiness. The word flesh has two meanings.

1. Its natural meaning, where it denotes the body, with its appetites, instincts, and passions.

2. Its moral meaning, which embraces the whole human person under the control of the natural life apart from the Spirit of God. All that is self-originated and self-directed either in religious work or ceremonies, or in temporal matters is the "flesh." In this sense St. Paul uses it in Rom. iv. 1: "What then shall we say that Abraham our forefather according to the 'flesh' hath found?" Flesh denotes here human activity apart from the Spirit of God. "The meaning is what hath Abraham found by his own labor?" (Godet). Writing to the Galatians he says: "Are ye so foolish; having begun in the Spirit, are ye now perfected in the flesh?" (Gal. iii. 3).

Flesh here means the same as in the former passage, and refers to obedience to the law of Christ as a ground of salvation, instead of the Spirit received and retained by faith. The flesh may be very religious, may abound in religious ceremonies, creeds, and charities. In fact all religion, be it Judaism, Paganism, Christianity, that is not founded on self-surrender to God and inspired by the Holy Spirit, falls under the works of the flesh. In just so far as Christians are doing religious work, and engaging in religious worship according to their own plans and notions, instead of seeking the mind of the Lord, they are in the sphere of the flesh. Human wisdom, self-reliance, self-sufficiency to plan and execute for God, must be repudiated. Here is the most subtle and dangerous ground. Men think after being saved, fully consecrated, and purified, they can plan and work for God. They do not realize that self in the spiritual life is more subtle, and just as fatal to spirituality, as it is in the secular life. There is a natural desire in our religious work to

develop things according to our ideas, to have our own notions as to how things should go. It is a wonderful thing to so ignore, repudiate, and immolate self in spiritual matters, and seek the mind of the spirit, so that the spirit can speak to the heart, and teach and guide us in all things. St. Paul could say, "Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God" (2 Cor. iii. 5).

The ideal life of the Gospel is not *pu- rity*, but a life in which the Spirit of Christ shall control and *guide* the human will, and understanding, and affections. To enter upon this life, self must be utterly renounced; and to continue in it the natural desires and preferences and plans must be continually yielded up to God. While the inherently sinful tendencies of the whole man may be instantly destroyed by the incoming life of Christ, "the natural man," "the psychical man," with his loves and repugnances, his plans and preferences, must be continually yielded up to God.

"Every act of sacrifice whereby the independence of the body is denied, and its submission to the Spirit forcibly asserted, secures a growth of spiritual life in man. It is only as a void is cleared in the domain of the flesh that the efficacy of the Spirit shows itself with new force." Man has a body and soul, which are not inherently sinful, but which must be constantly watched, and surrendered up to the will of God as revealed by the Spirit. The antagonism in the sanctified man is not between good and evil, but between good and good; viz., lower good and higher good. The laws of the survival of the fittest obtains in the kingdom of grace as truly as in the kingdom of nature. The lower good must give place to the higher. When the natural desires, such as love of home, and comforts and friends have to be surrendered in order to fulfil the work of the Spirit they cannot be retained without a forfeiture of the Spirit. One may grieve away the Spirit of God as effectually by clinging to lower forms of good, when duty requires their surrender, as by any gross indulgence of the flesh. When we understand that the word flesh, in the moral meaning of the

term, refers not necessarily to inherent sinfulness, nor sensual indulgences, but to the natural man, we see there is an element of antagonism between man's nature and the Spirit of God. There is something in human nature which seeks self-indulgence. It is only as the natural or psychical man is surrendered up to the claims of the Spirit of God that it becomes holy. There is then a conflict in a sanctified man, not between the principles of sin and the Spirit, but between a nature which ever seeks self-indulgence, according to the principles of its life, and the Spirit which demands its constant surrender to a life and an object higher than itself. A life in the spirit is a life wherein the natural tastes, preferences and ambitions are continually yielded up to the demands of the spirit of God. This yielding or sacrificing of the natural life requires constant self-denial and self-surrender. Those who think when they are purified that the elements of antagonism to a spiritual life are all taken out of their natures will soon find themselves mistaken. It is a glorious thing to be delivered from the pollution of inbred sin, and thus have our enslaved natural powers set free to henceforth yield themselves up a living sacrifice to God, holy and acceptable unto Him, which is our reasonable service.

But it is unspeakably more glorious after being thus emancipated to yield ourselves up in all things to the teaching and work of the Holy Spirit. Right here, we conceive, has been the rock on which most of holiness people have struck. They thought that sanctification, because it was deliverance from sin, was an end of conflict, if not with outward temptation, at least with elements of antagonism in themselves. They do not realize that the religious self was untrustworthy, and had to be watched and crucified and delivered up to Christ continually. And this even cannot be done in our own strength, but through the strength of Christ. Being ignorant or unmindful of this is why a holy experience has so often by imperceptible degrees changed into a self-righteous Phariseeism. And thus the very profession of holiness has in very

many cases, even amongst its most earnest expounders, served as a means of more completely hiding their true condition from their eyes. We are aware that those who have not spiritual discernment will misconstrue and misinterpret our meaning. They will say that we are teaching the theory of repression, instead of the destruction of the body of sin. If God had not given one eye to see the distinction between an inherently sinful bias, which in so far as it pervades the moral nature, incapacitates it for a perfect sacrifice, or devotion of the natural powers to God; and the natural life free from moral taints, yet requiring constant self-denial and offering up through the spirit on the altar of Christ, they must grope in darkness. St. Paul, speaking of death to sin, says: "In whom ye were also circumcised with a circumcision not made without hands in the putting off of the body of the flesh in the circumcision of Christ" (Col. ii. 11, new version). Speaking of the sacrificing of the natural life he says: "Always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body. For we which live are always delivered unto death for Jesus' sake; that the life also of Jesus may be manifested in our mortal flesh" (2 Cor. iv. 10, 11). This quotation is a most remarkable statement. It contains a principle of spiritual life which enters into the whole process of spiritual growth. "Bearing about in their body the dying of Jesus," refers to the yielding up of the body, that is the whole human person, to the shame, poverty, labor and suffering which Christ bore as our example and substitute. This dying was not a dying to sin, but a dying for Christ; an immolation of self for the glory of our Redeemer. Just in proportion as this is done the life of Jesus comes in. As the natural life is sacrificed, room is made for the coming in more and more of the life of Christ. This is shown by the structure of the sentence. The latter clause, "that the life also of Jesus might be manifested in our body," depends upon "the bearing about in the body the dying of the Lord Jesus." The next verse brings out with greater emphasis the same truth.

"For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." Says the Bible commentary on this passage, "Always, which is emphatic and begins the verse in the original, shows more distinctly that the being put to death is not a thing undergone once for all, but is a continually renewed process. He dies daily." He is maintained in life, only to be handed over to death. Exactly the same truth is taught here as was taught by Christ in the words, "He that shall save his life (psyche) shall lose it, and he that shall lose his life (psyche) shall find it." The word life here is the psychical nature, the natural affections, tastes, instincts, etc., as well as the animal life. The Christian's lower nature (not sinful nature) must be sacrificed, crucified continually; not for self, not on account of sin, but for Jesus' sake." Just in proportion as this takes place, will the life of Jesus for body, soul and spirit flow into our being; for the apostle says, "That the life also of Jesus might be made manifest in our flesh." Says the Bible commentary, "The strong phrase in our mortal flesh, in an emphatic position at the end of the verse, indicates how deeply the resurrection life of Christ penetrated the apostle's physical organism. It communicated a living power and a kind of imperishableness to the very substance of the body which is essentially mortal." The idea which runs through the apostolic writings is, that the higher Christian life is realized by consenting to let the natural (not sinful) man die, by crucifying the natural (not sinful) tastes, affections, etc., as well as submitting to physical discomforts or suffering, which loyalty to Christ in this sinful world involves. That just in proportion as natural life perishes, the life of Christ takes its place. This is not a work done in a moment; it is a continuous process. It is not a pleasant process, it is painful. It requires a struggle to yield up natural desires, tastes, appetites, to the claims of God. This work must be done through the Spirit.

Now, who cannot see the broad distinction between the crucifixion of the

old man that the body of sin might be destroyed, and the crucifixion of the natural man freed from the sinful principle or bias. We need to be freed from sin in order to be able to lay our natural man an oblation continually upon the divine altar.

Just as the life or substance of the lobe in a kernel of wheat dies and enters into the germ, thus losing itself, yet living in another form; so the psychical or natural life does not die absolutely, but dies to be taken up and reproduced in the higher life of Christ, transformed and transfigured by the Spirit. In other words, the most spiritual man does not cease to have natural tastes, affections, desires, appetites, etc., but the spiritual has so entered into, penetrated, absorbed and subordinated to its own life the natural, that the natural becomes spiritual. We are aware that some will say that we are giving to suffering, to inward crucifixion, the place due to the Holy Ghost. But not so. It is the Holy Spirit alone who changes us into the image of Christ, "from glory to glory," but the Holy Spirit can work no faster nor farther than the natural man is yielded up. The human will must consent, yea, it must actually deliver up the natural man to death. Then the spirit consumes the sacrifice, and moulds us more and more into the image of Christ. There is a vast difference between a soul newly cleansed from impurity, and one that has been refined, advanced, taught and established in holiness by the Holy Ghost through the processes of self-crucifixion which we have set forth. We are not careful to either affirm or deny any man's theory in regard to first and second and third experiences. All we are after is to learn what God teaches, and let no one's preconceived theories get in the way of entering into all the Lord has for us. We have had several new births out of the old into new and richer kingdoms of light and love and truth since we were sanctified, and expect to have more farther on. We have no theories to prevent the Lord from advancing us. We feel that we have yet only just touched the infinite fulness of God. God forbid that we should withstand the Holy Ghost by setting up

theories of sanctification to prevent the very object and end of sanctification, viz., our being assimilated increasingly into the image of Christ.

REMARKS.

We commend this article to the careful attention of our readers.

We note in the first place that the writer, who evidently has been a close observer of the modern holiness revival, and acted as an integral part thereof for a long time, has discovered this fact, viz., that the acceptance of the blessing of purity, as generally taught, does not meet the demands of sincere, truth-loving believers concerning holy living.

This fact he brings out clearly and unmistakably, as witness the following: "The ideal life of the Gospel is not *purity*, but a life in which the spirit of Christ shall control and guide the human will and understanding and affections." So again, "It is a glorious thing to be delivered from the pollution of inbred sin. . . . But it is unspeakably more glorious, after being thus emancipated to yield ourselves up in all things to the teaching and work of the Holy Spirit."

And the writer goes on to admit, or rather to affirm, that most of "holiness people" have in some way failed to live holy lives. We call special attention to this admitted fact. A fact which we have had abundant means of verifying.

And yet we know, both from the review of our own Christian experience and from observing others, that there is a nervous dread on the part of professors of holiness of frankly admitting the fact.

Another fact, we think it will be admitted, stands out clearly in the above article, viz., that however well intentioned, and however it speaks of a pure, holy desire or effort in that direction, it still falls short of giving a simple, scriptural remedy for the want it points out. Let the article be re-read, if needful, and this, our contention, will be fully borne out. Referring to the author's own experience, he says, "We have had several new births out of the old into newer and richer kingdoms of light and love and truth since we were sanctified, and expect to have more farther on."

We by no means wish to discredit these experiences. With the author we rejoice in them. Still they imply that there has simply been growth since receiving the blessing of purity, and that there has been no definite solution of the unpleasant fact admitted in connection with the blessing of purity. The only advice which can be obtained from the article, for such unsatisfied, unfulfilled desires amongst *holiness people*, is on the line of increased efforts to crucify self that the Spirit may work in the soul of the believer more fully.

There is a great deal of machinery described, and some nice, we may say subtle, distinctions made between natural and sinful "tastes, affections," etc., and much argument built upon the assumed meaning of the word "flesh," the whole backed by positive, dogmatic teaching, which, we are free to say, the writer does not even suspect to be deserving this epithet, so self-evident does it all appear to him. So that, taking the exposition as a whole, whilst it plainly points out a great, acknowledged, nay, a felt want in modern holiness experience, it gives no certain promise of fully meeting it.

Now, we maintain that this want would be completely met if some way were pointed out whereby the believer might "walk worthy of God unto all pleasing" from the time of his receiving the blessing of purity, or indeed from any one point in his after experience. If the purified soul obeys every loving command of God as made known to him by the Holy Spirit, does he not walk after this pattern?

When the soldier, whether officer or private, readily obeys every command of his superiors, is he not accounted worthy of all commendation? But this loyalty on his part means not only obedience on dress parade, but also in carrying out a Balaclava charge. And the soldier who knows that he, too, would not have fallen out of the ranks during that fatal onset, is consciously loyal to his country, and needs no denials of self or crucifixion to prove to himself his obedience.

True it is that many a soldier has had to fight hard to render due obedience to

the word of command, but this was not a necessity of the case, but simply arose from the fact that he himself willed it thus. However, such struggles are an exceptional history in the British army.

Now we ask why should such struggles be more frequent in the Lord's army, especially when the Great Captain declares that "His yoke is easy"? We leave the question with the reader.

But the thought we wish to take from the above is this, viz., simple obedience to the Holy Spirit from the moment that heart purity is realized must constitute the life of the believer eminently satisfactory both to God and man.

If this is accepted as an undoubted scriptural fact, then the whole matter is simplified down to the question how to obey, that is, walk in the Spirit? And it is just at this point that the above author in our judgment fails. If he simply exhorted the purified believer to obey the Spirit of truth when He, the Spirit of truth, clearly made known His will, and have faith enough in God to cease from his own work in every other direction, then these definite results might be looked for. But when, in place of such clear-cut, common sense exhortation, he drags in lengthened arguments, all going to show that in some way efforts at crucifixion of self, acts of self-denial, and all the other courses so familiar to readers of the *mystics* are in some mysterious way helpful to obtaining the mind of the Spirit or to securing obedience when His mind is obtained, then we say the simplicity of the Gospel is destroyed and another Gospel substituted therefor.

We admit the fight of faith at this point. But we strongly maintain that that fight may be fought out to a glorious victory here and now, and any believer may become consciously loyal to the Holy Ghost, as the guide, teacher and empowerer, sent from the Godhead to him a purified believer in Christ Jesus, and so walk in the Spirit on and on. And moreover, this present victory may be so far-reaching, so complete that the future soul history of that believer may be correctly described as the "*rest of faith.*"

Then not only will the believer be

characterized as having obtained the blessing of purity, but as also *living* a pure life, *i.e.*, all his acts will be begun, continued and ended in God, by Him to full perfection brought.

"HAVE YE RECEIVED THE HOLY GHOST?"

BY THE REV. W. S. BLACKSTOCK.

II.

Hitherto we have been endeavoring to prepare the way for the intelligent discussion of this question, by the elimination from it of such things which are sometimes associated with it in the minds of men, but which do not properly belong to it. In order to avoid confusion, it will be necessary to push this process somewhat further. It has been proved that it could not have been the grace of the Spirit, in the work of regeneration, to which the apostle referred. It is equally evident that it was not the operation of the Divine Agent, in the after-work of sanctification. There can be little doubt that the Ephesian disciples, to whom this question was addressed, were both regenerated and sanctified. That is to say, they were born of the Spirit, and that progressive work of grace, the foundation of which was laid in this change, and by which the image of God is perfected in the soul, was being carried on by the same divine power. And whatever may be said of these people, in view of the imperfection of their instruction, there can be no doubt that all this was true of the disciples, whom our Lord had gathered around Him during His personal ministry, and who were admitted to the closest fellowship with Him up to the time of His ascension. They were set apart, devoted to the service of their Lord. They had, in a sense, that in these times, and in our circumstances, it is not easy for us to understand, taken up their cross, renounced themselves, and in the midst of persecution and peril, and with the prospect of martyrdom before them, they were following their Divine Exemplar; and there can be no reasonable doubt that they were growing in

grace daily, and in the knowledge of the Lord Jesus Christ. Yet it was to these that the Lord Himself spoke of the descent of the Holy Ghost, as something that was still in the future. It was to them that He said: "Ye shall be baptized with the Holy Ghost, not many days hence;" and whom He instructed to tarry at Jerusalem until this promise was fulfilled. The plain inference is that a man may be both regenerated and sanctified, using the latter of these terms in its broadest and most general signification, and yet not have received the Holy Ghost in the Pentecostal sense.

It is equally evident that what our Lord referred to in the passage just quoted, and what was referred to by the apostle, in the question which stands at the head of this article, was not the power to work miracles. The observation is all the more important because of the prevalence of the idea that this was the very thing to which they did refer, and that this was that for which the apostles and the other disciples were instructed to wait, as the final preparation for the work of the world's conquest, on which they were about to enter. Nothing, perhaps, has done more to produce confusion in men's minds, in respect to the nature and end of the coming of the Holy Spirit, and to divert attention from its purely spiritual character and effects, than this utterly unwarrantable assumption. And yet, though the fact has been strangely overlooked, the power to work miracles was enjoyed by the disciples before the descent of the Holy Ghost, just as fully, probably, as it ever was after that event. So far as the twelve were concerned, it is not easy to conceive how they could have been more amply endowed, in this respect, than they were from the very time of their call to the apostleship. When the Lord sent them out on their first missionary journey, it is said: "He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease" (Matt. x. 1). And when we come to examine the terms of their commission, we learn that it embraced more than this. A part of it ran thus: "Heal the sick, cleanse the leper, raise the dead, cast out devils; freely ye

have received, freely give" (Matt. x. 8).

Surely, so far as miracle-working power is concerned, this was a pretty liberal endowment. In this respect, even at this early stage in their religious experience and missionary life, these men were pretty thoroughly furnished for their work. Indeed, it is not quite easy to see how their equipment could have been more complete. And the other seventy disciples who were sent out, two and two, as heralds to proclaim the coming of the Lord in all the places He proposed to visit, seemed to have shared very fully these supernatural gifts. At first it would appear as if the miracle-working power, with which they were invested, was confined (Luke x. 9) to healing the sick, but, as we read on, the sacred narrative discloses the fact that they enjoyed more than this. We read (Luke x. 17-19) that, when they had accomplished their mission, or, at least, had carried out the programme which the Master had laid down for their first missionary tour, "the seventy returned again, with joy, saying, Lord, even the devils are subject unto us through Thy name. And He said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." Here we have a band of men, not only furnished with all those supernatural gifts which could be utilized in carrying the war into the ranks of the enemy, but clad, at the same time, by the same means, from head to heel in invulnerable mail. Is it conceivable that men, possessing in such abundance these extraordinary gifts, should be instructed to tarry at Jerusalem until they received further endowment of the same kind? Surely, if this were the sort of power specially needed for the conquest of the world, it was not necessary for them to wait until the Holy Ghost had come upon them.

It is remarkable that in none of these utterances of the Saviour respecting the coming of the Holy Spirit, which we find in the Gospels, is there the slightest reference to miracle-working power.

Take the fullest exposition of the doctrine of the Spirit, which is to be found anywhere in the New Testament (John xiv., xv., xvi.), there is not the slightest mention of miracles from the beginning to the end of it. It is true, that Luke reports certain sayings of the Saviour about power, but it is a mere begging of the question to say that in either of them he refers to the power to work miracles. If this were the only, or even the most important form, of power—that which is most essential to the spread of the Gospel, and to the triumph of truth and righteousness—in the absence of anything to the contrary, we might be warranted in giving to this word this meaning in those two or three instances in which it occurs in connection with the promise of the Spirit; but, surely, there must be some other and higher sense in which these words are to be understood, when applied to the most spiritual things belonging to the most spiritual dispensation of the most spiritual religion the world has ever seen. In the treatment of this subject, it must not be overlooked that we are dealing with the things of the Spirit, and the very words in which they are expressed in Scripture, are spirit and are life. If it be true, without clear and indubitable Scriptural warrant, we are not at liberty to put upon them any other than the most Scriptural interpretation. We are not to assume, for example, that any of the grosser and more material forms, in which the divine power manifests itself, is intended to be expressed by the word power, in the passage which refers to this subject, unless there be some clear and unquestionable intimation in the text itself that it was intended to be so understood.

Both the passages in which the idea of power is associated with the descent of the Spirit, were uttered by the Saviour at the time, and refer to the same thing. The sentences in which these two things are brought together, were uttered immediately before the Ascension, and referred to the part which the disciples would be called to play as witnesses for their Master. Our Lord had been speaking of His own suffering, His death and His resurrection on the third

day, and of the fact that repentance and remission of sins should be preached in His name, among all nations, beginning at Jerusalem, "and," said He, "ye are witnesses of these things. And, behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke xxiv. 48-49). In the other passage the ideas are the same, though their order is reversed. "But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me." And it is remarkable that the word which we translate "witness," also means a martyr. And this is what Christians are called to, not only to be witnesses in the judicial, but also in the tragic sense—to be ready to seal the testimony which they give, if need be, with their blood. It is not miracle-working power which will fit any one for this sort of witnessing for Christ.

It is evident, then, that the reception of the Holy Ghost is not to be confounded with the obtaining power to work miracles. Men have wrought miracles, even of the most extraordinary kind, without it, and thousands, probably millions, have received and enjoyed this gift of the Spirit, who never wrought a miracle in their lives. But in this inquiry, we must stick close to the Scripture narrative, and seek for the import of the promise in the nature of its fulfilment. And the only special gift which appears to have been enjoyed after the descent of the Holy Ghost on the day of Pentecost, that was not enjoyed before, was the gift of tongues, concerning which there is so much difference of opinion among Biblical critics and commentators, and which, after all the labor that has been bestowed upon it, is still involved in a great deal of obscurity. Indeed, it may be doubted whether there be anything in the spiritual phenomena of the Apostolic Church, of which it is more difficult to get anything like a clear and consistent conception, than this gift of tongues. Indeed, one naturally shrinks from taking any part in the discussion of a subject beset with so many difficulties, but, as it lies directly in our path, it cannot be very well ig-

nored. The narrow limits of what remains of this article, will, however, admit of little more being done than to indicate some of the theories by which critics and commentators have attempted to account for the facts connected with it, and to explain it, as far as they have conceived it to be explicable.

The proposition under discussion is, that the special gift of the Holy Ghost, referred to by our Lord, immediately before His death, and afterward immediately before His ascension, and which is referred to in the question which forms the heading of this article, did not consist in the power to work miracles. And it is remarkable that, explain it as we may, the apostle does not put the gift of tongues in the category of miracles. Besides, whatever may have been the precise nature of this gift, it was not bestowed upon all that received the Holy Ghost. It is not, therefore, to be regarded as either being identical with the baptism of the Holy Ghost, or even as one of its invariable attendants. Nor is this the only one of the spiritual gifts of the supernatural order of which this may be affirmed. It is true of every one of them. There never was a time when they were not exceptional and extraordinary. Even among those who were supernaturally endowed, not only was there diversity of gifts, but the same gifts possessed by different persons in widely different degrees. In nothing, perhaps, was the sovereignty of God more manifest than in the bestowment of these supernatural gifts. As He selected whom He would to fill the various orders and offices of His Church, assigning to each his particular work, so in the distribution of these exceptional and extraordinary gifts He acted according to the counsel of His own will.

As to the diversity and inequality of the bestowment of these *charismata* the teaching of the Apostle Paul is explicit:

"Now, there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by

the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the self-same Spirit, dividing to every man severally as he will" (1 Cor. xii. 4-11). Toward the end of the same chapter (vs. 28-30) we read: "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?"

The intelligent reader, who has paid the least attention to the philosophy of language, need not be told that each one of these interrogatories, in the rhetorical sense in which they are used by the apostle, has the force of the strongest possible denial. His meaning is that all are not apostles, all are not prophets, all are not teachers, all not workers of miracles, all have not the gift of healing, all do not speak with tongues. That is what he desires to say, what in effect he does say; but by the employment of the figure of speech which rhetoricians call interrogation, at the same time that he appeals to the observation and experience of his readers, he adds a spirit and force to its style which it would otherwise not possess. Besides, the fact that these gifts are associated with the various orders and offices in the Church—orders and offices which are admittedly exceptional and extraordinary—is itself significant. It shows that he would have them regarded in the same light. Even the order of these offices in the Church should not be overlooked. It is not by accident, we may be well assured, that Paul says: "first," "secondarily," "thirdly." The things which are thus numerically distinguished, do not stand on the same plane, though they are all important and valuable to the Church;

there is a gradation in their value and importance. The apostle is more valuable, more important to the Church than the prophet; and the prophet has an importance which does not belong to the teacher. And this suggests the idea that the apostle would have the same discriminative principle applied to the various *charismata* of which he speaks. They, too, have a graduated value and importance. Now, the order in which he arranges these things is this: (1) miracles, or powers—the ability to use the power of God, within a certain limited range, and on particular occasions, these being determined by the will of God; (2) the gift of healing—subject to the same limitation and the same in kind as the other, but differing from it in that it is confined to a narrower sphere—being applicable only to the healing of diseases; (3) then come what our translators have rendered “helps, governments,” the gift of executive ability and wise counsel in the administration of discipline and the management of the business of the Church; and (4) the gift of tongues and the interpretation of tongues.

It is evident from this gradation of gifts, as well as from the disparaging comparison which he makes of the gift of tongues with prophecy that he did not consider it worthy to be regarded as the crowning glory, the typical gift, of the new dispensation. While fully recognizing its divine origin, and its value to its possessor, so far as the edification and enlargement of the Church was concerned, he evidently looked upon it as the least important of all the gifts. And this fact is in itself important as indicating, if not what the nature of this gift was, at least what it was not. The theory which seems to have been held generally in ancient times, though not universally, was that the gift of tongues consisted in the ability of the person possessing it to speak one or more foreign languages that he had never learned. If this had been the nature of it, one cannot conceive it possible that Paul would have been disposed to rank it so low. He knew too well the value of languages in connection with the missionary work of the Church, and the

labor and drudgery of acquiring them, to hold, in even comparatively low esteem, a gift which would confer so great advantages, both of a negative and positive character. It is not, however, possible to study with candor 1 Cor. xii. and xiv., without coming to the conclusion that what Paul writes respecting this gift, as it existed in the Corinthian Church, cannot on any rational principle of interpretation be reconciled with this theory.

(1) If the gift of tongues consisted in the ability to speak one or more foreign languages, it would not have been true as affirmed (1 Cor. xiv. 1), that “he that speaketh in a tongue speaketh not unto men but unto God; for no man understandeth him; but in the spirit he speaketh mysteries.” Surely this cannot be truthfully affirmed of speaking in any language. The very purpose of language is to be the medium of communication between man and man; and it cannot be affirmed of any language, broadly and without qualification, as the apostle does of this tongue-speaking, that “no man understandeth him,” that speaks it. (2) Then if this were the nature of this gift, there would be no ground for the contrast of it (v. 6) with revelation, knowledge, prophesying or teaching. All these may be done in any language, and with one language, providing it is fully developed and thoroughly organized, as well as another. (3) Upon the theory under consideration, the difficulty arising from the absence of an interpretation of which the apostle speaks (v. 25) would have been impossible, for every one who spoke in a foreign language which he understood, would be able to translate it into his own vernacular. (4) This theory can scarcely be regarded as consistent with what the apostle says of his own practice (v. 18), though he possessed the gift of tongues in a high degree, he tells us he did not exercise it in the Church—the inference is that he only used it in private, and we can scarcely imagine such a thing as that he should have been in the habit of performing his private devotions in a foreign language. (5) Finally, this theory is inconsistent with the apostle’s treatment of the subject in

1 Cor. xii. and xiv. He does not say a single word about the propriety of using this gift when foreigners happened to be present in their assemblies, or about its value as a means of preaching the Gospel in foreign parts, enabling men to speak to the heathen in languages they have never learned. The silence of Paul, and indeed all the New Testament writers, on this aspect of the subject is entirely inexplicable on this theory.

For these and other reasons—some of them too critical to be appropriately introduced in this article—the most learned of the modern commentators have found themselves compelled to abandon what is certainly the most ancient, and is probably still the most generally accepted view of the gift of tongues. Neander and Meyer and Beet, though among the most reverent and conservative expositors of the Word of God, have been forced to the conclusion that the theory that the gift of tongues was a miraculous gift of languages, or that the speaking in a tongue was speaking a language at all, in the ordinary acceptation of the term, is entirely untenable. The difficulty, however, which all of these learned expositors have found to be most perplexing is how to reconcile what is clearly the teaching of St. Paul (1 Cor. xii. and xiv.), with the account given (Acts ii.) of the descent of the Holy Ghost on the day of Pentecost and the effects which followed. From the former of these sources Neander concludes as follows:

“In the gift of tongues the high and ecstatic consciousness in respect to God alone preponderated, while the consciousness of the world was wholly withdrawn. In this condition the medium of communication between the deeply moved inward man and the external world was wholly wanting. What he spoke in this condition, from the strong impulse of his emotions and inward views, was not a connected discourse, nor an address adapted to the wants and circumstances of others. He was wholly occupied with the relations of his own soul to God. The soul was absorbed in adoration and devotion. Hence to this condition are ascribed prayer, songs of praise to God, and the

attestations of His mighty deeds. Such an one prayed in spirit; the higher life of the soul and spirit predominated in him. When, therefore, in the midst of his peculiar emotions and temptations he formed for himself a peculiar language he was wanting in the power so to express himself as to be understood by the greatest number.”

With this view Meyer is in substantial agreement. He analyzes the spirit phenomena of the Apostolic Church, and in so doing both indicates his views of the nature of this particular gift, and assigns to it what he judges to be its relation to the other *charismata*. The following is, in substance, his analysis: (1) First, the gift of teaching, the most important of all, to which belong the apostolic, the prophetic, and the teaching *charismata*. (2) The gift of *miracles* to which belong *powers* in the larger sense, and the more limited and specific gift of healing. (3) The gift of *practical administration*, to which belong the “service of help,” and the gift of government; and (4) the *ecstatic charisma*, to which belong the gift of tongues.

Mr. Beet holds, in the main, the same view. He describes it as a special and extraordinary gift of the Spirit, but denies that it was the faculty of speaking one or more foreign languages, or that it was a miraculous utterance in moments of special inspiration of prayer or praise in a human language unknown to the speaker, and affirms that words “spoken with a tongue” were evidently intelligible to others only when interpreted. He holds, indeed, that this gift was profitable to the speaker himself, as indicated by Paul’s gratitude to God that he enjoyed it in an eminent degree, and that the words spoken in this preternatural state of spiritual exaltation, though unintelligible without interpretation, must have had a meaning, else they would not have been susceptible of interpretation. This, in meagre outline, and roughly expressed, is the substance of what this exceptionally able commentator says on this gift, as it existed in the Church at Corinth. The only point, in fact, in which he differs from Neander and Meyer is in respect to the complete identity of this

with that bestowed upon the disciples on the day of Pentecost. While admitting, with these authorities, that the gift of tongues, as it existed in the Apostolic Church, was not generally the miraculous power of speaking languages which the speaker had never learned, he thinks that the gift bestowed upon the Church at Jerusalem on the day of Pentecost was an exception to the rule, and that the apostles were actually enabled to address every one in the multitude drawn together on that occasion in his own mother-tongue. This, he thinks, to be the only way in which the narrative, Acts ii., can be explained. Neander and Meyer feel the difficulty just as keenly as he does; but they cut the Gordian knot by assuming that St. Luke, following the prevailing tradition at the time that he wrote, was unconsciously led to attribute more to this phenomenon and the effect which it produced than really belonged to it.—*The Methodist Magazine*.

DEAD and alive Christians need a new resurrection. They want something more than Easter music and Easter flowers and religious entertainment; they have got to *have an Easter* in the soul. A new conversion, a new baptism of the Holy Ghost, a new infusion of the life of Christ, would make them new beings. Gasping for breath is not living; it is not pressing toward the goal of a high calling: it is not joy in the Holy Ghost, nor is it a glorifying God in the bearing of much fruit. No little crude nonsense has been said and sung about the "higher life." But the Word of God does describe such a life, and it is the only sort of Christianity that the apostles preached and practised. Jonathan Edwards got a fresh instalment of it when he said, "From that time I began to have a new idea of Christ, and of the work of redemption." John Wesley had such a spiritual Easter when he began to realize that "the law of the spirit of life in Christ Jesus made him free from the law of sin and death."—*T. L. Cuyler*.

SHE was a thoughtful preacher's wife who said, "It takes pretty poor preaching to spoil the Gospel."

MEN do less than they ought, unless they do all that they can.—*Carlyle*.

THE SELFISH WORLD.

KITTY MUNROE.

Laugh, and the world laughs with you;
Weep, and you weep alone;
For this brave old earth must borrow its
mirth,
It has troubles enough of its own.

Sing, and the hills will answer;
Sigh, it is lost on the air,
The echoes bound to a joyful sound,
But shrink from voicing care.

Rejoice, and men will seek you;
Grieve, and they turn and go;
They want full measure of all your pleasure,
But they do not want your woe.

Be glad, and your friends are many;
Be sad, and you lose them all;
There are none to decline your nect'rd wine,
But alone you must drink life's g'p'.

Feast, and your halls are crowded;
Fast, and the world goes by;
Succeed and give, and it helps you live,
But no man can help you die.

There is room in the halls of pleasure
For a long and a lordly train;
But one by one we must all file on
Through the narrow aisles of pain.

SELF-SATISFACTION OR SATISFY- ING GOD.

BY MRS. M. BAXTER.

"I want to feel." How often we hear these words? "I wish I could feel I was saved," says many an anxious soul; and many there are who try to make themselves feel as they think they ought to feel, only to fall back, and find themselves disappointed. They seek to bring about the effect without the cause. When the sun shines we are warm, not because we think we ought to feel warm, but because the shining of the sun is warming in itself, and if we are in it we must be warm. We cannot really take Jesus as our Saviour, and let Him have the whole burden of our sins, without feeling safe; but we do not first feel safe and happy, and bring these feelings to Him that we may deserve by them to be made safe. Deep down in our human hearts there is a strong desire to *be* something, or to *do* something that we may take credit to ourselves for, and this is at the

bottom of much of this cry, "I want to feel." The real desire is, "I want to be satisfied with myself, convinced that I come up to the mark, and that God can find no flaw in me." Now this is a state of soul which hinders God's salvation. He never was, never is, and never can be satisfied with any man since Adam and Eve fell. It is just because Adam and Eve fell and brought sin upon all men, that Jesus, the second Adam, came to die in our place, and to live a new life, in which He took no credit to Himself, but said, "The words that I speak unto you, I speak not of Myself, but the father that dwelleth in Me, *He doeth the works*" (John xiv. 10).

During a revival, some twenty-three years ago, a young woman came to the lady who was conducting the services, and said she was in the deepest distress about her soul. "Are you a sinner?" was asked her. "Yes; worse than any one I know, because I have made a profession, and I am not really converted." "Did Jesus on the cross do enough to satisfy God's justice for your sin?" Oh, I have not repented enough." She wanted to *feel* repentance, that she might be satisfied with her own repentance, and bring it to God as something meritorious. "I did not ask you about your repentance," said the lady. "I asked you about what *Jesus* had done; has *He* satisfied *God's* justice for you?" "I don't feel I love him as I ought to," was the answer. "But I asked you nothing about your love;" and again the question was repeated. "I fear I have not the right kind of faith," was the third reply. Then the lady said, "Three times I have asked you a question about Jesus; you have always answered me something about yourself; I cannot help you if you do this; once more, has Jesus, by His death on the cross, satisfied God's just law for your sins?" Why, yes, of course." "Then *God* is satisfied, and *you* are not?" Instantly she fell upon her face, and said, "O God, have mercy on me that I have not appreciated what Jesus has done for me," and there and then she believed, and became a most useful Christian. She had wanted to be satisfied with her own repentance, her own love to God, and her own faith, and she did not think that it was *God*, not *she*, who had to be satisfied.

A true Christian never attains to self-satisfaction; he gives self over to God, and becomes satisfied with Him. A young Christian was full of zeal to live a life of holiness; she used to practise constrained silence in order to subdue her tongue, and

rigid fasting to subdue her appetites; she never spent a penny upon herself that was not the most absolute necessity, and she had before all this, consecrated herself in the most complete way to God, but she was pleased with herself, she took satisfaction in doing what others could not do on account of circumstances and weak health. At last the Lord allowed ill-health and sore temptation to come upon her, until she cried, like Elijah, "Let me die, for I am not better than my fathers" (1 Kings xix. 4).

She had gloried in the feeling of her own holiness; now she could see that pride and vanity and temper had just as much power over her as ever, and that all her holiness had been like an empty egg-shell. Then she saw how, not only our salvation and justification is all of Christ, but our sanctification too; how Christ is of God "made unto us wisdom and righteousness, sanctification and redemption" (1 Cor. i. 30); all which she had formerly wanted to feel in her own heart, and which, when she thought she had it, had filled her with self-complacency, she now saw to be in Christ dwelling in her; so that she ceased to take credit to herself, or to desire it; it became a joy to her to be nothing, and to give all the glory to her Lord. Now she began to learn how much more blessed it is to be satisfied with God than satisfied with self, and how, almost unconsciously, the feelings cannot be but happy when God is honored.

"I want to feel I have a spirit of prayer," say many. The idea is to be able to command communion with God, so as to pray at will about anything, and feel one has prevailed. But this would be to take the upper hand of God, to be greater than He. Real prayer springs from listening to God, learning God, getting to know and understand His heart, and the truth and faithfulness of His promises, so as to be united with His purposes and to will with Him. Prayer does not make God our servant, to do our will, but makes us His sons, to enter into and to claim His will. It is very blessed to be in communion with God, but it never comes from a self-satisfaction in our side of that communion, but from an appreciation of the wondrous condescension of God, who consents to talk with us and to listen to us. Prevailing prayer does not result from gigantic efforts to pray with fervor, but from a calm, steady persuasion that God is to be trusted, and that He really and truly meets with us when we pray, and takes notice of us, and undertakes our plea, so that He makes it His business. "I want

to feel" does not occur to one whose eye is fixed upon his covenant-keeping God. To pray "in the Holy Ghost" (Jude xx.) is to pray as yielding instruments, following rather than dictating to God. A man who prays in the Holy Ghost does not first think what he would like, and then set himself to bring God round to it; he thinks of what God would have, and then he prays according to His will, and knowing that God hears him, he knows that he *has* the petition which he desired of Him (John v. 14, 15).

"I want to feel I am in my right place," says one, who has a strong feeling that the *right* place is one where he would be very prominent as a worker. "If only I had money, if only I had more education, if only I had more time, how much I could do for God." Does God know your desire? And does He still leave you where you are? And does He do right in doing so, or can you say you think in this He has made a mistake? Dear friend, it may be you think yourself of more value than you are, and your right place is to remain where you are until God makes a way out. He cannot will you to be elsewhere, and yet keep you there. "But," you say, "it is circumstances, and not God, which keep me where I am." Is there a circumstance which God does not permit? Is He ignorant of where and what you are? "Your strength is to sit still," and when He wants you to move He says, "Thy ears shall hear a word behind thee saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isa. xxx. 21).

The prison was Joseph's right place, although he was placed there unjustly, until God brought him out; and the Lord was with him there. The den of lions was Daniel's right place until God brought him out; and God was with him there. Amidst ungodly companions or relatives, where everything is trying, there is your place until God leads you fairly out. Take God into everything with you. His presence makes all right. "But," you say, "I have powers which might be used for God." Then use them just where you are, and they will be exercised for further use when God opens the way for you. It would not have been recorded of Joseph that "the Lord was with Joseph," if all through his slavery and his imprisonment he had been restless and anxious because he did not feel he was in the right place.

"I wish I could feel the same zeal for the salvation of souls which I see in others!" Oh, how many mourn in this strain! They

do not want the salvation of immortal souls half so much as they want to be satisfied with their own zeal. But zeal is no fire of human kindling which we can create and bring to God. He kindles it by the Holy Ghost in the hearts of those who value Jesus and His salvation, and whom he brings into fellowship with Him in His love for a lost world. The way to get zeal is to begin praising God for what He is to us, and what He has done for us, and when we appreciate His love to us, then to let Him fill us with His spirit for work among others. Giving way to sulky complaining of our own coldness only leads us farther out into the fog; but being willing to be the little insignificant creatures, we are utterly helpless and utterly nothing in ourselves, brings us so low down that there is room for God to come in and fill our life with His radiance. If the true motives of many hearts could be read by them they would be surprised, for they would find that the real desires of their hearts would run something like this: "I want to be saved, that I may be satisfied with myself; I want to be holy, that I may be really a Christian to be admired and thought much of; I want to be useful, because I should like to be one of God's favored instruments." But all this is exactly the contrary of true Christianity. "Christ pleased not Himself," but His Father; sought not His own glory, but His Father's, and He left His disciples greater works to do than He did (John xiv. 12), because He lived to satisfy His Father. Let us also live, not *unto* ourselves and our feelings, "but unto Him which died for us and rose again" (2 Cor. v. 15),—*Christian Herald*.

The late Cortlandt Palmer, the boasted leader of the Free-thinkers, founded a notable club among the wealthy class in New York. They called it the Nineteenth Century Club. The nineteenth century of what, pray? Of the Christian era. Nineteen centuries from the birth of Christ. The very name testifies to the historical character of Jesus Christ, and bears witness to Him as the Saviour of all these nineteen hundred years. The infidel club, in its chosen badge of recognition, exalts the Saviour it was organized to oppose. Why not call it the Second Century Club—the second century from Voltaire or Paine?—*Mid-Continent*.

HE who is false to present duty breaks a thread in the loom, and will find a flaw when he may have forgotten the cause.

CONCERNING MISTAKES IN GUIDANCE.

BY LAURA C. SHERIDAN.

Yes, that person made a mistake about the leading of the Spirit that time, there is no doubt about it; but what of it? Why are you so much more excited about it than if it had been some other kind of a mistake? Why do you begin to hold this person's judgment and discretion, and perhaps piety, in question more than if the mistake had been of a worldly nature or in connection with secular matters? If a successful merchant of long experience and great acumen in business affairs should make a serious mistake in estimating the rise and fall of prices, or the condition of the market, you would not discount the wisdom and foresight previously displayed by the man; you would simply infer that he had failed to exercise his usual care at some critical point, or that some new or unknown factor had disturbed the delicate equipoise along that trembling line where many business enterprises must rise to assured success or crash into ruin. When a man loses a thousand dollars where he has often gained a thousand, what do you expect of him except to study a little more closely all that bears upon the conditions of success, and, above all, to try to ascertain if some unfamiliar force is not at work which is destined to materially alter the conditions of success, and to necessitate a corresponding alteration in the man's line of action.

If the cook who usually makes very fine cake meets with a failure, you do not infer that she can never make any more fine cake. You rather infer that she had grown overconfident where she needed to be cautious, and that she needs only to watch more closely her recipe and oven to make as good cake as she ever did.

An eminently successful teacher or disciplinarian may make a mistake in dealing with an unusual type of mind or disposition; but do we not know that that teacher's experience and views are broadened by the very mistake she so much regrets, and that her sacred trust is certain of more intelligent and discriminating care than she could give before.

Why cannot we exercise the same common sense in judging about matters connected with the leadings of the Spirit? Why be so much affrighted if we or others have made mistakes therein? How common is the remark, "I want to be led by the

Spirit; but some have made such dreadful mistakes, I am afraid of the whole subject." So they have, and so may we make mistakes if we are to attain unto any marked degree of power in discerning the voice of God among the many false prophets which the inspired writer tells us are gone out into the world. If there were clearer ideas of what it is to be led by the Spirit, there would be less confusion in the minds of some over the misleadings that sometimes come into experience or under observation. Such seem to think that to be led by the Spirit means to have the natural judgment and discretion set aside, for the time being, while the Spirit comes in and takes their place. He who is truly led of the Spirit surrenders his judgment to God for the Spirit's use; he recognizes that all spiritual light is an illumination of the understanding; he is always on the lookout for God's finger in circumstances and surroundings. He no more thinks of narrowing the subject down to one method of guidance than he thinks of limiting God's power to one line of action. He knows that God can instruct him from a thousand sources, and that there is no person or providence through which God cannot speak to him if He chooses.

To make a mistake, in itself, is no evidence of fanaticism. It may mean, rather, that we are advancing into hitherto unknown regions of experience, and that the law of nature attending first efforts results, as usual, in a stumble or fall now and then. To draw back and refuse to trust the Spirit to guide and instruct would be as foolish as for a child to decline to learn to walk because its first efforts have resulted in a few falls and bruises. Or it may mean that some previous lessons have not been thoroughly learned, and that God would have us wait in quietness and humility before Him, yet with persistent faith, that the skein will be unravelled and things made clear. The writer recalls an experience in her school-days, when an example in algebra resisted every effort at solution, although it seemed simple and easy. The problems immediately preceding and following it were solved with ease, and again and again was every step apparently necessary for the solution of this problem taken with extreme care, only to result in failure. Finally, a painstaking review of all the lessons preceding was determined upon, and in some obscure rule or exception was found the rule that had been violated. Not only was the problem now solved with ease, but as a result of the thorough review, no more diffi-

culty was encountered in the book, and examination that year was a delight.

Why does man exalt himself against God, and infer that, because some experience of his own seems to contradict plain teachings of the Word, that therefore the teaching is to be held in suspicion, rather than his understanding of it? God forbid that we should strengthen any one in vagaries or fanaticism concerning the leadings of the Spirit; but, if we understand the subject, the truly devout and humble learner never attempts to hide behind his own failures, but in simplicity and meekness of soul acknowledges that he has made a mistake, lifts up his face to God, and goes right on, trusting God to teach him the lesson to be learned from the mistake, and trusting Him to guide him as confidently as if he had made no mistake. Does not the fanatic insist that he makes no mistakes? Does he not hold on rashly and stubbornly to what he has affirmed after his mistake has become apparent to all, himself included? Does he not seek to justify his own wisdom instead of seeking of God instruction as to where he slipped from the path of real guidance?

But while there are real mistakes made concerning guidance, very often the final result proves that there was not so much of a mistake made as we thought.

Rev. John Thompson, in a talk at camp-meeting last summer, said that what he had once mourned as the greatest mistake of his life had proved, in the end, to be no mistake at all. Again, a real mistake is often not so much of a mistake as it seems, because it is the result of a very slight mixture of our own wisdom with what has been real teaching from the Lord. Perhaps more mistakes are made along this line than any other. We get real light and wisdom on some point, and then add to it some inference of our own. People who see only the failure resulting from the inference find it hard to believe that the light given was from God, and are prone to condemn as stubbornness or fanaticism the faith that clings to what it has really seen and known. Because God has shown us some things concerning a matter is no proof that He has shown us all to be known. Even the prophets were not so favored. We read: "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." Perhaps, if there was more of this careful searching on our part as to what the Spirit says when

He speaks to us, we would make fewer mistakes by inference.

Not long since a teacher directed an over-confident and indolent pupil to solve an example on the board for the inspection of the class, which he knew he would fail on. His object was not to mortify the boy, but to lead him to a realizing sense of his own deficiency. God may permit us to fall into error because we are growing self-confident, or because we are too careless and heedless, or dull of hearing, to learn in any other way. Let us strive to escape the Scylla and Charybdis, which, on one side, infers that we are compelled to make mistakes; and, on the other, that if God guides us we cannot make any. Walking with God is a thing of steps; everything that touches our lives must enter into the subject of guidance; the experience of no two persons can be exactly alike, and only God can know how they shall be guided, as He alone can foresee circumstances. The condition of victory, on this line as on all others, is "looking unto Jesus, the author and finisher of our faith." God can lead us just as well when we don't see how He is leading us as when we do. In the matter of mistakes, we may claim the blessed promise, "All things shall work together for good to them that love God."

"THE CHIEF OF SINNERS."

Who was he?

A thousand voices reply, "St. Paul."

At what period of his life did he reach this distinction?

In his first letter to Timothy, he says, "Christ Jesus came into the world to save sinners, of whom *I am* chief."

Christ Jesus did some wonderful things for him meantime.

(1) The Lord awakened him by a miracle, and saved him from his sins by "the power of God."

(2) God "enabled" him to do, and to endure, the wonderful things that make up his record for the thirty years preceding the epistle to Timothy.

(3) He called him to his extraordinary ministry for the reason "that He counted him faithful."

(4) And gave him a success in the ministry which "was exceeding abundant with faith and love which is in Christ Jesus."

After all this can it be that he was still the "chief of sinners?" If so, who then can be saved from sin and from the sinner's doom?

If He who came for the express purpose of saving us from our sins, made such an utter failure in the case of this "chief apostle," what is the use of any poor sinner coming to Him to be saved?

Nay, "Paul the aged," was the *chief of saints*, not of sinners.

• But say a thousand other voices, "'chief of sinners' was not affirmed of Paul the apostle, but of Saul the bloody persecutor."

That is generally accepted as the fact; hence, used to encourage seekers of salvation. "He came to save the chief of sinners," and every grade from that down, so you must be included in His purpose and provision of salvation.

Mr. Spurgeon once said to his audience: "No one of you can claim to be the chief of sinners, for he died long ago."

But was Saul, when "breathing out threatenings and slaughter against the disciples of the Lord," the chief of sinners?

Personally, he was a scholar and a gentleman.

Professionally, he was a lawyer of repute, one of the graduates of the famous law school of Dr. Gamaliel.

Politically, he was a patriot, ready to kill or to be killed for his country. He regarded the Nazarenes as a pestilent organization of rebels against the nation, and that the safety of the State required that they should be dispersed or killed, at any cost. His part in this business was not that of an irregular leader of mob violence, but that of a regular representative of Government, bringing the accused, by legal process, to answer in the courts of justice.

Religiously, he was a zealous member of the National Church. When defending his reputation as a Jew, he affirms: "I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers and was zealous toward God." Later, addressing the Sanhedrim, he said: "Men and brethren, I have lived in all good conscience before God until this day." That covered his life as a legal Jew, before he came to Jesus, and his subsequent career as a Christian Jew as well.

What he did by legal process against the disciples of the Lord, he "did ignorantly in unbelief." So he was not the chief of sinners before he was saved. There were millions of wilful sinners, and others now, far more guilty before God than Saul, especially in their rejection of Jesus, after their enlightenment, whereas Saul accepted Him on His

first offer of salvation, and never swerved in fidelity to Christ from that day.

Well, what does the great Apostle mean by the faithful saying, that "Christ Jesus came into the world to save sinners, of whom I am chief."

He employs his terms in this statement in their broadest signification. By sinners he means the individuals compassing the human race, not specifying grades, degrees and conditions, and gives the broadest sense of the salvation He imparts to all who *receive* and *abide* in Him—such as "believe on Him to life everlasting."

The faithful saying is not only that He came to save the whole race of man, but that in Christ, through faith, we have a perfect remedy for every woe, and a perfect supply for every possible emergency in duty, trial or tribulation, "whereunto we may be appointed," the verity of which, as a common member of the race of sinners, and as "a pattern to them which should hereafter believe on Him to life everlasting." Paul had exemplified more fully than any member of the race had ever done before or has since, or ever will do.

Between us and our heavenly home lies a great sea, which all candidates for eternal life must navigate.

There were twelve apostles of our Lord, who were called to devote themselves specially to the salvation of the Jewish nation. Paul was, by special appointment, the apostle to the Gentile nations, and, hence, had to survey, pilot and chart for the Christian navigators of every people, kindred and tongue. In personal detail he had to define every dangerous rock, every reef, the shallows and shoals of every lee shore, every gulf stream, with all climatic variations and conditions, all possibilities of joy or sorrow, life or death, which may come in the order of God's appointment to any and to all voyagers to Heaven, through all the ages from the day of Paul's death till the day of judgment.

When Bro. Peters, one of my early converts in Madras, India, and now one of our earnest ministers, was thrust into prison for preaching the Gospel in the streets of Bangalore, he opened his Testament to learn from Paul's experience how to run the narrows. From Paul's recorded experience of prison life he assured himself: (1) That his being in jail was no evidence that he was "out of his course," nor that God was displeased with him. (2) That the Gospel was not bound, and that he must go on preaching to the people in prison. As they could

not get to church to hear it, God sent His servant to prison to proclaim liberty to the captives; and, moreover, that he was authorized to expect that the Holy Spirit would attend his word, and give him the jailer or prisoners as seals to his ministry. So he preached to the prisoners from his cell daily, and before the week—the term of his imprisonment—was out, the Hindu keeper of the jail received Jesus, and was blessedly saved, and, as Peters wrote me, gave full proof of the genuineness of the work.

The record of the miraculous signs, by which God attested the men, their message and their methods, whom He inspired to write His book, are all embodied in the documentary basis of faith, for the race of mankind to the end of the world. I require no such attesting signs, for my mission is to preach a Gospel thus fully attested, and challenge the faith of all who will hear, to verify the truth, by receiving Jesus on these evidences, and get the demonstration of the Spirit and the inward "day star from on high," "a more sure word of prophecy" than any external signs, whatever. So, also, it is quite unnecessary for me to suffer the shipwrecks, imprisonments, floggings and stonings that Paul had to endure in order to furnish a chart, plotted, tested, demonstrated by his own personal experiences, equivalent in variety and extent to all possible experiences of all believers of all nations, and of all ages to the end of the world. I study the chart to avoid the rocks and reefs he defined and dotted, and sail by the safe lines of latitude and longitude which he indicates. If caught by some terrific euroclydon, so I can "not see the sun nor stars for many days," I have the advantage of Paul's experience for my guidance and comfort. "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering for a pattern to them which should hereafter believe on Him to life everlasting" (1 Tim. i. 15, 16). Christ was our divine exemplar and "pattern"; Paul, imbued with the Spirit of Christ, was the chief exemplar and pattern of the race of fallen sinners. So our big human chief could say to every fellow of his race, "Follow me, as I follow Christ."—*Wm. Taylor, in African News.*

LET us not worry, O Christian, about what God does not require us to do. Do the thing to be done now—that is duty. Other duties will come in their time.—*Sel.*

BRING ALL TO GOD.

BY BESSIE Q. JORDON.

Lord, lay thy hand upon our throbbing life,—
Beating, aching, paining. Oh, still the strife
Of our inmost living, and let us feel
That Thou dost see what we from man conceal!

And is it joy to think that God doth know
The secret depths of life's dark underflow?
Would we not, if we could, hide e'en from
Him

The motives which our brightest actions
dim?

Ah, no! 'tis rest to know that He can see,
E'en though our souls are black with sin;
for He

Has naught of us to learn, nor needs, our
word

To tell Him what man's ears have never
heard.

Then let us fearless come to Him; for He
Loves us, His heart opens with sympathy
Alone—that great wide heart that takes
all in;—

Our griefs and joys—life's sorrows, cares
and sin.

That door is hinged on love unchangeable,
Oh, enter in! Thy heart its message tell
With the assurance that He knows and cares
For all it feels—for all the load it bears!

Unburden in thy listening Father's ear
Life's strange, sad tale—thou need'st not
have a fear

That he will chide thee, or upbraid—nay!
nay!

His hand of peace shall bear thy load away!

"BE PERFECT."

My faith in perfection is very weak when I look at others; it is extinguished altogether when I look at myself. But when I look at Jesus I can believe in nothing else. He is perfect in all His works, and no other aim than this can ever satisfy Him. The work which He has undertaken to do for us would not bear His stamp if it stopped anywhere short of perfection; and for such a vast expenditure and cost I dare not think of anything less than this. Be perfect. Here it is that my faith in holiness and my hope for it begin to live, as I see Him, as I linger in His presence, and sit at His feet. When He cometh, what limit shall I set to His

grace? What failing shall He tolerate? What sin shall baffle His skill? So, as I stand looking up that slippery height, wondering how its summit is to be reached, He cometh with gracious words: "My child, fear not! That which thou seekest is not in thy climbing up; it is in My coming down. Be perfect!"—*Rev. M. Guy Pearse.*

SYNOPSIS OF REV. G. D. WATSON'S
SERMON PREACHED AT THE
WESTERN AVENUE CHURCH,
CHICAGO, SUNDAY, JULY, 28TH,
1889.

REPORTED BY MISS M. CADY.

John i. 29-34. Genesis viii. 6-12. The former lesson is the interpretation of the latter. God's ideas are the same in the Old Testament as they are in the New Testament. Throughout the Scriptures the Lamb is the type of Jesus, and the Dove of the Holy Ghost. The illustrations used to represent the devil are the same throughout. We are as much to take what is said of the devil as of Jesus; if you reject the one you must the other. The devil is compared to a raven, and a lion. When he opposes the Holy Ghost (Dove) he is called a raven, a bird just the opposite in nature. When he opposes Jesus (the Lamb) he is called a lion. When Noah sent out the raven, it did not return as the dove, but went up and down the earth—wandering. The ark is the type of Jesus Christ as that germ of life that perpetuated the world. When God made the earth, the old raven (the devil) went out to wander up and down. In Job, first chapter, God asked Satan whence he came, and he answered, "From going to and fro in the earth, and from wandering up and down it." If you want a photograph of the devil, just look at the caged lions—pacing back and forth; restless, uneasy, savage, barbarous. The same spirit is in the hearts of his children. The great mass of human hearts are just like the raven and lion; never at rest, always wandering from God; going away from peace and repose—a continual wandering! The child even begins this wandering life; running away from family prayers and spiritual helps—a disease of the soul begotten of the raven. Oh, the restlessness, the uneasiness out of Jesus! Everlasting wandering from our Father's house! God sent the Dove to conqeract the raven; the Holy Ghost to turn the heart of man back to God.

The same Dove that came on Jesus, made three visits to the world—the first time, found no resting place; next time, some resting place; third visit, found all the place.

There are two applications to this Scripture lesson. The first is to the great mass of beings in general; the second, to the individual. "Truth will never do any good unless brought down to individuals, so says Dr. Chalmers. God made the earth in the spring-time, and it was in the spring-time that the flood came. The dove went out in the morning, returned in the evening.

In those long antediluvian ages, the Holy Ghost found no resting place—could not find a place in humanity large enough to build a church, so he forsook the world and went back to God. The same Dove visits every soul to build the kingdom of God, but when he is refused, leaves. God never sends a soul to hell until He has exhausted His resources on that soul. The Holy Ghost seeks to utilize all agencies to convict and awaken the unsaved; when He is resisted and resisted, He takes His flight,—then the rains will descend, the floods will come, and your little world will be devoured, for every man is a little world of his own.

The second time the dove was sent out, she found an olive branch—a type of regeneration; from that time on, an olive leaf represents peace. Olive branches were spread in the path of Jesus, the Prince of Peace. Regeneration came to the earth when the dove found the olive leaf. The Church was organized in the home of Noah. Although the dove found a new world (regeneration), yet the waters had not all abated, so she as yet found no resting place—true of the individual. As God wiped away the waters from the earth, so when a soul is converted, God wipes away all his sins—then we emerge into a new life. In our souls is the olive branch; the storm is over; the rainbow hangs over our souls; but we find the waters are not all gone, the remnants of the flood are still there. Every converted soul has found this the case in his experience. There is not a converted child on this earth, or ever has been, that has not felt the need of a more complete cleansing.

The third visit the dove made found the hills all dry, the grass growing, and the flowers blooming; she found all the world was ready to receive her, so she built her nest in the olive tree, and hatched her brood to propagate her family. This means, when Jesus died on the cross and made an atonement for the world, and went up to heaven, He left a

world supplied with His sermons, teachings and miracles; everything was then ready for the Holy Ghost to occupy the whole territory, so He came—to make his third advent into the world. From the day that the Holy Ghost came down on the one hundred and twenty at Pentecost till now, He has never gone back to heaven; He is in the world to stay till Jesus comes. The Holy Ghost's headquarters are in the Church. The Dove has left His Ark; has come to build His nest and reproduce Himself. Now this applies to individuals. When we have gone down into the death of self, been cleansed by the blood of Jesus, the Holy Ghost will come to our hearts to stay, not to go away again, but to stay in our natures, there to reproduce Himself in us.

Let us notice some of the characteristics of the dove. The bill of a dove is so soft it can't fight like other birds; it couldn't fight if it would, and wouldn't if it could. When the Holy Ghost comes to our hearts, cleansing our natures, He puts His Spirit within us, so that there is no resentment, no fighting, but our tongues will be gentle. The dove is the most affectionate bird God ever made. When doves mate, they mate for life—not, like other birds, for a season. Then the affections of a dove are steady. That is what the Holy Ghost wants in our hearts for Jesus; He would have us married to Jesus, so that amid life and death and immortality, we will say, "O God, my heart is fixed"—then there'll never come a separation. The doves are always in whisper call of each other; and, when only a few feet apart, keep up a continual cooing that each may know where the other is. So the Holy Ghost is always close by. Blessed be God! Then the dove is the swiftest of all birds, having been known to fly a hundred miles an hour. Glory to Jesus, that we can be so permeated with the Holy Ghost that we find no resentment in our hearts, no retaliation, but our whole being will go out in pure love to God and man. We can hie away swifter than the swiftest dove; we'll fly to Jesus, away from the storms of life, away from its tumult, where all is peace and gratitude.

"Jesus lover of my soul,
Let me to Thy bosom fly.

—*Banner of Holiness.*

SOMETIMES, when the Divine Guide indicates certain changes to be made or duties to do, there is an inclination to exclaim: "O these things are so trivial, that surely God does not notice them." A pebble may be

very small, yet, if near enough the eye, will completely obscure the sun. The forbidden fruit was very insignificant, yet was the occasion of the fall of Eve, and, with her, of the race.—*Knapp.*

THE THREE WOMEN'S PRAYER-MEETING.

In the town of Woodstock, Connecticut, in 1780, there was not a Christian church or institution. The inhabitants numbered about six hundred, scattered over a farming territory. In some way, three women found out that they professed to be Christians and members of the same church—the Congregational Church. One woman, advanced in years, lived in the centre of the town, a woman in middle-life lived three miles away, and a younger woman lived three miles the other way. They had moved into the town at different times, and from different places, but in some way got acquainted, and each found out that the others were Christians. The old lady said to herself:

"I have not long to live. Have I done my whole duty? My husband and family know I have been faithful, but are there not others whom I might benefit?"

She sent an invitation to the other two women to visit her, and they met at her house, and prayed and talked about matters, and finally decided to come together the next Thursday afternoon at one o'clock in the school-house, and have a meeting. The old lady said to the younger woman:

"You can sing; will you sing?"

"I will," she replied.

She said to the middle-aged woman:

"You can read; will you read two or three chapters from the Bible?"

"I will," she replied.

"Then," said the old lady, "I will pray."

So on Thursday afternoon they came together. One came three miles from the east, another came three miles from the west; and the younger lady sang, and the middle-aged lady read the Bible, and the old lady prayed.

A woodman, going by on a load of wood, and seeing the door open, thought he would close it. He went to the door, and heard the old lady praying. It was a new revelation to him. He listened till she said "Amen," and then heard her ask the others:

"Shall we come again?"

"Yes," they answered, "let us come next Thursday at one o'clock."

The woodman mounted his load, and told everybody he met. The next Thursday when the three women got there they found the house full. There were three chairs provided for them. They went in, and the young woman said:

"I am too diffident to sing before all these people."

"You must sing," said the old lady.

"I cannot read before all these people," said the other woman.

"You must read," said the old lady.

So the singer sang, and the reader read, and the old lady prayed; and before she had got half through her prayer there was sobbing all over the house. In a few days they sent for a minister from the next town to labor in the fields which were white and ready for the harvest. To-day there stands where that school-house stood, a little white church. I have preached in it: It is the result of the faithful efforts of those three women.—*Dr. L. B. Bates.*

DISPENSING GOD'S WORK.

In every age of the Church is that Scripture fulfilled: "Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you" (Acts xiii. 41). How many of these wondering despisers go down from every true revival into utter perdition! They obstinately disbelieve and reject the most manifest work of God.

And these were professed religionists that did this thing! They were members of the established Church. Some of them occupied prominent official positions in the Church. But they rejected even such good preachers and evangelists and revivalists as the apostles themselves.

History is repeating itself. Be not disappointed and discouraged, O worker, for God! The Gentiles will hear you, if the Church will not (verse 42). Next Sabbath almost the whole city will come together to hear the word of God from your lips (verse 44).

Of course the Church people will be filled with envy, will speak against these things, will contradict and blaspheme (verse 45); but this is all the more the reason why you should wax bold, even if you turn away from them with the Gospel, and with the work of God, which they have despised and rejected, while they wondered at it (verse 46).

File your protest against them. Warn

them well. Turn to the Gentiles. Go to those who will hear you, who will gladly accept your work, and who will turn to the Lord and seek salvation. The Gentiles, hearing this, will be glad, and will glorify the word of the Lord, will believe it, and will be ordained unto eternal life (verse 48).

Even if these obstinate and unbelieving and rejecting religionists should go so far as to stir up the devout and honorable women, and the chief men of the city, and raise persecution against you, and expel you out of their coasts, you are no worse off than the apostles (verse 50).

Perhaps you have not the apostolic authority, even if you have their precedent, to shake off the dust of your feet against them. In one sense, you are compelled to do that in leaving them. The dust of your departing feet will be a swift witness against them, when your work for God comes to be accounted for in the last great day. But you are not to judge them now. God will judge them at the end of all things. Go elsewhere with your ministry. The disciples, wherever you come, and those you are compelled to leave, will be filled with joy, and with the Holy Ghost (verse 52).

Do you say, "We know well what all this means! We have passed through it again and again. We have been warned off and forced off, and commanded never to return, at our own personal peril, or on the peril of our position in the Church. The wondering church-members have despised God's work. The sinners seemed to be more glad to see us, and more willing to receive us, than those who professed to be pious." Exactly so. Let that be your token for good. Let that be your commission to go elsewhere.

Why you should not go to one place, nor stay long in another, is known only to God. He even overrules the wrath of man to praise Him, and to start you on elsewhere, to raise up others to praise Him, either in wrath or in love. Rejoice any way that Christ is preached. You cannot help the envy, and contention, and strife, and all the other bad passions that greet you as you come, and that follow you as you go.

It is not your work, but God's. All you have to do is to declare it, whether men believe, or wonder, or despise or perish. You are responsible, not for the effects, but for your faithful declaration of God's work.

All you need concern yourself about is, that it is surely God's work that you are doing, and not your own; not some merely human work, not some merely Satanic work

under the appearance of a revelation of light. Your only support may be your sincerity, your love to God and to immortal souls, your sole dependence on divine guidance and power, your firm conviction that your whole work meets the divine approval.

"But what if these despisers perish?" With that you can have nothing to do. They will not let you have any part in their salvation. Their blood must be upon their own heads. They are wholly responsible for themselves, and partly for those who, by their influence, reject God's word and work.—*Standard.*

THE FEVERISH HAND.

It was a Monday morning, and a rainy one at that. "Mother" was busy from the moment she sprang out of bed at the first sound of the rising bell. Others besides children get out of bed "on the wrong side," as this mother can testify. She began by thinking over all that lay before her. It made her "feel like flying!" Bridget would be cross, as it was rainy; there was a chance of company for lunch, so the parlor must be tidied, as well as dining-room swept, dishes washed, lamps trimmed, beds made, and children started for school. Her hands grew hot as she buttered bread for luncheons, waited on those who had to start early, and tried to pacify the little ones and Bridget.

"My dear, you're feverish," said her husband, as he held her busy hands a moment. "Let the work go, and rest yourself—you'll find it pays."

"Just like a man!" thought the mother. "Why, I haven't time even for my prayers!" But the little woman had resolved that she would read a few verses before ten o'clock each day; so, standing by her bureau, she opened to the eighth chapter of Matthew, and read these words: "And He touched her hand, and the fever left her; and she arose and ministered unto them."

It seemed to that busy wife as if Jesus Himself stood ready to heal her—to take the fever out of her hands, that she might minister wisely to her dear ones. The beds could wait till later in the day—the parlor might be a little disordered—she must feel His touch! She knelt, and He whispered: "My strength (not yours, child) is sufficient. . . . As thy days so shall thy strength be. . . . My yoke is easy (thy yoke you have been galled by is the world's yoke, the yoke of public opinion or housewifely ambition),

take My yoke upon you and learn of Me. . . Ye shall find rest."

The day was not brighter, the work had still to be done; but the fever had left her, and all day she sang, "This God is our God, my Lord and my God."

It is true that, when the friends came to lunch, no fancy dishes had been prepared for the table, but the hostess' heart was filled with love for them as members, with her, of Christ, and they went away hungering for such a realization of Him as they saw she had.

"Ah," said her husband, when he held her hands once more, "I see you took my advice, dear; the fever is quite gone."

The wife hesitated—could she tell her secret? Was it not almost too sacred? Yet—it was the secret of the Lord (not hers), and would glorify Him. Later on, when the two sat together, she told him what had cured her fever, and said, quietly:

"I see that there is a more important ministry than the housekeeping, though I don't mean to neglect that."

"Let us ask the Lord to keep hold of our hands," said her husband. "Mine grow feverish in eager money-making, as yours in too eager housekeeping."

This is no fancy sketch. Dear mothers, busy anxious housekeepers, let us go again to Him, that He may touch our hands, lest they be feverish and we cannot minister, in the highest sense, to those about us.—*A Lady in Boston Congregationalist.*

DEGREES OF EXPERIENCE.

BY REV. JOHN FLETCHER.

"A perfect Gentile sees God in His works and providences; but, wanting a more particular manifestation of His existence and goodness, he sighs, Oh, where shall I find Him? A perfect Jew ardently expects His coming as Messiah and Emanuel, or God with us; and he groans, Oh, that Thou wouldst rend the heavens and come down! A perfect disciple of John believes that the Messiah is come in the flesh, and prays, O Lamb of God, that taketh away the sin of the world, restore the kingdom to a waiting Israelite; baptize me with the Holy Ghost; fill me with the Spirit! A perfect Christian can witness from blessed experience that He who was 'manifest in the flesh' is come in the Spirit's power to establish within them His gracious 'kingdom of righteousness, peace and joy in the Holy Ghost.'"

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