

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from:/
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

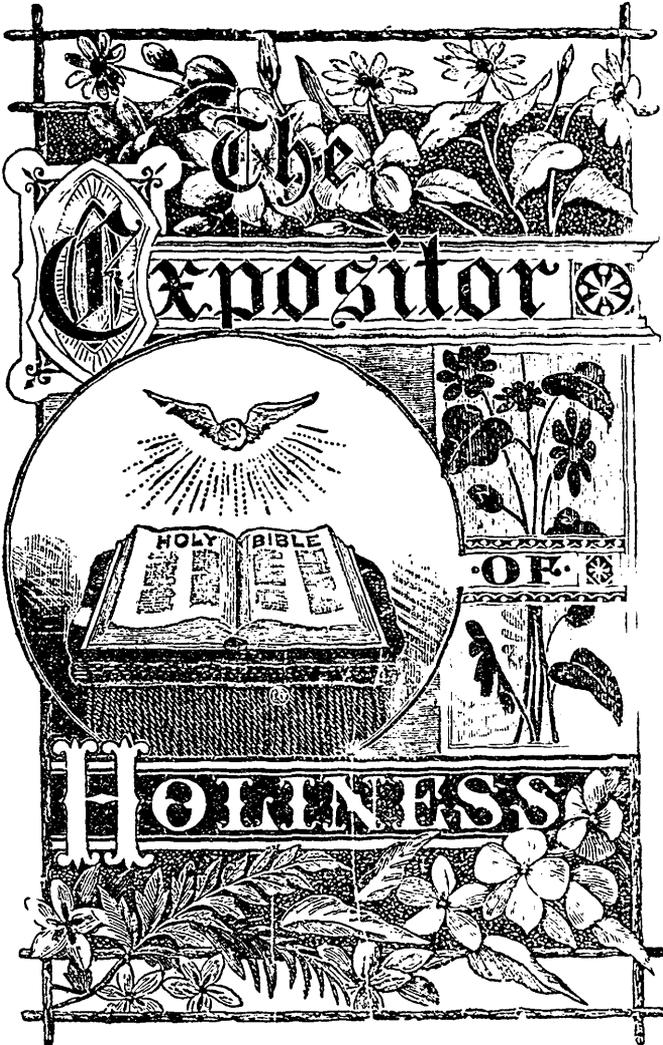
Additional comments:/
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>									

ONE DOLLAR A YEAR. POSTAGE PAID BY PUBLISHER.

AUGUST, 1893.



Toronto :

Published under the Auspices of the Canada Holiness Association.

W. S. JOHNSTON & CO., PRINTERS, 29, 31 33 MELINDA STREET, TORONTO.

THE EXPOSITOR OF HOLINESS.

CONTENTS.

	PAGE.		PAGE.
Poetry—A Living Faith.....	29	From "Early Times of 'The Christian Church'"	43
District Conventions	29	The Late Camp Meeting.....	44
Exposition—Knowledge	30	The Divine Question.....	46
Sensible.....	32	Poetry—Submission.....	48
What is Truth	33	Bro. Sherlock's Article "The Affirmative Side"	48
The Affirmative Side.....	34	Jesus' Baptism.....	49
Wesley Park.....	37	Way Notes.....	50
Poetry—Inasmuch	39	Lying to the Holy Ghost- Incident.....	53
Correspondence	40	The Ministry of Men.....	54
The Righteous Man.....	41	Exposition—Led Them in the Right Way....	55
Poetry—As One Whom His Mother Com- forteth	42	How Jesus Made a Dark Heart Light.....	56
Faith and Work.....	42	Hymnals	56
		Selection	56

CALENDAR OF ASSOCIATION MEETINGS.

Every Tuesday, at 3 p.m., at 99 Howard 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 St. car as far as Howard St. and a very little enquiry at that point will suffice to find it.

Every Saturday evening, at 8 p.m., in the parlors of the W. C. T. U. building, on the northeast corner of Elm and Terauley Streets. Parties leaving the Yonge Street cars at Elm Street, by walking one block west, will find the building on the first corner on the north side. A bulletin board is usually at the front of the building.

Every Sunday, at 3 p.m., at the residence of Mrs. McMahon, 301 Parliament Street.

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

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

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

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

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

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

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

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

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

Hawtrej, every alternate Sunday evening.

Evanston, Ill., at 19 Chicago Ave., every Tuesday at 8 p.m.

Chicago, Ill., at 361 Sixty Third Street, every Thursday, at 8 p.m.

THE SO-CALLED "GALT HERESY CASE."

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

The Expositor of Holiness.

VOL. XII.

TORONTO, AUGUST 1893.

No. 2.

A LIVING FAITH.

I live, and yet not I alone,
For He
Who is the Christ doth find His throne
In me.
And I shall live because He lives;
No end
Shall come to all the joys He gives
His friend.
And here and there it matters not,
I say;
Joys here, bliss there; a glorious lot
For aye,
So then with patience let me run
Till I
Shall hear the welcome words, "Well done,"
On high

—Rev. Frank L. Osborne, N. Y. Advocate

DISTRICT CONVENTIONS.

ASSOCIATION conventions will be held at South Cayuga and Courtland commencing Thursday the 28th September and Monday the 2nd of October respectively.

The one at South Cayuga will be continued through Friday, Saturday and Sunday, utilizing the time on the Sabbath which is not occupied for public service by the local churches.

On Monday the delegates, or as many of them as possibly can, will proceed to Courtland for the second convention, thus those from a distance will be able to attend both gatherings on one railroad ticket.

Parties intending to be present and who do not fully understand the best way of purchasing tickets, had better communicate with Rev. A. Truax, Jarvis, for full information.

We trust a goodly number of the members and friends of the Association will be

able to attend and help Bro. Truax to consolidate the work he was enabled to do on these his late fields of labor.

We are fully aware that hostile critics and especially those who were the chief agents in suspending Mr. Truax from the ministry may be tempted to see in these conventions a movement hostile to the church.

Well, perhaps it is fraught with serious consequences to *their ideal* church, but all the same it is not hostile to the best interests of the church of Christ either in its spiritual or temporal capacity, but tends to conserve both.

Moreover we say, in all kindness and yet frankly and boldly, that we purpose not only to do all we may to present this gospel we preach to all, in and out of the denominations, without prejudice, but also to continue by all legitimate methods to preach to those who through our ministry, accept the gospel of divine guidance.

It will therefore be a secondary matter to us whether our efforts in these directions meet with the cordial sanction of the local or general officials of the denominations or their indifference or active opposition.

In their co-operation we shall see possible blessings for themselves, but in their attitude of antagonism, blessing for others. He whom we preach will make, as heretofore, the wrath of man further his cause.

We are fully assured that at this point in the movement it will be an easy matter for its friends to let the spirit of retaliation come in and influence conduct, even as it has in most if not all spiritual movements when ostracised by the visible church. But

this need not be, and we will with them look on to see if this devilish spirit to the least extent becomes visible, and will not be slow to point out its earliest appearance.

However, we know that it need not appear in the slightest degree. For, indeed what will we do more than others if swayed by such unholy impetus? We are on our trial, in a measure, before the world to prove in actual life, and that under the most trying circumstances, that, in the midst of the fiercest antagonism and extreme injustice, divine guidance makes us proof against all forms of sin. Still in all this it will be seen we bless and curse not.

We therefore do all our work publicly, and fling our doors open to all alike who choose to attend.

EXPOSITION.

“But now *apart* from the law, a righteousness of God hath been manifested.” Romans 3-9.

WE teach that this has reference to the righteousness which is the necessary result of obedience to the Spirit. For it is distinct and dissimilar altogether from the righteousness which results from obedience to laws, even although these laws can be traced to Christ or an apostle. It is *apart* from the law.

So great is this difference that no figure of speech is too strong to mark the contrast. Hence it may be said that to the one who walks in the Spirit the other has become *dead*, no matter how great his former trust therein.

Again it is true of such that, with respect to former laws which he attempted to obey, now he neither, “*touches tastes nor handles*” them. For he well knows that this righteousness of God which hath been manifested in his life would “perish” in his attempting again to obey the law as contained in ordinances.

How many we have seen perish, that is,

lose, for the time being, the righteousness of God by an attempt to use the law which had become dead to them! As the Holy Spirit has claimed his sole right to be the living law to all such with reference to dress, food, prayer, bible-study, health, Sabbath observance, recreation, games of skill or chance, gatherings and practices forbidden by church laws or all kinds of doctrines and theological questions how we have seen, one after another, forfeit the righteousness of faith to fight, in trouble of mind and anguish of soul, the terrible battle which their tampering with the putrid carcass of the law had brought on!

The two cannot be brought together even in such serious matters as intemperance, gaming or pleasuring. He who insists on the observance of some law concerning any one or all of these things, as birding on himself or others, even under the specious plea of setting a proper example before others, especially the young, must perish in the use of such laws, nay, he himself is dead whilst he professes to live. For the righteousness of God is apart from all these things and irreconcilably opposed to them, not only as a whole, but in every conceivable variety of detail.

He only who obeys the living voice of the Spirit, and recoils from every form of legalism as deadly, illustrates the righteousness of Christ. And he does illustrate it up to the full measure of the example of his Master.

KNOWLEDGE.

KNOWLEDGE is power. Apply this old truism to the “walk in the Spirit.” Knowledge of their being such a thing as the will in the Spirit must precede the “walk”—must precede the power to walk. Jesus required to have a clear knowledge of what the walk of God was before he could do that will. Then he required to receive power from on high also before he could do the will. “The heavens opened and the Spirit descended.” What oc-

curred to him is promised to us. "Ye shall receive power after that the Holy Ghost is come upon you." Then after the knowledge has come to the individual that there is such a thing as the "walk in the Spirit"—after the power has been received, after the walk has begun, then there continues the necessity for knowledge, just as great as ever before. It is enjoined upon us that we "grow in knowledge." What knowledge? Knowledge of what the will of God is concerning us. Not obtained from books, not obtained from the Bible, but obtained from God "by the Holy Ghost given unto us." That is just the reason that the promise that he should abide with us forever, was given, to teach us just what amount of knowledge, it was the will of God that we should know.

Then the question arises, must we all have the same knowledge, both as to quantity and kind? Can the Holy Ghost form one opinion for one person and the very opposite for another? Take the Divinity of Christ for instance, can two exactly opposite opinions be formed regarding this question? Where these two divergent and opposing opinions exist, is it possible for God, the Holy Ghost, the great and only and ultimate teacher of truth to the individual, to be the author of both? Can dictation as to kind of knowledge or quantity of knowledge take place? Can finite man say to the infinite God, you must teach all men alike, give them identical views on all questions, keep them all up to a uniform standard of knowledge, cause them all to learn with equal promptitude, keep them all growing in knowledge with equal speed?

Truth is truth. The Holy Ghost is the teacher of truth. All that he teaches must be true to the individual taught. But must it of necessity be true for another?

The Holy Ghost was sent to be the guide only into truth. What is truth? Everybody nearly knows beforehand

what God should teach us. Is it not all ready contained in the creeds? Is not the Bible the fountain of truth? On the divinity question for instance, are not both the creeds and the Bible most pronounced? Do they not all uphold the doctrine of the three in one—the one in three?

It matters not if there are a few stray passages in the Bible such as "My Father is greater than I," "Jesus grew in knowledge," "Jesus was the first born among many brethren," "As he was so are we in this world," "Ye believe in God, believe also in me," "None is good save one that is God," "Whosoever shall do the will of my Father, he is my brother," "To sit on my right hand and my left hand is not mine to give," "Not my will but thine be done," that apparently teach that Jesus was subordinate to the Father, it is a foregone conclusion invariably that a new "convert" must be converted not only to a person but also to a set of stereotyped Trinitarian opinions—not only converted to God, but to the contents of some one of the many creeds.

When was the teaching done for many of the dogmatic theologians of this age? Who was their teacher? Did their growth in knowledge commence immediately after their conversion to God, or did they with a "hop skip and bound" find the royal road to learning—adopt the creed of their fathers as the sum of all knowledge not to be increased or diminished?

We sometimes wonder whether, when "they shall all be taught of God" was written, it ever entered into the conception of the writer, that the teaching would become hereditary—whether the teaching had to be all entered upon the pages of the New Testament first, and afterwards the creeds and then stereotyped.

We also wonder if it was the intention that this "teaching of God" should produce generations of bigots, who would hurl out of their organizations any one that they found not believing just the things that were contained in their creeds.

Surely the party who wrote "Where the Spirit of the Lord is there is liberty;" intended to be understood as meaning only partial liberty—that this liberty had to be circumscribed by the limits of the creeds.

For generations past professed Trinitarians have practically ignored the third party of the Trinity, have treated him as though he was not on the earth, have continually called upon him to come down, in many quarters believing still that he can be poured out as water.

And now when the humanity of the Lord Jesus is being preached, they have become very fearful lest the divinity of Jesus should suffer.

There is a singular unanimity of purpose apparent. Common cause is made against independence of thought everywhere. Life-long antagonists lay down their weapons of warfare as between themselves and make common cause against their common enemy and there is no enemy like the C. H. A. enemy. The "higher critic" and sceptics receive little attention where there are any real live specimens of C. H. A. teaching in a neighborhood.

H. DICKENSON.

SENSIBLE.

"Hoot, laddie * * so mind your book, and dinna tak in hand cases o'conscience for ither folk. Ye'll ha wark enough wi' yer ain before ye're dune."—Charles Kingsley, in *Alton Locke*.

AND yet how few take this advice and refrain from meddling with other people's consciences, even when their own consciences are ill at ease. In cases of conscience it is the blind, and the blind only, who undertake to lead others. Indeed, all the rules and regulations in Christendom, generally speaking, have their origin in this insane desire.

In the political world it is different, for here man makes his appeal to the kingdom within, and undertakes to force sinners to regulate their conduct by what they know to

be right. Juries are not empanelled to decide cases of conscience, but to decide concerning the facts where conscience has been violated, and appoint the penalties which will protect society from the ill results of such violation: The courts of law are not established to prove that theft and murder are wrong but to protect society against such crimes.

But in the religious world the chief effort seems to be to regulate the conscience, and sorry work is made of it. Hence it is that violations of universally accepted laws are considered to be less sinful than the breach of trivial and even childish church rules or traditional teachings. Carelessness concerning the claims of the helpless, or even outraging their rights can easily be overlooked provided it is accompanied with punctilious observance of the traditions of the elders.

To devour widows' houses, if only long prayers are attended to, does not militate against sainthood. Justice and mercy can be ignored by the religionist, in every branch of the christian church, so long as minute titling of mint and annise is continued. In short, all persecution, from the most petty up, is but an effort to dictate to the conscience and regulate it in accordance with the traditional teaching.

But further, we call attention to the presence of this spirit in our Association. It is never absent where one fails to walk as Jesus walked. No man *can* let the conscience of others alone unless he illustrates absolute confidence in the Holy Ghost as guide not only for himself but for everybody else. To discount the professed walk in the Spirit of another because of any differing practice or belief concerning doctrine or rules and regulations for holy living is to be swayed to that extent by this persecuting devil.

Rom. 16 : 6. "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness."

WHAT IS TRUTH ?

WHEN the scriptural injunction was addressed to man to grow in grace and in knowledge, it is evident that the growth was to be in a knowledge of truth.

When Jesus said of the Holy Ghost that he should lead into all truth, there is no hint given here, that at once we should be led into all the infinite resources of that commodity hidden in the storehouse of God. And when the revisers of the New Testament in their wisdom saw fit to change "truth" into "the truth" in this passage, we are not prepared to admit that they lent much additional light to the passage by the change.

Doubtless many who have given the matter serious consideration have had the thought flash upon them that as in God are all the resources of truth, therefore when he teaches, there must be uniformity in the teaching, that all men will be taught to have a uniform belief, that every person taught of God must be taught exactly the same things. Is it not just possible that this thought may have its existence in the imagination of man? May it not have been after some such thought as this, that the apostle cried out about the casting out of imagination and every high thing that exalted itself against God?

For ourselves we see no valid reason why God should teach all men uniformly. It is not what we know that has merit in it. Obedience to the behests of the teacher is where the merit comes in—if at all.

There is no cast iron uniformity in growth in nature, neither can it be shown why there should be uniformity in growth in grace. In the bloom of the flower there is no uniformity—neither in the fragrance. In the starry firmament there is anything but uniformity. And does not the wind blow whither it listeth? And yet behind all the variegated hues of vegetation, and the multifarious combinations that exist in

the starry firmament there is evidently a controller. Can it not be just possible that all that God requires of us, is to recognize uniformly his hand as he teaches? his disciplinary processes are as numerous as the forms in the Kaleidoscope.

Is it not strange that God who, according to the modern popular belief must teach uniformly all people alike, does not discipline uniformly? Those who talk so glibly, and lay down laws for God as to how and what he should teach—that he must especially teach uniformly are not so dogmatic when it comes to disciplinary processes, *stripping uniformly of wealth -- of friends -- of children -- of position.*

While they can see the absolute necessity of the God of truth teaching all men exactly alike, they would be the very first ones to rebel against the discipline that treated all alike.

And then there are those who know that God must give uniformity of health to the body. In the same way as the choice is made by man as to whom he will serve, all that is necessary is to choose a uniformly healthy body and "claim" this from God and lo and behold it is done. Canute-like, they say of all forms of diseases "thus far shalt thou go but no farther" and "claiming" this of God, or in other words, commanding God, in virtue of past promises, they walk healed, notwithstanding the waves of sickness are rolling and tossing them from Dan to Reersheba, and shipwreck and devastation are taking place both within and without.

There is a great deal of difference between God *can* heal, and God *must* heal. There is a great deal of difference between "all sickness is of the devil" and robbing God of one of his disciplinary processes.

While we believe that when the soul is at peace with God, there is much more likelihood of the body being delivered from ailment, yet we believe that there can be "legalism" here that will interfere with the liberty of the Spirit. I claim the liberty to be sick when God sees this is best for me. And when my sickness is of God for disciplinary purposes, it cannot at the same time be said to be of the devil.

"Then was Jesus led of the Spirit into the wilderness to be tempted of the devil." When the sickening pangs of hunger

came upon Jesus during his forty days' fast we repudiate the thought that this sickness of Jesus was of the devil. The devil took advantage of Jesus' emergency, to tempt him. In the same way does the devil tempt men to lay down laws about sickness for others, and lay upon men and women's shoulders burdens grievous to be borne. It were well were there more resistance to the legalistic temptations. It were well did men cry out as Jesus cried out, "men shall not live by" health "alone but by every word" that the Holy Ghost utters. When he commands pain of body, it were well that there should be instantaneous obedience and submission. When "out of the mouth of God" proceed words, and we presume their is none in this generation who will attribute dumbness to God, it were well that those hear who have ears-- it were well that the Holy Ghost be not confined in his utterances to some past recorded words of Jesus. It were well also to learn the lesson early, that no human being has the right to dictate to God what he should teach. With many it has all been taught. Having the Bible, they have all the truth, and all that is necessary is that the truths of the Bible be revealed. Fatal error! "Ye search the scriptures but will not come unto me that ye might have life." History repeating itself! If God be omnipotent, and our belief in God is a positive thing, does it require much effort to conclude that God can guide and teach without a Bible. How long, oh Lord, how long will it be before men's eyes are opened to this truth?

H. DICKENSON.

THE AFFIRMATIVE SIDE.

THAT is, the affirmative side of the question, Was Jesus Christ as a human being, the Son of God; the Virgin Mary being his mother, and God the Holy Ghost being his Father, as has been believed by the overwhelming majority of Christians ever since his manifestation on the earth. The editor of this magazine has intimated his willingness to admit to its pages evidence on the affirmative side of this question.

It cannot be denied, that the accounts of this matter given by Matthew and Luke,

are, as distinguished from the rest of their narratives, accounts founded not on personal knowledge but on the report of others. As Matthew did not become a disciple of Christ until thirty years after his (Christ's) birth, and being resident in a distant part of the country, it is not probable that he would hear of the birth of Jesus or of any special circumstances connected therewith. Luke who was not one of the twelve, but simply a companion of Paul, was still further removed from the possibility of knowing this matter except by the testimony of others.

But who were the "others"? Well, we know that Mary on whose personal testimony, as a matter of course, the matter must have rested, was committed by Jesus to John's care, and was present with the hundred and twenty on whom the Holy Ghost descended on the morning of Pentecost. The close and loving intimacy which was the social condition of the disciples of Christ at that time, makes it almost certain that all of the little community would be in possession of such facts concerning Jesus as Mary would not refuse to furnish. Every individual of that first Christian society was intensely interested in all that concerned the person, as well as the teaching of their Master and Lord. And while it might be thought possible, that some one or two of their number was capable of inventing a fiction or exaggerating a fact for the sake of adding to the glory of him whom they loved and worshipped, yet it is in the highest degree improbable that such invention or exaggeration would have been accepted by the whole company. Let it be remembered that the Holy Ghost, with whom they were all filled, was by the Master himself called the Spirit of *Truth*, and was promised as a guide of those who received him into all truth. Now Matthew who gives us the first account of the Divine generation of the child Jesus was one of that company, a company to whose minds the Holy

Spirit showed the things of Christ in their reality and truth. John 16. 14-15.

Luke was for some years the travelling companion of Paul. Paul says concerning his personal knowledge of the gospel, "For neither did I receive it from man, nor was I taught it, but it came to me through the revelation of Jesus Christ." Galation, 2 12. This, as the context shows is an assertion on his part of independence of hear-say evidence as the foundation of his convictions. The narrative of the manifestation of Jesus Christ given by Luke was unquestionably in accordance with what came to Paul "through the revelation of Jesus Christ." And however theorists of the present may consider the fact in question as one of trifling importance, it would not be so looked upon in an age, and among people with whom one supernatural fact would have greater influence than the mightiest logic.

We have then, Matthew, who it is generally believed wrote the Gospel for the information of the Jews, and to convince them of the Messiahship of Jesus, giving his account of this matter most probably, almost certainly, as he learned it from Mary herself; and Luke, writing *his* account, possibly from the dictation of one who received what he knew on these subjects "through the revelation of Jesus Christ," both agreeing in their record. Luke informed and advised by Paul, would not insert the narrative if Paul had any doubt of its truth, or of the expediency of its being published in a narrative mainly intended for Gentile readers. It is evident, therefore, that the Supreme director of all the events of that period (as well as of all time) so arranged that both wings of the movement, the Jew and the Gentile, should know alike the real facts of the Incarnation, in the absence of which there would be nothing that could be called an Incarnation at all.

That the miraculous conception of Jesus is not alluded to in the apostolic epistles is

not to be wondered at. The forty days fast and epochal interview with Satan in connection with it, is not spoken of. (The passages in Hebrews 2-18 and 3-15, refer apparently to the whole career of the Saviour rather than to any special temptation which he endured.) The transfiguration, although recorded by three of the evangelists is only once alluded to by Peter who was one of its witnesses; and not alluded to at all by John, who was another. It was not the purpose of the writers of these epistles to do other than what was shown to them by the Inspirer to be needful.

SOME SUCH EVENT WAS TO BE EXPECTED

The account given in Genesis of God's action in the origination of the visible universe and its belongings, is a history of definite epochal acts, each one of which is the commencement of a new and improved order of things. Into the midst of chaos God says, "Let light be" and light was. So onwards, day after day, or period after period, each has its new origination from the creative powers of the Great Supreme. Six of these creative acts of God, each one additional to, but not destructive of that which preceded it, are narrated in the record, ending up with the creation of man. His creation is not only a distinct act from all that preceded, but an act which is distinguished by special characteristics. It is not said simply that God made man as it is said that he made whales, but that he formed man out of the dust of the earth, and breathed into his nostrils the breath of life (or lives) and man became a living soul." When Paul brings Adam and Jesus into juxtaposition in his resurrection argument, 1 Corinthians 15-45, he says, "The first man Adam became a living soul," "The last Adam become a life-giving Spirit." It is surely not unreasonable to suppose that God would make a special and definite new organization in the case of "the last Adam" as he evi-

dently did in the case of the first. And that this new organization would in its mode be as much more Spiritual, as the person so originated was designed for a more elevated and Spiritual mission. The body of Adam was formed from the dust, the body of Eve from the transformed dust of the body of Adam, the body of the child Jesus from the substance of the body of Mary, in each case by the direct contactive action of God himself. The figurative, if it is figurative, representation in the case of the formation of Adam and Eve, gives the idea of God acting as with hands, the divine origination of Jesus, who was to be, and who is, a life-giving Spirit, is by "the power of the Most High overshadowing" the holy Virgin.—Luke 2-35. There is an upward gradation in the mode, which is of a piece with the progressively improving character of the Divine dealings with humanity as revealed in the history contained in the Bible.

Special Divine interference with the usual order of things is connected with those fresh starting points in the moral progress of the human family, which are recorded in old Testament history. The deluge and the selection of Noah, the divine designing of the ark, and the collecting of the animals to be contained within it, and the bow in the cloud, were all events partaking of the miraculous character. The call of Abraham and the testing of his faith in connection with the offering of Isaac and other cases; the birth of Isaac himself, the vision of the ladder and the wrestling with the angel of Jabbok, an Jacob's history; all show the tangible entrance of God into the stream of events in order to secure an intended result. The miracles of Egypt, the Red Sea, of Sinai, of the wilderness marching, of the crossing of Jordan, had all of them a meaning for the children of Abraham, Isaac and Jacob, leading them to recognize God's personal presence with them and choice of them for high moral and spiritual

purposes which include the salvation of the whole race of man.

Samuel, the seer, the judge, the priest, the national reformer of Israel, is the special gift of God in answer to the agonising prayer of heart-burdened woman, and is the result of Divine action which partakes of the miraculous. And before Samuel's time was not the birth of Samson a divine speciality, a man who stands out from the historic figures of the period as a deliverer of Israel by a divine commission and endowment.

"And when HE bringeth in the first begotten into the world," the man who is to be a greater believer than Abraham, a greater leader and law-giver than Moses, a greater captain than Joshua, a greater master of nature's forces than Samson or Elisha, a greater prophet, priest, and reformer than Samuel, whose wisdom and kingship is to exceed Solomon's as the heaven is high above the earth, the man in whom all nature is to culminate, to whom all lovers of truth and holiness are to look with trusting and adoring eyes, the man towards whom the penitent faith of sinning millions throughout all future ages is to be directed as their only hope of forgiveness, the man who is to be the one judge of the whole race that he came to bless, the man whose name stands for a thousand fold greater blessing and purifying and elevating influences than all other rival names combined; when HE is to enter into human history, is it reasonable to expect that God who marked the coming of so many minor and typical men by miraculous manifestations should leave him to emerge from the mass of humanity, as one only of the hundred thousand millions of human births by which the world is covered with population? Eliminate the miraculous conception of Jesus from history, and there is left a gaping, discordant, disappointing vacancy, where there should be a divine and harmonizing fact.

The sources of information from which the two evangelists drew the matter concerning the birth and youth of Jesus, were different, especially in the case of Luke, from those which enabled them to write the public life of their subject, but the same truthful candour, the same spontaneous sincerity, the same honest simplicity, the same absence of effort after the sensational which characterises the three years record, is present in the earlier chapters, producing on the mind of the reader the impression of an inspiration as potent and efficient in the one as in the other.

Why any one who loves Jesus should seek to deprive him of the glory of a specially Divine birth is a surprise to me.

Why any one who believes in the constant presence of the Holy Ghost in the affairs of human salvation, should seek to bar him off from the crucial supreme moment of all history; that moment of all history; that moment when the grandest man of all time began his being, is another wonder.

Miracles at his baptism, a miracle at his temptation in the wilderness, a miracle at his transfiguration, miracles when he died and when he rose from the dead, a miracle in the act of his ascension from earth, and yet no miracle at all in the origination of his life as a human being! Can such a supposition be welcomed by reasonable minds?

B. SHERLOCK.

WESLEY PARK.

THE time has at length come to write a detailed history of the Association in its incidental connection with what once was Wesley Park. We make no apology for being somewhat minute in this matter, even to the extent of introducing names freely, seeing the history itself would be incomplete without this minuteness.

We recall vividly the afternoon when Rev. Wm. Osborne, whilst reclining on our sofa, at 23 Pembroke street, Toronto,

unfolded his gigantic scheme of Wesley Park. We gave him a dreamy attention, such as we might give to the launching of a similar enterprise in Texas, never imagining we would or could have anything to do with it personally. However we retained in memory one item in all his details, which was that the directors were under no circumstances to incur personal financial obligations in this venture. It was this statement of his which reconciled us to accepting a place on the directorate when, without our presence or knowledge, we had been tentatively appointed.

We were absent from the first camp meeting, that during which the scheme ceased to be a scheme and became a reality—being at that time at a camp meeting near Napance. On our return to the city we learned that the other official members of our Association had made it a condition of their entering the directorate that we should do so likewise.

We accepted the situation because, and only because of the prospect it opened to our Association for an eligible spot for our annual camp meeting.

Shortly after we received a distinct gift of faith for Wesley Park, which was prophetic to us of coming difficulties, but which was the earnest of final success. And so we were prepared to have faith in Wesley Park as a rallying point for the work of the Association, no matter what might be the vicissitudes of coming years. This experience we freely mentioned to friends as the explanation of our actions from time to time amidst the strange fluctuations and uncertainties connected with its history.

At the first election of officers we were made Vice-President and a member of the executive committee and threw myself with enthusiasm into the labors connected with the offices. The only prerequisite allowed the directors was the privilege of buying two lots for the price of one. In the distribution of lots we secured two of

the most valuable ones, and this fact decided us to try and retain both in place of carrying out our original intention of selling one in order to pay for the other. As we were enabled to pay for them by commissions on sales of other lots, we experienced no difficulty whatever in the matter.

Wesley Park Association invited the Canada Holiness Association to hold its next camp meeting there as a matter of course, and we accepted, although we had no reason to anticipate any difficulty in the way of holding it at Grimbsy, where the two former ones had been held.

So far all was plain and prosperous sailing. But now, unsuspected by any, the day of battle was at hand. Our third annual camp meeting was held at Wesley Park and was, from our stand point, a great success. But from the stand point of outsiders a very different verdict doubtless was given, for a large number of the Association at that time openly separated from the rest and the process of division was somewhat stormy.

The minute history of this secession need not here be given, but doubtless will be forthcoming at the proper time.

For reasons which doubtlessly appeared satisfactory to himself, the president of Wesley Park Association sympathised with the macontents and hence laid his plans to prevent us holding our camp meeting there in future. To this end the National Holiness Camp Meeting Association of the United States was invited to hold one of their gatherings at Wesley Park. We at once fell in with this arrangement and omitted our meeting for the coming year and attended in force the one appointed.

We did not do so as making a virtue of a necessity but as obedient to Divine orders.

We have sketched the history of this camp meeting in its relation to our Association elsewhere and so omit further allusion to it here.

At the next annual meeting of the

directors of Wesley Park Mr. Osborne resigned his office, and Rev. J. R. Daniels, of New Jersey, took his place.

As he was president of a holiness association in his state, it was proposed to have a union camp meeting under the auspices of the two Associations of which he and we were respectively presidents.

When approached concerning this matter we frankly expressed ourself as apprehensive of trouble, as the result of such effort, from misunderstandings concerning the real nature of our work and the methods employed by us. However we yielded to the wishes of others in this matter, and entered upon the labors of the union meeting in all good faith and so continued to the end.

The trouble we predicted assumed a threatening aspect at different points in the history of the meeting but was prevented from coming to a head by the timely action of Mr. Daniels, and so it closed with apparent harmony and satisfaction on every hand.

It was from this meeting that Dr. Steele returned to his home to publish his criticism under the heading of, "Danger ahead."

The next summer we held our annual camp meeting at Wesley Park, on invitation, and had a very successful one indeed, that is of course, from our stand point, nevertheless we were conscious during its progress that there was a growing hostility to our work on the part of the president of Wesley Park, which antagonism broke out in very pronounced form in the after services which were under his immediate control. So strong was this feeling that we ourself felt justified in closing abruptly a series of meetings which, according to the published program, we were to conduct to the close of the season, whilst some of the members of our Association were actually constabled off the grounds or ordered to remove their tents.

And here again we will not enter fully into individual histories, but may, and

likely will do so at some future date. However, one personal incident we will mention because of its bearing on the general history.

At one of the closing meetings we prayed that Wesley Park directors might learn that the success of the whole venture was wrapped up in our success there; and that next year we should have the best part of the season for our camp meeting, to wit, the latter part of August.

This prayer, of course, now became public property, and evidently was considered a vulnerable point for attack on the part of those who had constituted themselves our bitter, persistent opponents. For if Wesley Park could be made a success without the co-operation of the Canada Holiness Association, or if we could be kept from holding our annual meeting the following summer at the time prayed for then would there be apparent justification for the opposition evinced on the part of the president and his backers.

Accordingly, and apparently to make assurance doubly sure, at the next annual meeting, the president, in place of leaving the next year's program to the executive committee as heretofore, proposed to have it attended to then. This was done, and all the time filled up with the exception of the time named in our prayer. Then it was that we introduced a motion to invite our Association to hold its camp meeting during this unused period.

This impromptu motion led to a stormy debate, but in the end it was passed *unanimously*, the president actually failing to realize the fact that he had put it to the meeting as the lesser of two evils, and accordingly left the meeting believing that it had not been voted on—a lapse of memory on his part most significant to those acquainted with his alertness in all matters in which he was personally interested. Various other efforts were made to invalidate or rescind the motion, but all were unavailing, so at the return of the year we held

our last camp meeting at Wesley Park.
(TO BE CONTINUED.)

INASMUCH.

You say that you want a meetin'-house for the boys
in the gulch up there,
And a Sunday School with picture-books? Well put
me down for a share.
I believe in little children; it's as nice to hear 'em
read
As to wander round the ranch at noon and see the
cattle feed.
And I believe in preachin' too—by men for preachin'
born,
Who let alone the husks of creed, and measure out
the corn.
The pulpit's but a manger where the pews are gos-
pel fed;
And they say 'twas to a manger that the star of glory
led.
So I'll subscribe a dollar toward the manger and the
stalls;
I always give the best I've got whenever my partner
calls.
And, stranger let me tell you: I'm beginning to sus-
pect
That all the world are partners, whatever their
creed or sect;
That life is a kind of pilgrimage, a sort of Jericho
road,
And kindness to one's fellows the sweetest law in
the code.
No matter about the 'nitals from a farmer you un-
derstand,
Who's generally had to pay it alone from rather an
ordinary hand.
I've never struck it rich; for farming, you see, is
slow,
And whenever the crops are fairly good, the prices
are always low.
A dollar isn't very much, but it helps to count the
same;
The lowest trump supports the ace and sometimes
wins the game.
It assists a fellow's praying when he's down upon
his knees—
"Inasmuch as you have done it to one of the least of
these,"
I know the verses, stranger, so you needn't stop to
quote:
It's a different thing to know them or to say them
off by rote.
I'll tell you where I learned them, if you'll step in
from the rail:
'Twas down in Frisco years ago: had been there
hauling grain.
It was near the city limits, on the Sacramento pike,
Where stores and sheds are rather mixed, and shan-
ties scatter' like.
Not the likeliest place to be in, I remember the saloon.
With grocery, market, baker shop and bar-room all
in one.
And this made up the picture—my hair was not then
gray,
But everything still seems as real as if 'twere yester-
day.
A little girl with haggard face stood at the counter
there,
Not more than ten or twelve at most, but worn with
grief and care;

And her voice was kind of raspy, like a sort of chronic cold—
 Just the tone you find in children who are prematurely old.
 She said: "Two bits for bread and tea. Ma hasn't much to eat;
 She hopes next week to work again and buy us all some meat.
 We've been half starved all winter, but spring will soon be here,
 And she tells us, Keep up courage, for God is always near."
 Just then a dozen men came in; the boy was called away
 To shake the spotted cubes for drinks, as 'Fotyminers say.
 I never heard from human lips such oaths and curses loud
 As rose above the glasses of that crazed and reckless crowd.
 But the poor tired girl sat waiting, lost at last to revels deep,
 On a keg beside a barrel in the corner, fast asleep,
 Well, I stood there, sort of waiting, until some one at the bar
 Said, "Hello! I say, stranger, what have you over thar?"
 The boy then told her story, and that crew so fierce and wild,
 Grew intent and seemed to listen to the breathing of the child.
 The glasses all were lowered; said the leader: "Boys, see here;
 All day we've been pouring whiskey, drinking deep our Christmas cheer.
 Here's two dollars—I've got feelings which are not entirely dead—
 For this little girl and mother suffering for the want of bread."
 "Here's a dollar." "Here's another." And they all chipped in their share,
 And they planked the ringing metal down upon the counter there.
 Then the spokesman took a golden double-eagle from his belt,
 Softly stepped from bar to counter, and beside the sleeper knelt;
 Took the "two-bits" from her fingers; changed her silver piece for gold.
 "See there, boys; the girl is dreaming," Down her cheeks the tear-drops rolled.
 One by one the swarthy miners passed in silence to the street.
 Gently we awoke the sleeper, but she started to her feet
 With a dazed and strange expression, saying, "Oh. I thought 'twas . . ."
 Ma was well, and we were happy; round our door-stone roses grew.
 We had everything we wanted, food enough and clothes to wear;
 And my hand burns where an angel touched it soft with fingers fair."
 As she looked and saw the money in her fingers glistening bright,
 "Well, now, ma has long been praying, but she won't believe me quite.
 How you've sent 'way up to heaven, where the golden treasures are,
 And have also got an angel cleiking at your grocery bar."
 That's a Christmas story, stranger, which I thought you'd like to hear,
 True to fact and human nature, pointing out one's

duty clear.

Hence to matters of subscription you will see that I'm alive:
 Just mark off that dollar, stranger, I think I'll make it five.—Selected.

CORRESPONDENCE

Rev. N. Burns, Ed. Expositor:

DEAR SIR.—I send you for publication in the EXPOSITOR a few lines.

Divine guidance and the divinity of Christ are doctrines so prominent in the New Testament that it hardly seems necessary to say anything in their defence. Yet from unexpected quarters the one or the other of these doctrines or teachings is occasionally attacked. How beautifully the history of Christ opens with an incident illustrating and proving divine guidance and the divinity of our Lord, for who will deny that the magi or wise men were divinely led, and being divinely led, does not their act of worship proclaim the divinity of our Lord. Matthew, ii, 11, And when they were come into the house, they saw the young child with Mary, his mother, *and fell down and worshipped him.* The closing scene of the same life history teaches the same lesson. Luke, xxiv, 51: And it came to pass while he blessed them he was parted from them and carried up into Heaven, *and they worshipped him* and returned to Jerusalem with great joy. One more instance is all I will quote here. Matthew, xxviii, 9: *and they came and held him by the feet and worshipped him.* To the Jews who did not believe in his divinity, he said: John, viii, 58: Jesus said unto them, verily, verily I say unto you, *before Abraham was I am.* Isaiah in his prophecy concerning Christ says: Isaiah, ix, 6: For unto us a child is born, unto us a child is given, and the government shall be placed on his shoulders, and his name shall be called Wonderful Counsellor, *The Mighty God, The Everlasting Father, The Prince of Peace.* St. John's Gospel begins thus: John, i, 1: *In the beginning was the word and the*

word was with God and the *word* was God—and verse three, And all things were made by him; and without him was not anything made that was made. Jesus Christ in that remarkable prayer recorded in the seventeenth chapter of John, says, verse five: And now O Father glorify thou me with thine ownself with the glory which I had with Thee *before the world was*. In conclusion I would say no process of argument can ever disprove the divinity of Christ to the man or woman who has received him into their hearts, and whose lives are revolutionized by his power.

J. W. MOORE.

Peterboro'. April 3rd, 1893.

THIS RIGHTEOUS MAN.

WHEN Pilate's wife said to Pilate "have thou nothing to do with this righteous man for I have suffered many things this day in a dream because of him," is it not possible that God, the author of the dreamer's capability to dream, and the possible author of dreams, may not have given Pilate's wife the proper term to apply to Jesus, viz "this righteous man." Righteous man cannot necessarily mean God.

But we have no hesitation in asserting that divinity is essential to man's righteousness.

Pilate it seems learned the term correctly from his wife, so he declared when consenting to Jesus' delivery to the multitude, "I am innocent of the blood of this righteous man." The mysticism of Christ's divinity by birth, we think, had not as yet been invented. Jesus had just spent three years, tracing upon the intelligence of man by the light from the intelligence of God, how the will of God could be done by man on this earth. He did it experimentally, not theoretically. He a man, gave himself up to be absolutely and irrevocably led of the Spirit. He had no theories to propound other than this, "As

a sheep before his shearers is dumb, so he opened not his mouth." He trod the wine press alone—alone in that no other had ever trod it before as he trod it. Alone in that he had no companion in those supreme moments when he was doing the will of the Father as never man had done before. Alone in that as he spake as never man spake, we realized by the Holy Ghost that all power was given unto him whether in heaven or in earth, and that man when linked to the Almighty became almighty to do the will of God, it mattered not what that will was.

Abraham had approached it but he did not give up Isaac. Enoch had approached it but his walk was only 300 years, not to death. In this sense "palms of victory and crowns of glory" strew Christ's path as the path of no other has been strewn before, or since the advent on this earth of this illustrious Son of God—this Prince of peace.

"Crown him, crown him, crown him,
Lord of all."

We say the mysticism of Christ's divinity had not been invented when Pilate and Pilate's wife called Jesus "this righteous man." Matthew did not write his Gospel where he records the "immaculate conception" as he understood it, until four years after the ascension. Luke's Gospel was not written till twenty four years latter. These dates are generally accepted by both Protestants and Roman Catholics. Possibly if Matthew and Luke had written the records (of which Mark and John are silent) concerning Jesus' immaculate conception, Pilate and Pilate's wife may have used some other term in describing Christ, than "this righteous man."

After they had crucified him, the chief priests, scribes and elders mocking him said, "He is the King of Israel—he said I am the Son of God." And was he not a Son of God? Was the Lamb not worthy that was slain? Mark you! the chief priests did not charge him with as-

cribing divinity to himself—they only charged him with saying "I am the Son of God." His sonship can truthfully be said to depend as much upon his baptism as his birth.

And about the ninth hour when Jesus cried with a loud voice "my God, my God, why hast thou forsaken me," what did this mean?

According to almost universal orthodoxy it meant God crying out to God—God forsaking God, as well as forsaking man—as Jesus was "immaculately conceived" according to the generally accepted record.

"Whosoever shall speak a word against the Son of Man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit it shall not be forgiven him, neither in this world nor in that which is to come."

Then we have Jesus recorded as declaring in effect that the Holy Spirit was greater than he was, his father was greater than he was. And now to sin against Jesus was a less offence—his own words for it—than to sin against the Holy Ghost. The greater the offence, the greater the personage. If both the Father and the Holy Ghost are greater than Jesus, a very natural enquiry is, in what particulars do their greatness exceed his? May it not be in this very matter of "Divinity of birth?"

When Jesus rebuked the wind and said unto the sea, peace be still, the disciples said "who is this?" Is it possible that they did not know him? Why should they make such an enquiry? Was this Divinity incarnate by their own record or given afterwards? Surely they could not have known that he was immaculately conceived and enquired "who then is this?"

When Jesus said to him out of whom he cast the devils, "go to thy home with thy friends and tell them how great things the Lord hath done for thee and how he had mercy on thee," is it not possible that Jesus

meant by the Lord, his father? He declared elsewhere "the son can do nothing of himself." We find however that the man published in Decapolis not what the Father did, but what the Son had done for him.

And can it be that the Peter that declared that Jesus was the Christ, the son of the living God, rebuked this son of the living God intelligently? Think of it! The impetuous, cursing Peter rebuking Divinity! No wonder Jesus, taught of God, led of the Spirit, said to Peter "get thee behind me Satan," thou mindest not the things of God. Whosoever is ashamed of my words, the Son of Man shall be ashamed of him when he cometh in the glory of his Father.

"Greater things shall ye do" than I have done because I go to my Father—that is men not immaculately conceived shall do greater than Jesus immaculately conceived. What can this mean and how is this possible?

H. DICKENSON.

AS ONE WHOM HIS MOTHER COMFORT-ETH.

Take me to Thy loving heart, O Saviour!
Take and hold me close, Thy wandering
child;

Back to Thee I come, footsore and weary,
O'er the mountains bare and deserts wild.

Take me to Thyself, as tender mothers
To their hearts their wayward children
press;

Whisper words of love and peace and pardon
By thy holy presence cheer and bless.

Take my weary heart to Thine, O Saviour!
Sooth its achings, bid its tumult cease;
Satisfy O Christ, my longing spirit,
Breathe into my soul Thy perfect peace.
E'en as mothers soothe their restless children
Flushing all their cries and wild alarms,
Folding close about me in the darkness,
Let me feel Thine everlasting arm.

—*Western Advocate.*

FAITH AND WORKS.

ACTS 16: 31. Paul and Silas said, (to the Phillipian jailor,) "Believe on the Lord Jesus Christ, and thou shalt be saved." That is, believing is the beginning

to be a christian, as a babe is beginning to be a man or woman ; so we must be advancing in holiness, believing to become true christians, confessing to God with a determination to obey him, or else our confession is not worth a cent. We have Moses and the Prophets, Jesus Christ and his Apostles, and it is our imperative duty to hear them and be determined to obey God conscientiously.

Eph. 2 : 8. " For by grace are ye saved through faith ; and that not by yourselves ; it is the gift of God. (9.) Not of works, lest any should boast." We are not saved by our works, but it is our duty to do good works in thought, word and deed, so as to be in a fit condition to receive richer blessings from God, to make us fit subjects for eternal glory ;

(10th verse.) " For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." 2 Tim. 3 ; 16. " All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness ; (17.) That the Son of God may be perfect, thoroughly furnished unto all good works."

Titus 3 : 8. " That they which have believed in God might be careful to maintain good works." James 2 : 26. " Faith without works is dead."

And we must use the talents that God has given us, as he requires us to act, honest, just and true, in all our affairs of life, desires, inclinations and meditations ; and then the Holy Spirit will guide us, to appreciate more clearly Jesus Christ's teaching. John 14 : 15. " If ye love me keep my commandments. And I will pray the Father, and he shall give you another comforter, that he may abide with you forever ; even the spirit of truth. (21.) He that hath my commandments and keepeth them, he it is that loveth me ; and he that loveth me shall be loved of my Father, and I will love him and will manifest myself to him. (23.) If a man love me, he will keep

my words ; and my father will love him, and we will come unto him, and make our abode with him." That is, by the Holy Spirit uniting with our spirit, guiding us in holy love to obey God, with a constant, holy, sanctified, heavenly joy within us, unspeakable and full of glory ; teaching us how to keep his commandments in sincerity, justice and truth, which are entirely for our good. And guiding us through all trials to rise higher and higher, with God's holy love in our hearts, to know of the salvation of our souls, here, and hereafter eternally : (Rev. 2 : 17.) " Which no man knoweth saving he that receiveth it. In Rev. 22 : 13, 14, God says, " I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do my commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

WM. L. PYE.

Sherbrooke, N. S. July, 1893.

FROM " EARLY YEARS OF THE CHRISTIAN CHURCH."

BY EDMOND DE PRESENSE.

FAITH cometh by hearing, says Paul. (Rom 10-17,) and he sums up in these words, the leading principle and practice of the apostolic church, which was much more occupied with preaching the Gospel than with the composition of new sacred books. The Apostles were for the most part unlettered men, and they would not be likely to write except under pressure of necessity. Their master had left them no instructions on this point and he himself had written nothing. He had founded the church by his word. Again, the expectation of his speedy return in glory was then general. They thought that at any moment he might appear in the clouds to judge the world. They had therefore no motive for concerning themselves with a distant future, and for committing to writing memories which were still living in the heart of the church. The church itself, but partially freed from the bondage of Judaism,

found in the sacred books of God's ancient people a solid foundation for its faith; and the incontestable truth of what they believed was sufficiently confirmed to the Christians by the declarations of the prophets. Endowed with the richest gifts of the Spirit, they were perpetually conscious of the pure and life-giving breath of inspiration. Paul boldly declared that the new covenant was in the Spirit. 2 Cor. 3:3-7, Rom. 7-6.

None of the expressions by which preaching is spoken of in the New Testament can apply to written documents. That which is intended is always the living word, the solemn proclamation of the truth from the lips of living witnesses. When the Gospel is spoken of, the reference is not to a book, but to the substance of the Apostolic preaching—to the good tidings of Salvation, as the etymology of the word signifies. "The Apostles of Christ," says Eusebius, "purified in life," and adorned with all the virtues of the soul, but rough and uncultivated in speech, upheld simply by the power of Christ, through which they worked so many miracles—preached the Kingdom of God to the whole world. They were not concerned to write books, being put in charge with a far grander and superhuman ministry."

For a long time the Church preferred the living to the written words. "If I met," says Papias, "a brother who had known the Apostles, I asked him carefully what they had said—what Andrew, Peter, Phillip, Thomas, James, John and Matthew had said. I thought I could gather more from a living testimony than from books." It was very natural that, at a time when the first generation of Christians was still alive, their words should have been preferred to their writings. The Apostles themselves attached more importance to their preaching than to their letters; they thought they could gain a stronger influence over the churches by their presence than by their epistles, else they would have been willing to remain at a distance from them, and would not have so frequently expressed a desire to visit them again. Rom, 15-2. 31 Cor.

16 5-6. 2 Cor. 13 10. "Having many things to write unto you," says John. "I would not write with paper and ink, but I trust to come unto you, and speak face to face, that our joy may be full." 2 John 12.

It is in no degree our intention to detract from the importance of the written Gospel, but to throw, as far as may be possible within the limits imposed by our subject, some light on the question of their origin. It is proved that during many years the word of God was freely propagated by the living voice, and the most flourishing churches the world has known were founded by the preaching of the early missionaries. It was of vital importance, however, that the great facts of Christianity should be transmitted to posterity through a safer medium than mere oral tradition. After being set forth in several writings, which were not handed down beyond the first century, Luke 1-1, they were cast into a permanent form in our canonical Gospel, which bears so manifestly the seal of inspiration.

B. SHERLOCK.

THE LATE CAMP MEETING.

THE tenth annual Association Camp Meeting, like its nine predecessors, has made a history peculiar to itself. The immediate thought connected with it is that it is more important in its results than all the rest; in short, that it is a kind of climax in the history of the Association.

Unlike all others the work done, whilst successful from the general standpoint, left no room for grieving over individual members of the Association. That is to say, all the members present were in complete agreement, even those concerning whom there might have been room for legitimate doubt found themselves in perfect accord, and so the seventy or eighty members of the Association who met there and again parted did so as one in the Spirit and that without any misgivings on the part of any.

The fact that our camp meeting was again held on the grounds of what until

very recently was Wesley Park was no small factor in intensifying the interest attached to the gathering. It so happened that the two lots held by us contained the very best spot in the whole grove for our camp meeting. It was noticed also that the point was so much further from the cars that the interruptions, caused at the former auditorium by passing trains, did not exist. The sound which formerly was so deafening as to render necessary a sudden stop of speaking until the trains ascended the neighbouring up grade were so deadened by passing through additional trees and over a longer distance that in no one case did we suffer the inconvenience of such passing interruptions. That this is no small gain all who at any time attended service in the former auditorium will readily admit.

Again, this place of meeting is more convenient to the western or main entrance to the grove, whilst a side walk leads from this entrance to the lots on which the tent was erected.

One of the large cottages near by was rented and utilized by those who desired to have a kind of co-operative hotel and was filled to the utmost capacity during the week of the services, and indeed a goodly number took possession a couple of days before the eleventh and a number decided to remain for several days after the seventeenth, so that, virtually, the camp meeting included the usual ten days and upwards as in former times when we met at Wesley Park.

The weather was fine throughout, whilst many conveniences which had been the outcome of former camp meetings were still available, and so, taken as a whole, we congratulate ourselves over the most satisfactory camp meeting of our history.

We were not there on the invitation of any nor as the result of permission accorded to us from any, but as citizens doing what we pleased with our own.

Hence we can look forward to many similar gatherings on the same spot without any possible interference on the part of one individual or a set of individuals.

It is a strange Providence which has brought about such results. But then we

who have been in this movement from its inception simply look upon it as one of many such Providences which have connected themselves with its history. There was no effort made to parade the fact of our return to Wesley Park over the apparent ruins of an antagonistic enterprise; no bills, large or small, were posted around to make the circumstance notorious, nor was even the space of local newspapers utilized for such effect. We simply went there at the call of our Master and did the work given us to do and left it to Him to arrange all details.

And yet we took advantage of the time of the largest local gathering to give a frank and full history of the connection of this movement with Wesley Park Camp Meeting Association, a statement rendered needful because of the numerous statements which had reached the community from our enemies, without contradiction on our part.

The spiritual work done at the camp meeting was very pronounced and the evidences of the continued growth and expansion of the movement were very marked indeed. Many were the maiden testimonies given as the services proceeded, and these beginners in this way compared more favorably than ever with the rest. To us the indications were evident, that as time goes on raw recruits are less and less raw, that each successive company who commence to walk in the Spirit do so with riper experience and therefore with firmer tread. In short, we seem each year to be nearing the point of time indicated by the prophet: "There shall no longer be the infant of days," but each fresh convert shall start in the race from the point reached by the Association as a whole and step forth from the first as a complete man or woman in Christ.

The fact that, as individual members of this spiritual movement, we agree to differ as concerning all non-essentials, was brought out with additional emphasis. There were present those who thus far held opinions on doctrinal questions widely different, but who nevertheless were in perfect oneness in the Spirit. Nor was even the hint thrown out that when some obtained *more light* they would change their views, and see eye

to eye with others concerning these things. The fact was emphasised that they might go on to the end of the chapter as individuals together walking in the Spirit and yet remaining in their different beliefs. Not even was it maintained that those with one set of views were better furnished for growth or aggressive work than those with another set. In short, the profession to agree to differ was seen to be a reality and not a loud-mouthed pretence.

We also realized that there had been a broadening out in the minds of the members of the movement, something like the expansion in the mind of Peter, when he perceived that Pentecost must henceforth include Gentile as well as Jew, had been going on during the past months, and that in many minds without their having compared notes concerning this matter. This fact was brought out clearly at the services and so a final *quietus* was given to the cliqueism which has continually skirted around the movement with the desire to turn it into a kind of oligarchy, having a few central figures as the only true representative members of the work: because they could lay claim to some kind of an unbroken record in their experience, and to some other mystical characteristics which none but the initiated could understand but which all whether they understood or not should recognize and bow down to. It became patent to all, that all anyone could lay claim to was obedient walk with God, and this irrespective of frames and feelings, —perplexities about sickness, finances or doctrines, could not discount this central fact no matter how prolonged, nor become a rule by which to judge ones position in the movement or indicate one way or another the work accomplished in spreading this gospel. In short, that Christ's characterization of all was true to the truth; he that was first in the estimation of the many might be last and *visa versa*. In this kingdom of heaven behold all things have become new!

There were many personal incidents of an exceptionally thrilling character to which we might allude but we do not look upon them as public property as

yet, even although they transpired in public.

The climax of the camp meeting was reached on Tuesday evening, when there was evidently the call made on some to covenant with God, henceforth to go to God and God only in all difficulties and perplexities concerning the acts or opinions of fellow professors concerning the walk in the Spirit.

There was a call for several district conventions, and accordingly arrangements were commenced for holding them at the several places indicated. As the second vice President is no longer tied down to one circuit it was made evident that these numerous openings were arranged by the Master to utilize his aggressive efforts in extending our work on every hand. We hope to attend some of them personally, but we would look forward with dismay to this sudden multiplication of local conventions were we as formerly expected to attend all; but as brother Truax is turned loose on the community we see in the greatly increased number of Association gatherings but the Lord's hand in providing work for his laborers.

Elsewhere will be seen the notice of the first of the series, and other notices will follow as the months go on.

THE DIVINE QUESTION.

WHAT a breeze this divinity question seems to have raised! Some have been blown out of the work altogether, and for the time being at least, their spiritual life seems to have suddenly collapsed, and their efforts are now confined to trying to keep their own heads above water, either by justifying themselves, or taking up the cudgels in defence of the divinity of Christ, or grasping at the scriptures as a drowning man does in his extremity at a straw. All is to no purpose, each effort only more plainly shows their position, that to antagonize any of God's workers, or his work, is to antagonize God himself, and the consequence of doing so must certainly follow. God can teach truth through the errors of

others, and uphold his authority in the face of those who may ignore it, and settle those who were honest learners yet weak in the faith through the unsettlement of some who were looked upon as strong in the faith; so during the discussions that have been going on many have been led to settle down more firmly and independently on the foundation than heretofore. Some fighting back and forth seems still to be going on, as if the platform of the Canada Holiness Association was not broad enough to hold both parties of extreme views without their trying to elbow one another off. Would not the wiser way be to step off until able to give others the equal privilege of standing there too? Fair play in the religious world is the demand of the present age, and must be had before it can be manifested to the world at large, that the religion which Jesus Christ came to establish is too broad to be contained in the creeds and doctrines of any or all the churches put together, and too comprehensive to be shut up in a book, for if all was written that could be written even the world itself would not contain the books therein. For this purpose then was the Holy Ghost sent to guide into all truth and make plain what would otherwise be incomprehensible, and woe be to any who contend He cannot guide outside the Bible.

What, may be asked, is the good likely to result from each subject being brought under discussion, and how can the Holy Ghost teach individuals differently on such points? In reply to the first question, as has often been stated, truth never suffers under a healthy and honest investigation nor even flinches during the operation, while error on the other hand must sooner or later come to the ground. Therefore good must necessarily result from investigation, and those who refuse to be taught will find themselves left in the back ground, for

“New occasions teach new duties,
Time makes ancient good uncouth,

They must “upward still and onward”
Who would be abreast of truth.”

I can add personal testimony to the good resulting from investigation, in the broadening of ones views on this subject, and entirely freeing from the erroneous idea held of an orthodox belief in the divinity of Christ being a *necessity* to a Christian belief. I was met by this question, what is an orthodox belief in the divinity of Christ doing in your own church towards the spiritual advancement and righteous living of its members? And the conclusion arrived at was *nothing at all*, the very ones who lay the line the straightest are the least ready to live that same divine life themselves, and show their prejudice and opposition to the Holy Ghost, by setting at naught His work, and falsely accusing and partially judging those who live after this pattern. Whether we will *live* the same life Christ lived, is the only true test of the reality of our love, and of a right belief in His divinity. The question as to how the Holy Ghost can teach persons differently on this subject, is answered when we place an orthodox belief in the divinity of Christ side by side with water baptism, the Lord's supper and like doctrines, as non-essential to a christian belief. Divine guidance in individuals is “in essentials unity, in non-essentials liberty, and in all things charity.” The true beauty and worth of liberty can only be practically illustrated, when those who widely differ in their views, are in essentials a unit. It is as much the work of the Holy Ghost to give liberty, as to unite.

“Stand in thy place and testify,
To coming ages long
That truth is stronger than a lie,
And righteousness than wrong.

MISS A. GREGORY.

Hawtrey.

It is easy to live in the world after the world's opinion. It is easy to live in solitude after our own. But the great man is he who in the midst of the crowd keeps with perfect sweetness the independence of his character.—R. W. Emerson.

SUBMISSION.

BY REV. D. D. TOMPRINS M'LAUGHLIN.

BE STILL, my soul, be still !
It is His holy will ;
Low to His rod !
He, He alone is God.

He dwells in dazzling light ;
He rules by sovereign right ;
Heed His behest ;
His will is ever best.

Thou canst not sound the deep,
Which His design doth keep ;
A vast profound
Thy knowledge cannot bound.

Enough for thee to know
The way which thou must go
This one short day ;
The future, why survey ?

To-morrow with its cares,
The burdens that it bears,
Leave with thy God ;
Nor fear the uplifted rod.

As He thy cup shall fill
With seeming good, or ill,
Reach forth thy hand,
And drink at his command.

'Tis sweet to quaff the joy ;
And what doth most annoy,
Will lighter grow,
If to thy God thou go

—*New York Observer.*

BROTHER SHERLOCK'S ARTICLE "THE AFFIRMATIVE SIDE."

WE welcome another article from the able pen of friend Sherlock, on the subject which has caused such agitation.

In reading it over we cherished, up to the last page, the pleasing thought that we could give it to our readers without remarks. But the concluding sentences rendered this impossible, as they seemed to us to arraign the basal platform, doctrine, creed or whatever name may be given to the only essential teaching of the Association.

We can and do rejoice over the fact of Brother Sherlock holding tenaciously his views concerning the details of the divinity question, nor would we put forth the slightest effort to alter them in any

direction. Nor, indeed, do we take up our pen to combat them, as playing the role of *controversialist* in the slightest degree. But when he takes the position that not to subscribe to his views is necessarily wrong, and detrimental to the individual differing from him, as well as disloyalty to the founder of Christianity, it is absolutely necessary that we dissent from this his position. Moreover, we assert, and with no doubtful voice, that such an attitude persisted in must sooner or later either destroy the movement represented by the EXPOSITOR, in its essential distinctiveness, or leave him finally antagonistic to it.

Of course we may have failed to understand his real position, and if so none will be more delighted over our mistake than ourself. Personally we have no difficulty in accepting it as a possible fact, that Brother Sherlock can hold strongly to his convictions concerning the divinity of Christ, and also fulfil all the conditions of walking in the Spirit up to the full orb'd pattern of Christ. But we also as readily and as clearly can recognize the ability of Brother Truax or Brother Dickenson with their differing views on the same question also to walk even as he, Jesus, walked.

Here is the crucial test of this movement. If Brother Sherlock acts out the plain, unmistakable sentiment of his article then he assumes that those whom he writes against cannot walk in the Spirit up to the full measure of his ability so to do, or, which is the same thing, as Jesus did. He therefore assumes a possible superiority in his walk in the Spirit, impossible to them until they change their views about this question and harmonize with his, Mr. Sherlock's, views. That is, he makes his views about the divinity of Christ essential to the salvation of the world of mankind, or at all events necessary for the completion of Christian character.

Now, so long as Brother Sherlock holds

to this position he certainly has failed to apprehend the essential feature of this, "the great reformation of the 19th century."

JESUS' BAPTISM.

IF an examination goes on, and men, according to the injunction "prove all things," undertake to include Scripture in the "all things" that require to be proved, and find positive evidence that the immaculate conception of Jesus has no foundation, in fact, is in other words only a myth, will christianity necessarily collapse on this account?

Let us examine the next important event chronicled in the life of Jesus—viz., His baptism. We don't refer to his baptism by water but to his baptism by the Holy Ghost. Could His immaculate birth not stand the brunt of the "higher criticism," and should men be compelled to examine further into the validity of the claims made on behalf of Christianity being the mightiest religion on the habitable globe, the next important event in Jesus' life will certainly come in for its share of examination.

While the record of Jesus' immaculate birth rests upon the testimony of only two Evangelists, his baptism is chronicled by the whole four. There are several apparently well asserted facts in connection with his baptism. One is, that the heavens were opened. This must have been a strange phenomenon. Matthew records that the heavens "were opened unto" Jesus. Mark declares that Jesus "saw the heavens rent assunder." Luke connects prayer on the part of Jesus with the opening of the heavens, while John contents himself with recording the descent of the Spirit out of heaven.

If the heavens were to open now, we would consider the event of startling import. And yet the opening of the heavens, wonderful phenomenon as it was, must take secondary place to the next fact chronicled, viz., the descent of the Spirit. The testimony of the four Evangelists is very emphatic and uniform as to this fact.

Matthew says Jesus "saw the Spirit of God descending and coming upon Him." Mark records, Jesus "saw the Spirit as a dove descending upon him." Luke states not what Jesus saw but what occurred—"the Holy Ghost" he says "descended in a bodily form upon Jesus," and John declares "I have beheld the Spirit descending out of heaven, and it abode upon Him."

The Holy Ghost's descent upon Jesus as here specifically recorded by Matthew, Mark, Luke and John has a wonderful relation to Christianity. Why need the Holy Ghost descend? What was the object of his descent? We are less interested in the manner of his descent, than in the cause. There was not only a cause, connected with the Holy Ghost descending upon Jesus, but there was an effect, and in recording this effect the four Evangelists are again a unit. Whatever relation Jesus bore to God before, we now have for the first time and that on the testimony of four witnesses the fact declared in the most emphatic and positive terms that Jesus was God's Son. Matthew, Mark and Luke all agree that "a voice came out of the heavens" saying "this is my beloved Son in whom I am well pleased" and John bears witness that this is the "Son of God."

Wonderful phenomena—the heavens opening—the Holy Ghost descending—a voice declaring Jesus to be the Son of God.

Much has been made of the birth of Jesus. This event has been surrounded with a perfect halo of glory. The coming morn has been made to depend upon "the birth." And we have no desire to detract one iota from this glory, but may not the baptism of Jesus have as important a relation to Christianity as His birth? Angels and wise men heralded the latter, but God Himself declared His pleasure with the former.

But there must be a cause for every effect. Why was God pleased with Jesus? Did He see some of the mighty results that would follow Jesus' baptism by the Holy Ghost? Was Jesus now equipped for the

inauguration of the battle of the ages? Was failure now impossible? Had the prophecies of the past, now been virtually fulfilled, by Jesus becoming panoplied with the armor of God, ready to ride triumphantly victorious even over the last enemy, death?

Criticism that may succeed in its attack upon the birth of Jesus, we rather think will succumb when it comes to face the facts surrounding his baptism.

"Ye therefore shall be perfect as your Heavenly Father is perfect."

John prophesied that Jesus should "baptize with the Holy Ghost."

Luke declared that this baptism should take place "not many days hence,"

Who can enter into the far reaching effects of Jesus baptism? Jesus baptised by the Holy Ghost! Jesus baptising with the Holy Ghost! Jesus promising men a guide unto all truth—a teacher of all things. Mighty contact with the Infinite—mighty possibilities to the human! Who will lay bounds for God's Anointed? Jesus baptizing with the Holy Ghost—God-Divinity!

And what less must this baptism mean now than it did to Jesus? Are our needs less? And has the Holy Ghost all power? We wont lay bounds for His habitation. We echo on the old call in the wilderness, to carping critics—to scoffers and sceptics, "prepare ye the way of the Lord, make His paths straight."

H. DICKENSON.

WAY NOTES.

UNITARIANISM.—We went to one of the churches of this denomination and were greatly interested in the discourse of the pastor. He appeared to be a clear headed, intellectual man, an independent thinker and honest truth seeker and proclaimer. We followed him to his vestry after service and proffered our request for a lengthened conversation. He appointed the following Tuesday for an interview.

On calling we were courteously received, and at once plunged into deep water in our talk.

We propounded this conundrum for his solution: You strip Jesus of every vestige of divinity, make him a man with no advantages superior to those with which we are all possessed in fighting the battle against sin, and yet you accredit to him a life of purity, of righteousness superior to that which any have attained since his day. Here we asked him if he knew of any representative man in his denomination who claimed to equal the life of Christ in these respects. He replied by affirming the usual platitudes concerning *trying* to equal his model life. We answered that for him, for example, to say that during the past year he had been constantly trying to equal the righteous life of Jesus was one thing, but to affirm that through all the days, hours and moments of the year he had succeeded would be an entirely different matter. He saw the point at once, and frankly admitted that he knew of no such person.

We then pressed home our main question. How do you Unitarians account for the exceptional life of Jesus Christ? Manifestly, we added, a development hypothesis will not do, for, according to such a supposition, your life or at all events the possibilities of your life would be far greater than his, else the developing ceased at his life and then went backward. He admitted that he had not grappled with our question.

We then asked if he knew of any leading Unitarian who had grappled with it, when he replied that he knew of none.

He now plied us with the same question, and in our reply we took the ground that the simple fact that Jesus was the first man who committed himself, in the absolute sense, to divine guidance was sufficient to account for his exceptional life, and moreover, that the simple fact that others did not soandon themselves to be taught and led of God was sufficient to explain their failure to equal their accepted model.

At this point he brought in the arguments obtained from modern criticism against the accuracy of the text of the Bible as weaken-

ing the force of our explanation of the righteous life of Christ. But without stopping to meet him with counter criticism, we replied, that it was sufficient for our argument to find this thought in the Scripture records, even if we admitted the validity of all the destructive criticisms now so rampant against the accuracy of the Scriptures. If modern criticism, we added, should prove that all the writings concerning the discovery of steam as a motor were inaccurate, and should revolutionize all our notions concerning the time, place and persons connected with the discovery, still the fact that this method of utilizing steam was found in these writings would prove that the discovery had been made and utilized. Similarly, admitting every blemish and inaccuracy possible concerning the New Testament writings, since this explanation of the life of Christ was in them, and found no where else, our whole contention was made good, and the essentials of Christianity preserved.

He at once admitted the soundness of our position, and then very naturally asked us if we had utilized this "secret" of the life of Christ in our personal history. And when we replied in the affirmative, and that our experience of such utilization of this knowledge covered a space of upwards of a half score of years he became still more interested and plied us with many questions of a legitimate character, and which therefore secured satisfactory answers.

The whole interview was decidedly interesting to us, and, according to his testimony, as interesting to himself. We exchanged pamphlets and addresses, as he expressed his desire to have further conversation.

We secured some of the writings as also the address of the Unitarian preacher whom he considered the ablest in London, but when we learned that this divine had in the mean time been taken sick and his church closed, we made no further *vice versa* investigations amongst the Unitarian body.

Sufficient—and indeed what further need was there for pursuing our investigations?

The party interviewed was not one born and brought up in the Unitarian faith but had left the Anglican church, of which he had been a clergyman, and had become Unitarian as the result of personal investigation. His acquaintanceship with the tenets of the *ism* he had accepted was thorough, as also with its representative men and books. Hence we were convinced that further interviews with others could only confirm what we already knew and therefore would simply be a waste of time.

Conclusion.—We have expanded this incident in our recent London life chiefly because of the allusions to Unitarianism which have been made by recent critics of the Expositor. Any one, from the above, will easily arrive at the conclusion that the condemnation of the movement which the Expositor represents cannot fail to be even more swift and emphatic than that of the Trinitarian denominations. There is no place in Unitarianism for the central thought of our teaching. For once admit its truth and all the teachings which gather around the central dogma of Unitarianism would be scattered to the winds.

The essential, practical dogma of Unitarianism is its teaching concerning the methods to be used in imitating the life of Christ. It teaches, without mysticism or circumlocution, that the life of Jesus is to be imitated exactly as one undertakes to imitate Socrates or Howard, whilst Trinitarianism in its many subdivisions introduces more or less obscurely the supernatural as an essential factor in the transaction.

Which is superior?—The superiority of Trinitarianism over Unitarianism as a creed is easily discovered in this comparison. Whilst the latter puts forth no efforts whatever to account for the exceptional life of Christ the former does. Now, even if the effort of the one is not without crudities, and liable to lead to many absurdities, nevertheless, in the estimation of the multitude it is natural to accept a poor attempt as better than none at all. This comparison alone will, we think, account for the popularity of the one *ism* as compared with the other.

It is true that as the different Trinitarian denominations lose their primal vitality—their first love—they practically drift into this basal teaching of Unitarianism, so that practically there is but little difference in the two ultimately as far as christian experience is concerned. But this similarity is lost sight of in constantly emphasizing the original divergence between the two so that the difference is presumed to still remain greater than it really is.

IRELAND.—We had the great pleasure of spending a few days in the “Emerald Isle” and truly this name is well given, for the green of Ireland’s landscape has taken to itself a deeper hue than any our eyes ever rested on. We journeyed thither by the shortest water route possible, and hence took a long ride from London through the central part of England, through the Cumberland hills to Carlisle and thence to the point in Scotland nearest to Ireland. A water trip of thirty-seven miles lauded us, in two hours, on terra firma whence we took train to Belfast.

Association work.—Here we met a member of the Association, who a few years ago had returned to her island home. Miss Irwin was disposed to depreciate her work in this movement because her experience had not, of late years, in her estimation, measured up to what it was while in Toronto, or up to her idea of what it ought to be. Indeed, she had written us that she had a splendid theory but without the realization of it in her life as an experience. We quickly found, however, that she was living towards God and her neighbors in all honesty and good conscience, and so was working out before the eyes of all problems connected with divine guidance, and so without hesitation, we could recognize in her and her work a branch of the Association, whilst our presence was simply to rejoice in her labors and strengthen her hands in the Lord.

We had no formal meetings notwithstanding the fact that she, by letter, before our arrival, had offered her parlor for that pur-

pose and had engaged to use what influence she possessed to assemble her neighbors and friends for a congregation. We realized that such was not to be the form of our work there and so we contented ourself with lengthened conversations with herself and considerable table talk with her immediate friends.

We also had opportunity for sight-seeing, and enjoyed greatly the scenery in and about this bright, well-kept city, a city about the size and in some respects similar to Toronto. We left Belfast the same day that our steamer, the Parisian, left Liverpool, in order that we might board her on the following day at Londonderry, having spent some of the pleasantest days of our whole outing with warm hearted Irish friends and amidst the verdure of Irish scenery, most of all rejoicing to know that our Association work was being planted in the capital of Protestant Ireland.

New Friends.—Amongst our new acquaintances and friends was one young man who insisted on accompanying us to Londonderry and seeing us safely on the small steamer which took us to the Parisian, some forty miles distant from the city. He overruled all our protestations against the loss of time and expense, by maintaining that he regarded it but a slight return for spiritual help received, and thus, as with the beginning of our journey, so with its close we were provided with a needed travelling companion who took the best of care of us and saved us the trouble and exertion incident to our surroundings.

Home voyage.—Our home trip was unusually prosperous and quick, the Parisian outstripping all her previous records. Again we proved to be a good sailor and so have nothing but pleasant recollections of sea-faring. An unusual number of icebergs and whales gratified our curiosity by the way, one of the former actually turning over in the wake of the steamer to increase the interest of observers.

We had close connection at Montreal with a Toronto train and so arrived home a couple

of days before expected, bringing with us a decidedly more healthy body than we took away, although we cannot say that we have even yet recovered the full vigor and activity of former years.

LYING TO THE HOLY GHOST.

THIS is a common offence. Men bring a portion of the price and lay it at the footstool of God. A portion of their services is brought, a portion of their goods, the balance is withheld. Their acts and words please God possibly, but their thoughts do not. It is the portion of the price kept back.

It can be said of many to-day as was said to Ananias, "Why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back part of the price." The heart is filled with evil thoughts by Satan. Imaginations exalt themselves against God instead of being "cast out." Men lie to the Holy Ghost and say you cannot cast out evil thoughts—cannot dethrone evil imaginations. Instead of "think no evil" they are continually thinking evil. They keep back from God part of the price. They lay claim to having given their all to God—their all is on the Altar and yet, when examined by the Holy Ghost, they have to acknowledge that a part of the price has been withheld. The power of controlling thought—of casting out imaginings, has never been conceded to God. Thus part of the price has been kept back. Satan has been allowed to fill the heart. Lying to the Holy Ghost has been indulged in. All has been given to God—all has been laid upon the altar when this was not so.

A tremendous risk is taken by many in thus doing. The blasphemy against the Spirit shall not be forgiven. Speaking against Jesus shall be, but speaking against the Holy Ghost shall not be forgiven neither in this world nor in that which is to come.

Many of God's professed people become filled with rage and malediction when this way is spoken about. While professing to have perfect love, they have perfect hatred

for those who have recklessly abandoned themselves to the Holy Ghost. Their profession is one thing—their practice is another. They lie to the Holy Ghost. They tempt the Spirit of the Lord.

They allow themselves to be filled by Satan with hear-say stories about the more excellent way. When the correction comes of their hear-say stories, they harden their hearts—they stiffen their necks. Stiff-necked and rebellious become as applicable to them as to those to whom Stephen spoke, and they resist the Holy Ghost—they condemn in so doing. They lie to the Holy Ghost, while professing to love God. Then practice proves that they hate Him because they hate the brethren. They reason themselves into the positive necessity of keeping back a part of the price. Instead of loving their enemies they hate their friends. Lying to the Holy Ghost, Jesus referred to such as the "offspring of vipers."

H. DICKENSON.

INCIDENT.

REV. Mr. Ross of Woodstock on his arrival home from the Niagara Conference, where he had been elected President, addressed his prayer meeting on what took place. Amongst other things referred to was the "Truax case."

After he was through Rev Mr. Crane, a superannuated minister of the Methodist church, rose and asked why they did not proceed against the "father" of the movement instead of against a "child." Rev. Mr. Ross declared that as Rev. Mr. Burns the "father" was in England he could not be proceeded against, but that a committee had been appointed to attend to him immediately on his arrival back, that is if he ever got back. He might never get back but might go to the bottom of the ocean. Mr. Jos. Rippon, one of the lay delegates to the conference, then made the following remark, "And it would be a blessing if he did." Comment is unnecessary.

At the prayer meeting the following week, Rev. A. Kennedy who had charge of the meeting and who voted for Rev. Mr. Truax at the meeting of conference, was explaining why he cast his vote as he did, when a Mr. Knight, a prominent member of the Church, requested him to cease. Comment is again unnecessary.

Yes, verily, they condemned Him without a cause! H. DICKENSON.

THE MINISTRY OF MEN.

BY PHILLIPS BROOKS.

WE TALK about men's neglect of one another's lives, and certainly there is enough of it. They go their way saying of each other, in some utterance of their indifference, "Am I my brother's keeper?" We recognize how terrible it is because we see that, as of old, he who scornfully disowned his brother's care, really was his brother's murderer, so always he who thinks he has no duty of helping other men, certainly hinders them and does them harm. But beside all the pain at seeing how men disown the care of their fellows, there is another pain which is often yet more painful as we see how men who do attempt to help their brethren, help them all wrong, with such ignorant and clumsy hands that they do them more harm than good. Meddlesomeness, arrogance, foolish indulgence, wanton severity, wooden insistence upon a way of goodness which God never meant for the man whom you are trying to make good, opposition to good impulses because they happen to be in other lines than yours, fussiness, suspicion, jealousy, all of these evils come in, and others with them, to make sometimes worse than worthless the most sincere desire of some good man to help and guide his neighbor. Blind leading the blind everywhere! What, it seems to me, all these good people need is this: the larger view of the life that they are anxious for. There is a mystery about this man which I cannot fathom.

And this man is a child of God. You say, "I might feel that about some inspired child whom I was privileged to teach. How can I feel it about this poor sot whom I am trying to keep out of the grog-shop; or this poor trifler and loungee whom I want to bring to church: or this poor creature with the shattered nerves whom I must watch lest he should throw himself into the fire? Can I count his life mysterious, count him a child of God? Unless you can you cannot help him with any truly deep help. You may keep him unscorched and presentable, but the shattered, broken, wasted life at the center, where its real exhaustion lies, will get no reinforcement from the man who has no reverence for it and no sense of God's love for it.

The moment that Moses forgot that the people he was leading were God's people, and smote the rock, crying "Hear, O Israel, must I bring you water from this rock?" that moment his highest help to them was gone. He could give them water still, but the water which he gave as if it were his gift, and not God's, was an insult both to them and to God, and from that day his death began.

And if we ask what will be the characteristics of the ministry of any man, who while he renders help to other men feels these truths deeply about the men to whom he ministers, the answer will be clear. It will have the qualities which we can easily imagine to have been in the treatment of the child Jesus by his mother after her experience in the Temple. It will consist in general inspiration more than in special direction; and it will be more occupied in removing obstacles to growth than in dictating the forms and directions in which growth shall grow. The best advisers, helpers, friends, always are those not who tell us how to act in special cases, but who give us out of themselves, the ardent spirit and desire to act right, and leave us then, even through many blunders, to find what our own form

of right action is. And always the best thing you can do for any brother, I am more and more convinced, is to try to keep him from being a bad man, and so give God a chance to make him a good man in whatever way He may choose. This takes away the superior and patronizing tone which is the blight of many a man's desire to be useful. This leaves the humblest free to help the highest. The mouse may gnaw the lion's net but he does not ask the freed lion to crawl into the wall with him and live a mouse's life. So, you may help a strong man to shake off his vice, but when he is at liberty, leave him to God to learn what life God made him for, and be thankful if it is something a great deal larger and higher than your own.—Selected.

EXPOSITION.

“I have power (or right) to lay it down, or I have power (or right) to take it up again.—John 10-18.”

IS Jesus our example in this also? Let us see. We confess that the ordinary exposition of the passage forbids such use of it. But in saying this Jesus evidently was alluding to the relation between himself and God, in that he, Jesus, was simply carrying out the will divine. In proof of this he immediately adds, “This commandment received I from my Father.” He did not therefore speak concerning this thing as an independant being, but as one who, led by the Spirit, was referring to a distinct, personal revelation of the will of God to him.

As an independant free agent he had the power, the right to refuse obedience. There was no necessity upon him to so act. He could with ease escape the martyr's death. It is true that obedience to the voice of God in his inner being, required that he should submit to the death of the cross, but he was under no iron necessity to obey. And so he had the right to give his life a ransom for many, or to refrain.

In all this he is simply the first born

of many brethren. When we hear the voice of God in our inner being calling to any course of action, with the distinct understanding that for us to take the course pointed out it must end in certain forms of suffering, we too have the right to accept that suffering or to refuse. And in this sense we also can say; no man inflicts that suffering upon us, we have power to accept it or avoid it. This commandment we receive of our Father.

Once and again have we personally received a command to take a certain course, with the distinct understanding that very serious suffering would be the result to us, and, whilst hesitating in order to look at it fully so as to decide intelligently, we were fully aware that the appeal was made to us as a free agent, we had power to lay down our life and the right to take it again, for such was the commandment of Heaven.

But did not Jesus in this instance refer to his resurrection? Well, granted this, although it is not certainly implied in the language used here, still this would not alter the signification of the passage in this connection. When God, in His communications to us, not only points out the necessary suffering attendant on obedience but also the special rewards connected therewith, still does he treat us as independant parties, who have the power, or right, to accept the situation to which he calls us, with all its rewards as well as pains and penalties, or not, just as we may will. Still it is true of us, with our great forerunner, “We have power to take it again. This commandment receive we from our Father.”

LED THEM IN THE RIGHT WAY.

C. H. WETHERBEE.

IN REFERENCE to God's dealings with the Israelites, the Psalmist says that “He led them forth by the right way.” This has special reference to the time when the Israelites had passed through the Red Sea and were on their

wilderness journey. It is altogether probable that they were tempted to question whether they were in the right way, a part of the time at least. They had some very cloudy days and many a rough obstacle lay in the way before them. They were subject to pinching deprivations at times and had numerous enemies to contend against. It would be a long story to tell of all the vexations and vicissitudes through which they had to pass, and they doubtless thought they had good reason for doubting whether the Lord was ever with them, leading them in the right way. And yet, if they really believed that he was leading them, they could not reasonably have avoided the conclusion that it must have been the right way they were walking in, for God always leads his people in the right way, however wrong it may seem to them. Now, as individuals, and as followers of the Lord, we may be sure he leads us in the right way. True, the way is not always to our liking. It would be strange indeed if with such imperfect natures as we have, we should always think that the way we are obliged to tread is just right. In fact we are often inclined to think that it is not. It is too rough in some places, to suit our natural tastes and desires. We frequently get discouraged, and are then in just the mood to think that some other way would be better for us. How we complain! What hard thoughts we indulge in! But after all is it not much better, vastly better, to be led by our great Lord than to be led by our own weak minds? What sincere Christian, when he calmly thinks about it, wants to dismiss the Lord's leadership? Before we submitted to his leadership, did we not have a harder road to travel than we now have, under him? Yes, indeed! There is only one right way for us to walk in, and that way is the Lord's way, and he knows every inch of it and is supremely competent to lead us in it. He goes before us and we are to follow Him.—*Witness.*

HOW JESUS MADE A DARK HEART LIGHT.

“SOME years ago,” says Bishop Whipple of Minnesota, “an Indian stood at my door, and as I opened the door he knelt at my feet. Of course I bade him not to kneel. He said: ‘My

father, I only knelt because my heart is warm to a man who pitied the red man. I am a wild man. My home is five hundred miles from here. I knew that all of the Indians east of the Mississippi had perished, and I never looked into the faces of my children that my heart was not sad. My father had told me of the Great Spirit, and I have often gone out in the woods and tried to talk to Him.’ Then he said so sadly, as he looked in my face: ‘You don’t know what I mean. You never stood in the dark and reached out your hand and could not take hold of anything. And I heard one day that you had brought to the red man a wonderful story of the Son of the Great Spirit.’ That man sat as a child, and he heard anew the story of the love of Jesus. And when we met again he said, as he laid his hand on his heart, ‘It is not dark; it laughs all the while.’”—*Selected*

HYMNALS!

WE HAVE a quantity of Association Hymnals, such as appeared in the July number of the EXPOSITOR, on hand and which will be sent to all parties desiring them. Price, at the rate of fifty cents per hundred.

Professor Drummond has written a new booklet which is attracting much attention in Great Britain. It is intitled, “The City without a Church,” and is based upon the declaration in Revelation: “I, John, saw the Holy City, New Jerusalem, coming down from God out of heaven. . . . And I saw no temple therein. And His servants shall serve him; and they shall see his face; and his name shall be written on their foreheads.” An exchange says: “The whole argument of this profoundly Christian utterance may be summed up in sentences which Professor Drummond himself quotes from an Oxford University preacher: ‘The old Jerusalem was all temple. The mediæval church was all temple. But the ideal of the new Jerusalem is—no temple, but a God-inhabited society.’” The phrase, “a God-inhabited society,” is the most apt, significant and suggestive that we have seen for many a day. There is wrapped up in those few words the essence of the whole Gospel of Christ as it should be applied to society.

IMPORTANT.

BACK NUMBERS.

One dozen back numbers, mixed, for thirty cents. Good also for distribution. Contain 384 pages of selections from the best writers, with original matter. Postage included. Fractions of a dollar can be sent in postage stamps; not necessary to register; send at our risk.

To PARTIES WISHING TO HAVE THE EXPOSITOR DISCONTINUED.

The best way is to drop a post card stating the fact, being sure to mention both the Name and the Post Office to which the Expositor is addressed.

Sending back the last magazine received will do if the Post Office to which it is addressed is written on it, not otherwise.

ARREARS.

Look at the date on the magazine and see how your account stands, and if there is anything due arrange about a settlement before sending it back.

As a general rule we continue to send the Expositor to all subscribers until notified to the contrary. This course seems to meet the wishes of most, judging by the correspondence we receive concerning it.

MISSING COPIES REPLACED.

If through mischance any number should fail to reach a subscriber, we will send another copy if we are notified by post-card. We mail regularly to all subscribers from this office, but notwithstanding, we find that there are occasional irregularities in their delivery.

SPECIMEN COPIES.

Specimen copies sent free to any one sending a request for one by card.

DATES ON THE MAGAZINES.

The dates on the magazines represent the time up to which the magazine has been paid for.

RECEIPTS.

Changing date on magazine may be taken as equivalent to a receipt. If the change is not made the next number, it is not always a sign that a letter has miscarried, but if the second number does not show a change then something has gone wrong, when a card of inquiry is in order.

In all communications, subscribers will please to mention the Post Office address to which the Expositor is sent.

**DELSARTE
COLLEGE
OF ORATORY**

ELOCUTION AND DRAMATIC ART.

The Largest and Most Advanced School of Oratory
IN CANADA.

FRANCIS J. BROWN, President.

*Formerly Professor of Elocution in the State
Normal School, West Va.*

The method is based on the DELSARTE PHILOSOPHY, and embodies the latest and most advanced principles taught in the science and art of elocution. *Course Thorough and Scientific. Degrees Conferred.*

Large Art Catalogue FREE on application to the President,

FRANCIS J. BROWN,

Y. M. C. A. BUILDING,

TORONTO.

MADAME IRELAND'S

Herbal Toilet Soap.

A PLEASANT SOAP

For GENERAL TOILET PURPOSES making the skin beautifully soft and smooth. It is at the same time a SANITARY SOAP, can be used with advantage in all cutaneous affections and is highly recommended for such purposes.

PRICE—25c. PER TABLET; IN BOXES OF THREE. 60c.

HERBAL SHAVING SOAP

10 CENTS PER BAR.

The only Medicinal Shaving Soap on the Market.

Good lather. Easy shaving. Cooling and healing. No irritation. No bay rum or other lotion necessary.

FOR SALE AT ALL LEADING DRUGGISTS OR AT OFFICE

3 KING ST. EAST, TORONTO.

Address all communications to **REV. N. BURNS, B.A., 99 Howard St., Toronto.**

WATCHES

Gentlemen's Solid 14k Gold Hunting or Open Face Stem-winding Watches with Kent Bros.' Special American Movement, only \$60.

Gentlemen's Solid 10k Gold Hunting or Open Face Stem-winding Watches with Kent Bros.' Special American Movement, only \$40.

Ladies' Solid 14k Gold Hunting or Open Face Stem-winding Watches with Kent Bros.' Special Movement, only \$35.

Ladies' Solid 10k Gold Hunting or Open Face Stem-winding Watches with Kent Bros.' Special Movement, only \$25.

THE ABOVE ARE GUARANTEED AS TO QUALITY OF CASE AND ACCURACY OF TIME.

A FULL LINE OF ALL GRADES IN

Watches, Diamonds, Jewelry, Clocks, Silverware, Novelties, Etc.

SEND FOR CATALOGUE.

**KENT BROS., WHOLESALE AND RETAIL JEWELLERS,
168 YONGE ST., TORONTO.**

"Prove all things; hold fast that which is Good."—1 Thess. v. 21.

THE

Expositor of Holiness

A CANADIAN MONTHLY MAGAZINE PUBLISHED UNDER THE
AUSPICES OF

THE CANADA HOLINESS ASSOCIATION.

ONE DOLLAR PER YEAR IN ADVANCE.

OUR PLATFORM.

*Catholic in Spirit—Loyal to Truth—Not Sectarian—Hence suitable to Lovers of
Holiness in every Denomination.*

Clubs of four or more subscribers receive the Magazine at 75 cents each. The usual discount to agents.

Specimen copies sent free to any address. Send for one. Address all communications to

REV. N. BURNS, B. A.,

99 HOWARD STREET,

TORONTO, ONT.