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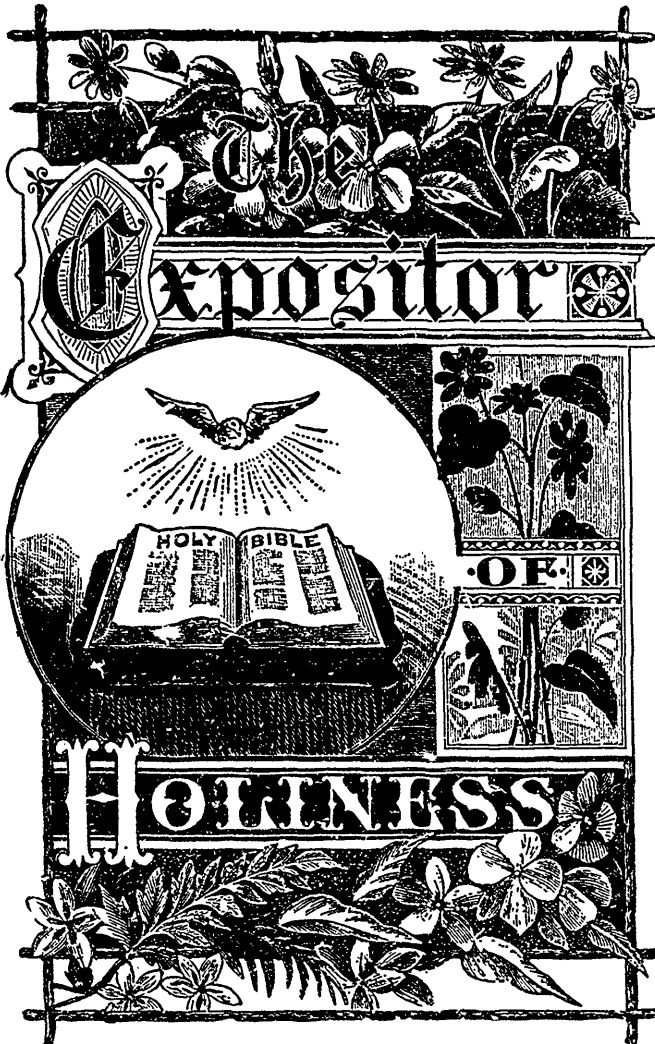
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VOL. IX.

OCTOBER, 1890.

No. 4.



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CALENDAR OF HOLINESS MEETINGS.

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

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

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

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

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

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

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

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

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

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

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

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

THE SO-CALLED "GALT HERESY CASE."

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

THE

Expositor of Holiness

Vol. IX.

OCTOBER, 1890.

No. 4.

IN ANSWER.

"Madam, we miss the train at B—"
"But can't you make it, sir?" she gasped.
"Impossible; it leaves at three,
And we are due at a quarter past."
"Is there no way? Oh, tell me, then,
Are you a Christian?" "I am not."
"And are there none among the men
Who run the train?" "No. I forget—
I think this fellow over here
Oiling the engine claims to be."
She threw upon the engineer
A fair face, white with agony.
"Are you a Christian?" "Yes, I am."
"Then, O sir, won't you pray with me
All the long way, that God will stay—
That God will hold the train at B—?"
"Twill do no good; it's due at three,
And—" "Yes, but God *can* hold the
train;
My dying child is calling me,
And I *must* see her face again.
Oh, *won't you pray?*" "I will," a nod
Emphatic, as he takes his place.
When Christians grasp the arm of God,
They grasp the power that rules the rod.
Out from the station swept the train
On time, swept on past wood and lea;
The engineer with cheeks aflame,
Prayed, "O Lord, hold the train at B—,"
Then flung the throttle wide, and like
Some giant monster of the plain,
With panting sides and mighty strides,
Past hill and valley swept the train.
A half, a minute, two are gained;
Along those burnished lines of steel
His glances leap. Each nerve is strained,
And still he prays with fervent zeal.
Heart, head and brain, with one accord,
Work while his prayer ascends to heaven;
"Just hold the train eight minutes, Lord,
And I'll make up the other seven."

With rush and roar through meadow-lands,
Past cottage homes and green hillsides
The panting thing obeys his hands,
And speeds along with giant strides.
They say an accident delayed
The train a little while; but He
Who listened while His children prayed,
In answer held the train at B—.

—Rose Hartwick Thorpe.

ASSOCIATION CONVENTION.

The first of the conventions, arranged for at the Camp-Meeting, will be held in the Methodist Church at Niagara Falls South, commencing on the evening of Monday, the 24th of November next, and closing the following Thursday evening.

We hope to meet a large gathering of members of the Association and other friends on that occasion. Ample provision is being made to accommodate all who come with homes. To facilitate this matter, all who possibly can should notify Bro. Woodsworth of their intention to be there, by the 17th of the month.

There will be no special reduction in railroad fares, so we will be confined to the ordinary return tickets.

Street cars run from the station to within a few steps of the church, hence strangers to the place will find no difficulty in reaching the convention if they should not meet friends at the station.

These are the arrangements from our standpoint of labor and observation. As to the order of battle, the programme of services, the manner of work to be done, all these things are

in the hands of Him who has the supreme interests of all concerned at heart, and backed, as He is, by infinite intelligence and limitless resources, we can speak with the utmost confidence to one another, not simply words of encouragement or of exhortation, but words of absolute confidence that He, our Guide and Empowerer, will be to us as heretofore, and, if needful, much more abundant in power and blessing. Thus can we meet together with the assurance of victory in our hearts and the songs of triumph on our lips.

As to those who are walking in glad obedience, we know that all whom the Master requires there will not be absent. With reference to all others, we urge their attendance, if there is in their hearts a desire to grow in grace and the knowledge of God.

ONE OF THE LESSONS COMING FROM THE GREAT HOLINESS REVIVAL OF 1762.

It must be evident to all that any revival of holiness within the Methodist Church, which follows closely the footsteps of that of '62, must sooner or later share the same fate. Hence it is evident that the law of self-preservation imperatively demands that this present revival should take a different course in some radical respect, or soon, like all its predecessors, become a thing of the past. Nor can this difficulty be met by a few generalized aspirations. It must be met with clear and emphatic statements, and the definite acceptance on the part of all of the true situation, whatever that may prove to be.

Also the true inward difference between the normal Methodist testimony and that of this revival must be unflinchingly searched out, put in word shape, and adopted in life as a simple matter of course.

Now, we take it as a fact sufficiently well proved that the real typical Methodist testimony is that given in the previous number, viz., a clear conscious witness to forgiveness and regeneration,

a constant aspiration after holiness of heart and life, with conscious failure to reach its ideal.

To this religious experience all the rules and ritualism of the Church fits with a completeness which shows the presence of a master-hand in their creation. Hence the wording of the sacramental and covenant services. Hence the frequent calls on the membership in all the services of prayer, whether led by pastor or member, to admit the failure of the past in humble penitence and prayer for forgiveness. Hence the oft repeated act of faith for forgiveness and re-acceptance, and the fresh start again and again made to live a righteous life as being a proper part of all church services.

Although a thousand failures and a thousand similar fresh starts may be told off in church life, nevertheless the thought of discouragement over failure never is for a moment entertained. The blush of shame is never seen, or the exhortation given either to succeed and get somewhat or somewhere or give up in despair. The whole matter is looked on as essential, and no state in the Church's life is ever dreamed of where such apparently inconsequential services will not be eminently suited to all the membership.

Now, we wish it distinctly understood that we have nothing but admiration for all this. We are not in the slightest degree depreciating this essential part of Methodism. Our memory of the positive good received by just such services is too fresh and real to permit us to even imply the least disparagement of the characteristic services of the great Church founded by the Wesleys, let alone to openly condemn them. So long as any individual members find their Christian life measured by aspiration, so long are multiplied acknowledgments of failure and reconsecrations eminently proper.

But we have now to do with a class in the Church who are no longer aspirants after Christian perfection, but possessors, and hence, of necessity, they hold an entirely different relation to these services. What a man seeth (*i.e.*, possesses), why doth he yet hope for?

very pertinently asks the great Apostle of the Gentiles. And the echo from this is, what a member now possesses why doth he yet seek for? Such an one cannot now truthfully say, at the sacrament or covenant service, that he acknowledges and bewails his manifold transgressions of the past month or year, if he has been walking worthy God unto all pleasing, nor can he reconsecrate himself to God without in the very act breaking his covenant relation with Him. And so with all the other services, whether of song or prayer, whenever they are burdened with aspirations after that which he possesses or laden down with confession of what he is not guilty, he cannot have the same relation to them that the *normal* Methodist does have.

Now, seeing these things are clearly defined facts, this revival must adapt itself intelligently to the surrounding circumstances, or cease to be a definite revival of the experience of the times of Pentecost.

What is that adaptation to be? Well, this must be looked at and replied to without regard to the storm of opposition possibly raised thereby.

Of course individuals must ever, when led by the Spirit, act as *individuals*, and no rule or general utterance from us or any other writer or speaker can be looked on by them as a safe rule for them to follow. In that very act they would prove themselves not to be walking in the Spirit, and not therefore fulfilling the righteousness of the law, and hence belonging to those aspiring after holiness for whom confessions and reconsecrations are highly proper.

But whilst each one who walks in the Spirit cannot be controlled by the opinions or conduct of another as the rule of life to them in this or any other matter, it is quite in order to look at the actual state of matters till they are intelligently understood.

Here is a member of the Methodist Church, who, during the past month or quarter, has been led of the Spirit, and so has fulfilled the righteousness of the law. There is now no condemnation to him, either in the presence of God, or of his life as lived throughout this

definite period of time. But the great majority of his fellow members, now present with him at the sacramental service, have not so walked, and they have condemnation in the presence of God, and their lives as lived during the same time. Now, it is evident no amount of generalized talk can change these positive, diverse facts. Facts are facts, and no sophisms can change their nature. It is evident, therefore, that whilst to the first this service, in the nature of the case, can only be a remembrance of the death of Jesus Christ, coupled with glad thanksgiving, to the other it may, in addition, be a service of confession, of forgiveness, and reconsecration. No amount of ecclesiastical threatenings, of denunciation or ridicule, can touch these facts, and therefore it is the part of common-sense for all to accept the situation just as it is and adjust surroundings thereto.

How can the normal experience of Methodism show any other spirit than that of gladness because of the presence of those who "need no repentance" without, in the very act, giving the lie direct to all its aspirations after this very experience?

But will not this very presence at such services of the one who is free from condemnation compromise his profession before others? Not necessarily so, unless the action of others make it so. They who simply celebrate their Master's death may also, in that act, preach their willingness to help others around them into like precious faith, and the act is no more compromising, under ordinary circumstances, than that of a prayer leader coupling himself for the time being with the unconverted in his congregation in acknowledging general sin and need of the special mercy of God, and moreover, it is evident that it is only on these conditions being recognized that the full benefits of this revival can be realized in the churches.

It is quite possible for the churches, like the Salvation Army, to invent some compromising test and make the proper refusal on the part of those walking in the Spirit to submit to it a cause for ecclesiastical pains and penalties, even as the trivial act of flinging

a bit of salt cake before an idol became a compromising act to the early Christians. But as with them so with us, however simple or open the snare which may be invented, no man walking in the Spirit may yield to it or go around it and not forfeit his Christian life.

Yes, we are perfectly aware that we are seemingly sharpening a sword for the hands of possible future enemies, and yet do not feel the slightest disposition to erase the above sentence. Our attitude to the churches of which we are members and to all the churches, including the Army, is that of cordial, helpful, co-operation. But it must ever be on the distinct understanding that we have passed out of the experience of aspiration, indeed and of a truth, into that of constant realization of all for which they are still groaning. This distinction must be accepted by all, and no act on our part be construed as compromising concerning this thing. Then, with this understanding, we proclaim it as our firm conviction that according to the cordial acceptance of our co-operation in the church work will be our ability to prove a blessing to all concerned. But if this cordiality be lacking in part or whole, still do we believe that we are and still will prove a continued blessing to the churches as well to all others with whom we come in contact. And, as before hinted at, no one can foretell the manner of work which will be given to different individuals by the great Head of the Church, or can prescribe or circumscribe it.

“For only work that is for God alone
Hath an unceasing guerdon of delight;
A guerdon unaffected by the sight
Of great success, nor by its loss o'erthrown.
All else is vanity beneath the sun;
There may be joy in doing, but it palls
when done.”

—Sel.

SOME people would be as much surprised by the answer to their prayers as they would by a mighty earthquake or a peal of thunder in a clear sky. The name is the only resemblance such deliverances have to prayer.

ACCEPTING THE DOCTRINE ABOUT THE HOLY GHOST.

In this, the greatest revival since Pentecost, there is a great deal of confounding the *doctrine* with the *personality* of the Holy Ghost. Thousands are accepting the doctrine who reject the person. Everywhere, in college halls, in church conferences and synods, in believers' meetings and prayer meetings, from the pulpit and denominational organs, pours forth a constant stream about the doctrine of the Holy Ghost. But by those to whom God has revealed the necessity of receiving the Holy Ghost by faith, “since” they believe, a fatal error seems to be being made in scores, yea, hundred of instances. Instead of accepting the person they stop short at accepting the doctrine about the Holy Ghost, *i.e.*, that He came at Pentecost, as Christ's last gift, and that He is still on earth, etc. Paul did not ask the Ephesians: “Have ye received the doctrine about the Holy Ghost?” but, “Have ye received the person?”

In Acts xix. 34, we read that “with one voice about the space of two hours they cried out, great is Diana of the Ephesians.” General Booth, at the Crystal Palace Anniversary, is reported on p. 4, of the *English War Cry* of July 26th, 1890, as asking 4000 officers to say after him: “I believe in the Holy Ghost.” (Cries of “I believe in the Holy Ghost!” “Amen!” and “Glory!”) “Put your right hand up and say it.” The command was obeyed in every part of the vast hall. “Go and get filled with IT, and then you may do something.” Paul did not say to the Ephesians: “Have ye believed in the Holy Ghost?” but, Have ye “received” Him? To me there seems a species of similarity between the shout of the Salvationists and that of the Ephesian disciples of Diana. “Go and get filled with IT,” says General Booth. Why this persistent belittling of the person of the Holy Ghost? Why this substitution of the “influence” and “power” which can be properly characterized by the neuter pronoun “it?” Then there is in certain quarters a tendency where the personality of the Holy Ghost has been

revealed to hide that personality behind such terms as "Lord," the "spirit of Christ," and "God." While the terms may be unobjectionable when understood, still there is a greater desire to defend orthodoxy here than to fulfil the injunction of "accepting the Holy Ghost since" believing. Being orthodox in the use of terms is not accepting the Holy Ghost as guide, teacher, empowerer and sanctifier. It is simply marvellous how many ways there are for blinding men's eyes to this truth.

Woodstock, Ont.

"THE MASTER'S VOICE."

"My sheep hear My voice, and I know them, and they follow Me."—JOHN x. 27.

"A stranger will they not follow, for they know not the voice of strangers."—JOHN x. 5.

In oriental lands the sheep follow the shepherd, not being driven as with us. The shepherd knows each sheep by name, and each sheep knows its own name, and always recognizes the voice of the shepherd, ever refusing to follow any other.

In these passages Christians are represented as sheep, and Christ as the shepherd; and as the sheep knows their shepherd's voice, so it is said Christians know Christ's voice. Speaking of the Holy Spirit, in John xvi. 14, Christ says He shall be the medium by which the things of Christ shall be revealed to us. "He shall glorify Me; for He shall receive of Mine, and shall show it unto you." If we are to know Christ's voice as He speaks to us through the Spirit, and as He says in John x. 4 that we, the sheep, know His voice, it is highly important that we get well acquainted with Him. How are we to know His voice? What sign will He give to us as assurance that it is His voice, not that of Satan? Christ says that an evil and adulterous generation seeketh after a sign, but none shall be given. Any one continually walking in the Spirit never asks how we can tell our Saviour's voice from that of the enemy, or from our own thoughts, for he knows when it is the voice of God. When Christ speaks to His children they know it, though they cannot tell you how they know it. God will never let us be deceived

while our trust is fully in Him. He undertakes to let us know when it is He, and we need not be afraid of being deceived. It is no business of ours to know how He will speak. Let us listen for His voice; just keeping our ears open to Him, and we will hear Him. The sheep being continually with the shepherd, learn to know him, so if we are in constant communion and fellowship with Him, we will get so well acquainted with His accents, that we shall recognize them every time. Ask a child how it knows its mother's voice. It cannot tell you how, but it knows it.

How does He speak? In any way that best suits Him. It is not for us to limit Him to any particular mode. It is not for the creature to say to the Creator, "Thus far shalt Thou go and no farther." But, one says, I don't believe in impressions, and I don't believe God speaks to us through them. Neither do I believe in them unless God-sent, for I dare not say He never speaks through them. Well, how do you know when they are from God, or when they are from other sources? I can't tell you how, but I know "My sheep hear My voice;"—"And a stranger will they not follow, for they know not the voice of strangers." God wants us to surrender ourselves to Him, and He undertakes to make His voice known as He speaks to us through the Spirit. Let us not be afraid of committing ourselves to the guidance of God for fear of running into fanaticism. Were the apostles in any danger of being misled by Christ? But He was with them. Yes, so is the third person of the adorable Trinity with us in a sense that He was not with them, even in us: "He dwelleth with you, and shall be in you." Is God less able to take care of us and guide us safely in the Spirit form than He was in the human form? Has He lost His power in any degree? Surely not. Can we not as readily discern the divine impress of the Spirit's voice, as the apostles could the human voice of Christ? Surely we can if we are in His company all the time. The God-man could not be miles apart at the same time, so He comes in the form of God the Spirit, that each of His followers in this wide world may have Him all the

time; and because He comes in a different form, can we, dare we, say His tones have lost the divine ring that they had when He spake as a man? But the apostles did not know then that it was God in man; admitted, but they knew that it was Christ's voice; and He says that we know His voice, so if we do not recognize it, we had better find out where we are, for "My sheep know My voice." Let us not discount the Scriptures, but let us see if the parts that concern us are fulfilled in us. If they are not, let us get where they will be.

Suppose a stranger should come up to one of these flocks of sheep in the Orient, and commence calling them by name, would they come to him? No. "For a stranger will they not follow." Let, however, the shepherd's voice call, and see how quickly they will come to him. Now, what danger would there be of those sheep being led astray when they would follow none but the shepherd, and knew no other voice? None? Well, we are the sheep of His pasture, and what danger is there of us being led astray if we trust Him? Of course, there is none. There is no reason, then, why we should not unreservedly commit ourselves to the guidance of the Holy Ghost, for we know His voice. He does not agree to give us any rule by which we are to know it, but He does undertake to let us know when it is His voice, and if we are His sheep we know no other, thus will not wander off. He will keep us from running on the quicksands and rocks that lie thickly all around us if we do as He commands us. "Commit thy way unto the Lord, and He shall direct thy paths." Blessed promise! but we must first do the committing, and then, not till then, will He do the directing. This is the Holy Ghost dispensation, and we have to do with Him.

"There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but the Spirit." (Romans viii. 1.)

ERNEST O. HARRIS.

Niffo, June 15th, 1890.

Bishop Taylor's Missions.

A TRUE life is at once interpreter and proof of the gospel.—Whittier.

A PLAIN STATEMENT OF CREED.

Recently we heard one of the leading ministers of the Methodist Church give forth the following from his pulpit; we do not vouch for the exact words but we do for the thought: "If you charge me with living a defective life, full of shortcomings and regrettable imperfections such as ought not to exist in it, I acknowledge the truthfulness of your accusation; I stand condemned before your truthful judgment; but if I take you with me, past the stars, into the presence chamber of God, you dare not charge me there with these same defects, for the mercy of God in Christ Jesus, by virtue of His atonement, covers over my guilt, and I am acquitted before Him. In the language of Paul, I there challenge you and all others: 'Who shall lay anything to the charge of God's elect? It is God that justifieth.'"

Now we do not reproduce this clear-cut, definite statement of doctrine, with the purpose of discriminating against this preacher as compared with others, for we believe that in this he really voices the great majority of Methodist ministers. The only reason we give it is because he is more recklessly clear in statement than others. Few there are who would be willing to formulate their belief after this distinct, unmistakable manner, which is tantamount to saying, that whilst this popular preacher has the courage of his convictions in this thing, few others have; at least, that is our opinion.

Having now the indirect teaching of thousands of pulpits crystallized in words, we propose to examine them somewhat carefully.

Plainly they imply that no man can stand successfully the judgment of justice concerning any one portion of his life, no matter what may have been his attitude to Father, Son and Holy Ghost during that definite period. Any just man with the commandments of God in his hands could rightfully pronounce him guilty of their breach, and, therefore, as justly deserving the penalties attached thereto, but the atonement of Christ comes in between and covers the guilty one, and so constitutes him

righteous, not because he has kept the commandments, but because Christ's righteousness is imputed to him.

Wherein, we ask, does this differ from Plymouthism? Is it not only in degree? Both admit the impossibility of keeping the commandments, and both admit that the defects of obedience are made up for by the atonement.

Where, we ask again, is the radical difference between the creeds? We grant readily that the one would not accept the teaching that such sins as drunkenness and fornication could be thus covered up; but, we ask, where can the line be drawn with unerring exactness between the two creeds? Especially when we have it on the authority of an apostle, that "he who keepeth all the law and yet offends in one point is guilty of all," will there be great, insuperable difficulty in drawing this line of demarcation. We, for one, would shrink from the attempt.

Perhaps the line will be attempted to be drawn at faith—a cold intellectual faith being contrasted by a warm evangelical faith. But here, again, the difficulty meets us of drawing a line to show just where intellectual faith ends and true saving faith begins.

Should the lives be looked to as proving which is the correct creed, the former difficulty again meets us, for both are acknowledged to be faulty. And yet, strange to say, the adherents of both creeds stoutly maintain that the difference between their creeds is pronounced. Indeed, zealots of either party do not hesitate to pronounce their favorite anathemas against each other.

The above-mentioned preacher also took his stand on his personal experience as a representative one, and pronounced, with the air of infallibility, that no living man could get beyond this experience. Of course, we understand that he implied that he was simply voicing the teaching of the Bible. But suppose another preacher declares that the Bible clearly provides for an obedience of the commandments which would defy man, angel or devil honestly to find a flaw in, what, we ask, is to clothe the one preacher's utterance with more authority than the other? "Oh!" it is replied, "I

back home my utterance by my personal experience." But what if the other does likewise? Will not, we ask, the latter have this advantage over the former, that whilst he maintains his own experience, he does not find it necessary to discount that of the other? Can the other continue to talk against Popery and professed infallibility, and yet pronounce on the testimony of the other with oracular certainty?

Now, in all this, we are not even discounting this preaching, up to the point of the present experience of the preacher, nay, we rejoice in it with unfeigned joy, and give him our heartiest God-speed. But we also maintain that no man is able to preach either successfully or intelligently beyond his personal experience, and yet, strange to say, it is when treating of the unknown that men put on the air of utmost confidence.

Again, we suggest that it would in no wise hinder the usefulness of the preaching in question to speak with doubtfulness concerning the possibilities of grace in connection with holy living further on, or after some other pattern of obedience.

Of course, we can understand, from the human standpoint, how irritating it must be to have in the audience of listeners those who do publicly lay claim to walking in all the commandments blameless, and what a temptation there can exist in this fact to try and discount their testimony on general principles. But how, we ask, can that tend to help sinners to Christ? Is it not a warning to such laborers not to presume to unite their labors with the pastor in carrying on the work of God, as well as a proclamation that there is in some way division in the camp, and so likely to have a disheartening effect upon all who understand the situation?

We thus write frankly about this matter, for the time has come for plain speaking. There are scores, in the city of Toronto alone, who to-day, in plain English, testify to the fact of walking in all the commands and ordinances of God, blameless. And this testimony means that no honest man can successfully condemn them here in this world, and that there is no need for them to take

refuge in the mysteries of the atonement to explain away defects in their obedience which ought not to be ; and these are scattered around amongst the churches, so that few ministers can make such deliverances from their pulpits without publicly discounting the Christian testimony of some of their hearers.

We are sorry for the awkward plight this fact places many ministers of this stamp in, but there is no help for it whilst the facts so exist. Moreover, it is as evident as noonday when the sun is at its height, that it is the presence of these very witnesses which calls out such oft-repeated repudiation of the possibility of living a holy, perfect life. Let him who disputes this distinct contention go back a few years, when this distinctive testimony was not, and try to recall any such pulpit utterance, and he will soon learn for himself that our contention is correct.

We do not thus write with any idea of lessening this pulpit fusilade. We are, alas, too well acquainted with human nature to entertain any such utopian thought ; but we do write for those who have this apostolic testimony, and for others who desire its possession, that they may know a part of the necessary price which must continue to be paid for its obtainment and continued possession. Let not that man even aspire after it who is not willing to gladly embrace this one of the inevitable outcomes of walking in the Spirit.

“PROVE ALL THINGS.”

It is a strange commentary upon human nature that some religious teachers pride themselves upon being punctilious in their obedience to apostolic rules, and yet set them at naught when they list, until their rendering of the above passage virtually is, “Prove all things except what we call dangerous. Hold fast what we proclaim to be good.” And, stranger still, the great majority of readers or hearers prefer to have them so act, and virtually deliver up their consciences and opinions to the absolute control of others.

Romanism openly flourishes on this tendency of the human heart, and much that passes as Protestantism secretly thrives after a similar manner. Upon this general tendency to dupe and be duped Christ formulated His awful charge against some in His day, “Ye neither entered in yourselves and them that would have entered ye hindered.” There was no absolute necessity of any being hindered by others. They who really love the truth, as Jesus put it, or that proved all things for themselves, as Paul has it, could not be hindered by any, for truth-lovers eventually find the truth, even as Jesus said “he that loveth the truth heareth my voice.” Nevertheless so general is the tendency to turn away from the truth as it is in Jesus, and lean to one’s own understanding, or the understanding of another, that the description of the many in Christ’s day fits the multitude of to-day.

We once were approached by a member of the Methodist Church concerning the doctrine of Unitarianism, the said party expressing uncertainty as to belief concerning the divinity of Christ, and asked to be directed as to how to obtain some book which discussed this subject from the Unitarian standpoint. We did not hesitate to recommend the party to call upon a neighboring Unitarian minister, as most likely to furnish the book or books required.

How many Methodists will hold up their hands in holy horror at such foolhardy advice. And yet at the same time these very parties would resent the imputation, if it was hinted at, that they did not believe in the absolute truth of Paul’s words when he advised every one to *prove all things*. That Christian experience which is held with so slight a tenure that it would be lost in the honest examination of any doctrine or dogma has not its foundation deep enough to withstand the storm which must beat upon it, and might as well fall first as last. In this case the result of honest investigation was complete establishment in the doctrine of the divinity of Christ.

But, be it remarked, no man is thoroughly furnished for proving all things who is not a *complete* man in

Christ Jesus. It is the Spirit who guides into all truth, and hence the first prerequisite for this proving process is acquaintanceship, intimate and fully established, with the great teacher whom the Father and the Son has sent into the world. Without this preparation, at best, the result of proving any or all things is simply exchanging one dry doctrine for another, or securing some slight advantage which has its birth and death in time. But proving all things after the manner Jesus points out, we are enabled to hold fast that which is good for eternity as well as for time.

JOHN WESLEY'S SUBSTITUTION OF "PERFECT LOVE" FOR THE HOLY GHOST.

That John Wesley substituted a "fruit" for the "person" is a conclusion that the most casual observer who reads his writings will be inevitably driven to. To admit this is to cast no reflection on John Wesley. When he obeyed the injunction to grow in grace and in *knowledge*, it did not necessarily follow that he attained to that height in knowledge beyond which he could go no further. He followed on to know the Lord, just what you and I must do to be justified in God's sight. If he substituted "perfect love" for the "Holy Ghost"—a "fruit" for the "person"—it does not follow that you and I need do so. But did he do so? On page 69 of his "Short account of Christian perfection," Wesley says, "The heaven of heavens is love. There is nothing higher in religion, there is in effect nothing else. If you look for anything but more love you are looking wide of the mark, you are getting out of the royal way. When you are asking others, have you received this or that blessing, if you mean anything but more love you are wrong, you are leading them upon a false scent. Settle it in your heart that from the moment God has saved you from sin you are to aim at nothing more but more of that love described in 1 Corinthians xiii. You can go no higher than this till you are carried into Abraham's bosom."

On page 82 we read, "In souls filled

with love the desire to please God is a constant prayer."

On page 85 he says love "fasts" and love "leads."

On page 77, where Wesley frames a form of testimony, we read, "You may say I have not felt anything but a fullness of love to God and to all mankind."

Also in Wesley's hymns, most of them of course written by his brother Charles, he sanctions this substitution.

In hymn 585 "perfect love" is said to "lift up."

In No. 524 Wesley asks God to implant the perfect law of love deep within.

In No. 404 he says, "Thy love is my guide and leader."

In No. 190 he says, "Oh, shed the fulness of love—the signature of love—abroad in my heart."

In 572 he asks God to swallow up his soul in love.

In 567 he says, "Enlarge my heart to understand the mystery of perfect love;" and, in 530, he says, "Restore my soul to perfect love."

Weigh all these quotations in the light of what Christ taught—in the light of Holy Ghost teaching since John Wesley's time, and what conclusion will you be driven to? Suppose I said to another, "Have ye received the Holy Ghost since ye believed?" instead of, "Have you received this or that blessing?"—have ye received the "blesser" instead of a "blessing?"—would I be wrong? Would we not be more scriptural to say, in souls "filled with the Holy Ghost," instead of souls "filled with love," the desire to please God is constant? Is it not a misnomer to say that "love fasts?" and would it not be nearer to "holding fast the form of sound words," to say that the Holy Ghost, a person, "leads," rather than "love," a "fruit," leads? How can any other than a person lead or guide? He will guide us into all truth. Also in the hymns quoted would it not be clearer to say, instead of love "lifts up," God the Holy Ghost "lifts up"—implant the Holy Ghost within—swallow up my soul in the Holy Ghost, rather than in love, and restore my soul to God, than to perfect love?

Why do I write this? Simply because there are many in this age who imagine

that if they attain in clearness of expression to the heights attained by John Wesley they are satisfied. What if it is God's will that we should go on to higher heights? Are you sure you please God by being loyal to John Wesley's forms of expression? Of course there is no danger of your assuming the "I am of Paul or Apollos attitude" right here; or is there danger?

"That to perfection's sacred height
We nearer still may rise;
And all we say, or think and do,
Be pleasing in His eyes."

Woodstock, Ont.

CRITICISM OF "DIVINE GUIDANCE."

It is a source of ever-increasing surprise that professors of holiness should be so ready and flippant in ascribing to the devil the work and teachings of others who refuse to accept the particular creed which they advocate. The habit, as a habit, one would think ought to strike every one as undesirable, and so even gentlemanly instincts might plead for its discontinuance. These very persons, so prone to this evil, are often very pronounced in their anathemas against the habitual use of alcoholic spirits and narcotics.

Jesus said, "If they have called the master of the house Beelzebub, how much more them of his household." If we were disposed to put on a martyr air, and draw analogies, surely here would be a strong temptation furnished us to assume Christ-likeness because of a treatment so similar to the Master. The epithets hurled at us by the leading holiness writers thus far have simply been changes rung out on the word "devil" and its synonyms. We presume that if we should, by any accident, gain heaven without having repented of having written "Divine Guidance," and made all possible restitution to the injured world for its appearance therein, such critics as Bros. (we beg their pardon for presuming to brother them) Steele, McDonald, Updegraph, Daniels, Irvine, Hobbes, Harris, and a host of others, would at once gather up their robes of white and depart hence, shaking

off the dust of their feet, if they could find any, as a witness against us, and all concerned in the outrage of our presence.

Well, our friends must excuse us from following their example, for we have no desire to make it awkward for us to remain in heaven because of some possible mistakes in scenting out the devil in the labor of professed saints. Meanwhile we will vie with them in labors abundant, looking towards the destruction of the works of Satan. We rejoice that the labors of our *amiable* confreres do result in much blessing for others, and therefore we would not turn our little finger towards stopping them because of their turning aside now and then to measure the length of our *horns* or the size of our *hoofs*. Indeed, we hope, in the mansions above, to introduce to them and many of their helped ones, others who have been led there through our instrumentality—that is, if they will not consider it *infra dig.* to acknowledge the acquaintanceship.

Here is another specimen brick which we pick out from a loosely structured article in the columns of the last issue of the *Christian Witness*. "On page 114 Mr. Burns says (here follows a mutilated quotation, to which is appended the following choice *morceau*): "What an ebullition of absurdity! This bars all spiritual growth, and makes it a sin to pray for maturity in divine life. And yet the writer claims to be divinely led to utter such heterodoxy. We do not doubt its inspiration, but leave the reader to judge its true origin—whether it comes up or down."

This wording is not hot from the pen of the editor of the *Witness*, it is only endorsed as a part of a lengthy "Criticism of 'Divine Guidance,'" by a Rev. R. Gilbert, of Nashville, South Dakota.

Here is another, just to hand, from the pen of T. K. Doty, editor of the *Christian Harvester*. It is given as an endorsement of Mr. McDonald's criticism of "Divine Guidance," in his recent book, "Another Comforter": "The fanaticism of a spiritual guidance contrary to reason is defined and abjured. There is a most precious guidance and there is a guidance of devils."

Such clippings are but specimens of very many which meet our eyes, whilst now and then we are forced to know that the buzz of private anathemas is pretty constant.

Well, if we were forced to see that no devils were being cast out by the work and teaching of the Canada Holiness Association—we always have challenged the closest scrutiny concerning this matter—we might well be alarmed by the all but unanimity of this effort to diabolize the work done. But as we have the plainest and most positive proof in holy, Christly lives, lived before us and in the face of church and world, our only feeling is that of real sorrow of heart for those who persist in violating one of the most positive and easily understood commands of Jesus Christ: "Forbid him not, for there is no man can do a miracle in My name that can lightly speak evil of Me."

PERSONAL AGGRANDIZEMENT IN RELIGIOUS WORK.

This is one of the many forms by which the devil seeks to entrap and enslave those who have started out on the heavenly journey. If while doing an apparent stroke of work for the Master, the arch enemy of souls can succeed in getting us to do a stroke for ourselves, he has gained his point. How many are working in the Lord's vineyard simply as a means of gaining a livelihood? How many enter into religious work to help business? How many engage in this kind of work to gratify ambition? Look at the keen struggles for offices in Synods, Conferences and Assemblies, and then say if you can, that it is the Lord that *wills* and does His good pleasure in these struggles. Watch the efforts of the foreign missionary—yes, and even the home missionary—and decide whether, in many cases, the desire to build up a personal reputation does not largely enter into his labors.

Personal aggrandizement in religious work! Have you ever seriously considered this matter? How much work do you do with an eye single to God's glory? How many sick or afflicted do

you visit simply to get up a reputation among your fellows as being very charitable? How many prayer meetings do you attend to get a reputation as being very pious? Is your regular attendance in the church caused by a desire to be considered a pillar in the temple of the Lord? Does "covet earnestly the best gifts" mean to you to covet the uppermost seats in the synagogue, trusteeships, class leaderships, elderships, chairmanships, secretaryships, etc.? If so, how much of your work is done to glorify God, and how much to glorify self?

How much of your religious work is performed for personal aggrandizement? If God has selected one to fill any particular office and you covet that office, do you keep or break that commandment which Christ came not to destroy but to fulfil? "Thou shalt not covet anything that is thy neighbor's." Amidst the scrambling and log-rolling for good appointments, amidst the wire-pulling and manipulation of Official Boards and Stationing Committees, how much of this is engaged in for God's glory, and how much for personal aggrandizement? Or have you come to this conclusion, that when you glorify self and secure honor for yourself, you glorify God and bring honor to his name? Has the devil got in any of his insidious work in this connection in your case? If so, what are you going to do about it? Are you willing to cease "laying again a foundation of repentance from dead works"? Are you willing to cease building on this foundation gold, silver, wood, hay, stubble, that shall be proven by fire? Are you willing to take heed how you build? If so, you will need to absolutely rely upon the Holy Ghost to *will* as well as to *do* His pleasure in your work. You will require to do just what He *wills*—nothing more, nothing less, and then, and then only, will you comply with the injunction to "work out your own salvation with fear and trembling."

Woodstock, Ont.

"THE brother who has found his popularity to be in inverse proportion to his holiness, or faithfulness, need not regard his case as altogether exceptional."

BOOK NOTICE.

"ANOTHER COMFORTER," or THE PERSON AND MISSION OF THE HOLY SPIRIT.
By Rev. Wm. McDonald, Editor of the *Christian Witness*, Boston.

This is now the third book which has been issued from the press, evidently, to regulate the theological world in view of the teachings of the Canadian Holiness Association; nor will it be the last, by any means, is our decided opinion.

We rejoice in the fact of books being multiplied, having for their subject-matter, "The person and mission of the Holy Spirit." For whether they labor to show that our teachings are "pernicious in the extreme" or only "a sad perversion of the subject," notwithstanding every way the Holy Ghost is preached, and herein we will rejoice, yea, and do rejoice.

The author frankly admits that "the doctrine of the Holy Spirit has not received the attention which its importance demands," and he further fortifies his opinion by quoting similar utterances made by leading men in the world of theology.

His "résumé of the arguments for the personality and deity of the Holy Spirit" is good, and like a hand-book of theology, given in catechism form, refreshes the memory concerning the usual arguments connected with this subject.

And now the author composes the succeeding chapters along the line of his creed as enunciated in former writings, viz.: to show that the first work of the Spirit is to convict of sin, then to witness to forgiveness, and finally to the second blessing of cleansing or perfect love. Here he strives to prove that His independent office work is fully accomplished and is definitely circumscribed. As to guidance or teaching he only has authority to guide individuals to the proper understanding of the written Scriptures.

We have carefully read the book, but find no additional light thrown upon the subject, as compared with what is usually written to establish this distinctive teaching. But we do discover that in the book which tends greatly to discredit his theological cosmos, which reminds one of the attempts of early astronomers

to invent a shapely little cosmos of their own, and then require their pupils to have implicit faith therein. The chief objection however to their band-box arrangement was that the sun would persist in going by a path of its own, and not in the confined way marked out in their chart. So in this neat little scheme, if only the Holy Spirit would confine Himself to illustrating the cramped notions of our author, all would be well; but when, like the sun, He acts out His imperial nature and refuses to move in the orbit manufactured by finite man, but proves Himself in His work, with the human heart, to be what the author asserts Him to be, viz.: co-equal in the Trinity with Father and Son, then it is that efforts to stand by the creed show themselves to be abortive.

The author, in describing and proving the work of the Spirit as witnesser to pardon and adoption, is clear and exhaustive, and we have nothing but words of commendation for this part of the volume. Here he speaks and reasons as one, master of the situation. No limping argument or apologetic inference sullies the page. The whole is thoroughly evangelical and eminently satisfactory. But, unwittingly, the very exposition of this subject, and the grand array of Scripture quotations establishing it, weakens the part of his creed which confines the Holy Spirit as witnesser to this initial grace and the second or cleansing blessing; for the reader naturally expects like accumulation of arguments and Scripture quotations to establish his position concerning the second blessing; but what is his surprise to find that all he has to build his ponderous doctrine on is a Scripture or two which with much effort is made perforce to do duty here, coupled with a pure assumption or begging of the question.

By all means we advise any person who wishes to learn the full strength of the arguments which go to restrict the work of the Holy Spirit as witnesser to the two crises in Christian experience named, to read this eighth chapter on "Witness of the Comforter to entire sanctification."

And lest any readers, desirous of so doing, may not be able to secure the

book, we will undertake to give the substance thereof.

It is argued that He *can* witness to entire sanctification as well as to pardon, and that it is as necessary in the one case as in the other. Thousands of Christians have testified to the fact of such witness. Wesley taught it.

To the question, do the Scriptures teach such a witness? it is answered: It is taught in 1 Cor. ii. 12, "We have received, not the Spirit that is of the world, but the Spirit which is of God, that we may know the things which are freely given us of God." Also Romans viii. 16, "The Spirit itself beareth with our spirit, that we are the children of God." And 1 John iii. 24, "We know that He abideth in us, by the Spirit which He hath given us."

These are the arguments, in contracted form, upon which the author presumes to confine the witness of the Spirit after conversion to the fact of cleansing from inbred sin, *i.e.*, to "entire sanctification." Whilst on the strength of these he would have readers of their Bibles believe that he does not witness to the fact, for example, of *walking worthy of God unto all pleasing*.

We take no exception to his effort to show that the Holy Spirit witnesses to this fact of cleansing, when fact it is, but what we do object to is his effort on such slight grounds to rule out His divine witness from all other facts in the believer's life. When our lives are pure before God and man He, the Holy Spirit, witnesses to the fact. When we please God, like Enoch of old, we know it after the same manner; and when we are led of the Spirit and so fulfil the righteousness of the law, it is the Holy Spirit Himself who attests this fact. But to separate one of the many things which are freely given us of God, and teach that the work of the Spirit as witnesser is confined to this, on such arguments as are here offered, not only does not establish this part of his creed, but discounts him generally as a logical writer, even as that chain is pronounced on as weak for all practical purposes which has one inferior link therein.

But the avowed object of the author is not only to establish *his* creed concern-

ing the witness of the Spirit being confined to regeneration and entire sanctification," but also to "guard the reader against the unscriptural doctrine of divine guidance, as held and advocated by some"

We yield to the temptation to transcribe the entire chapter which is introduced to accomplish this avowed purpose. We need scarcely inform the reader that the members of the Canada Holiness Association are the "some" referred to in the *preface* as above quoted.

THE GUIDING COMFORTER.

QUESTION.—Can you explain what is known as the guidance of the Spirit?

ANSWER.—The doctrine of divine guidance is a very precious doctrine, but it is liable to many and very grave abuses. The Lord Jesus promised to send the Comforter, and when He should come He would guide them into all truth. The New Version says, He shall lead them "into all *the* truth." These words must be limited to a certain truth or class of truths. They cannot refer to all kinds of truths.

1. It must exclude all *historic* truth. Such truth must be gained by the study of books, personal observation, etc.

2. It does not include *astronomical* truth. Our knowledge of the heavenly bodies comes not from the Spirit, but from other sources.

3. It cannot include *geological* truth. No one would think of being led by the Spirit into the mysteries of the earth's formation.

4. There are other truths which relate to science, art, philosophy, commerce, law, medicine, etc., into which we are never led by the Spirit of God.

The Spirit will never inform us *how old the world is*, nor will He give us information in regard to the *origin of evil*. The Spirit will never tell us where the garden of Eden was located, nor where Noah's Ark rested, nor the exact point at which Israel crossed the Red Sea; with a thousand other facts. We must learn these from the Bible, and such other sources of information as may be available to us. So there must be a limit to "all *the* truth" into which the Holy Spirit leads us. What, then, is the "all truth" or "all *the* truth" into which the Comforter leads us?

Let it be understood that the Spirit never acts independently of Jesus. "He shall not speak of Himself, but whatsoever He heareth, that shall He speak." The Spirit, it would seem, is not here on His own business. He

simply executes, as directed, the work of Jesus. "He shall glorify Me," says Jesus, "for He shall take of Mine and show them unto you." "He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you."

These Scriptures teach that the "all truth" into which the Comforter leads us, is the recorded teachings of Jesus. The guiding of the Spirit, then, is the leading of the soul to Jesus, who is "the truth," and opening to the understanding of that soul the words of Jesus, and directing him along the line of His recorded teachings. Like the ship's pilot, who guides the ship across the deep, He must do it according to the chart and compass furnished to his hand. The human soul is the ship, the Comforter is the pilot, but He directs the soul by the Word of God, which has been furnished by Jesus.

A recent writer says, "The Holy Spirit may require us to follow Him with reckless faith, when He guides contrary to our notion of Bible teaching, or even of what is reasonable." He further says, "To arraign the Holy Spirit at the bar of our reasonings or notions of the Bible truth would be manifestly absurd, and necessarily prevent the possibility of divine guidance."

These extreme views on divine guidance are a sad perversion of the subject, and subversive of the plain teaching of the Scriptures.

1. The apostle writing to the Hebrews says, "In these last times God hath spoken unto us by His Son," and to these words we are to "give the more earnest heed." It would seem from this, that the words of Jesus are the most important matter to attend to.

Peter, speaking of the voice which came from the excellent glory, "This is My beloved Son, in whom I am well pleased," which they heard when "with him on the holy mount," says "We have, also, a more sure word of prophecy; whereunto we do well that we take heed, as unto a light that shineth in a dark place." (2 Peter i. 17-19.) That this "sure word of prophecy" means the written Word of God seems clear, from the twentieth verse: "Knowing this first, that no prophecy of the Scripture is of any private interpretation."

Here, "sure word of prophecy," and the Scriptures are identical. They are one and the same. The Scriptures are the "light" to which we are to give heed, as it is above voices or impressions. It is "a lamp to our feet and a light to our path." And it is the work of the Spirit to take the words of Jesus

and make them plain unto us. "And if any man shall add unto these words, God shall add unto him the plagues which are written in this book." Paul declares, "If an angel from heaven preach any other gospel unto you than that which we have declared unto you, let him be accursed." The gospel which He preached was a *word* gospel; but if the extreme view of divine guidance to which we have referred be correct, Paul should have said, "If an angel from heaven preach any other gospel than that which the Spirit gives him to speak at the moment, though it may be in direct opposition to the angel's understanding of my words, let him be accursed." For "the Holy Spirit may require us to follow Him with reckless faith, when He guides contrary to our notions of Bible teachings, or even to what is reasonable."

2. This extreme view of divine guidance makes human judgment infallible in regard to what is divine guidance. For example, I have an impression to perform a certain act, which I take to be the voice of the Spirit; but at the same time there is, as nearly as I can judge from all the light that I can obtain, a direct prohibition against doing what I am impressed to do. Moreover, it seems positively unreasonable; but, according to these extreme views, I must follow the leadings of the Spirit, or my impressions of His leadings, notwithstanding they are opposed to the clearest dictates of reason, and, as far as I can see, to the clear teachings of the Word of God. In such a case I claim infallibility of judgment with regard to the voice of the Spirit, but am entirely fallible in regard to the prohibitions of God's Word and the common dictates of reason. This thought should stamp this strange doctrine as pernicious in the extreme.

3. Another objection to these extreme views of divine guidance is, that it does not admit of "Satan transforming himself into an angel of light," and thereby, in some cases, "deceiving the very elect." And what can St. John mean by urging us to "believe not every spirit, but try the spirits whether they are of God." By what standard are we to try the spirits, except by the Word? "The Word and the Spirit agree," and must speak the same language. But when the question arises as to which is to be followed, we are told that we are not "to arraign the Holy Ghost at the bar of our notions of Bible truth," when, indeed, that is the only infallible instrument by which the supposed spirit guidance can be tested.

By adhering strictly to the Word of God, "the entrance of which giveth light," we are safe. We need not be mistaken; for if the Holy Spirit can infallibly guide us without the Scriptures, as some claim, He surely can guide us to a correct understanding of the Scriptures. Then, if at any time there should come a conflict between our understanding of the Word of God and the leadings of the Spirit, to put the matter beyond all doubt, the Spirit should make clear to us the meaning of the Word, and then there could be no question remaining as to the agreement between the Spirit and the Word.

4. These extreme views of divine guidance have always resulted disastrously to those who have adopted them. In Mr. Wesley's time, George Bell and a company of enthusiasts held similar views of the Spirit's leadings. Their history and end are a warning to others to shun the evil which befell them. Some of them abandoned religion and became infidel, while others failed to command the confidence of Christians and thus ruined their influence for good.

The *Oneida Community*, whose unholy practices have been a reproach to the Christian name, claimed to be infallibly directed by the Holy Spirit into all their abominations.

The Mormons do not differ materially from these views of divine guidance. They claim to have the witness of the Spirit to the fact that Joseph Smith discovered the book of Mormon, and that polygamy is of God, and that they are led by the Spirit to all the practices of Mormonism.

5. Those who claim infallible guidance in all things—in the thoughts which come into their minds, as well as the words they utter—often find themselves mistaken. A volume on "Divine Guidance" was recently published, advocating the extreme views to which we have referred, insisting that the Spirit leads into "all truth without limitation as to time, place or quantity." The author claimed that he never made mistakes. In his "Preface" he informs his readers that in all Scripture quotations from the New Testament he uniformly followed the New Version. But it happened that in his first chapter, and in the first quotation he made, which was his fundamental text, viz., "He shall guide you into all truth," he followed the Old Version, and not the New, alleging, when his attention was called to it, that it was a mistake, just the thing his infallible guidance utterly precluded. But when the two translations are examined, it is found

that the Old more generally favored his views than the New. The Old said, "into all truth," and the New properly changed it "into all *the* truth;" limiting the leading into some particular truth, and not into all truth in general.

QUESTION.—How may one distinguish between the leadings of the Spirit and the witness of the Spirit?

ANSWER.—The leading or guidance of the Spirit is always *objective*, while the witness of the Spirit is always *subjective*. By this we mean that the Spirit witnesses to His own work in the hearts of men, while He leads them to the performance of duties, or the possession of good not yet possessed, The Spirit may inform us of coming evil, or make plain to us what we should do. He witnesses when He declares to our spirit that He has wrought a saving work of grace in the soul. The witness is to what He has done, not to what He is leading us to do, to be, or to suffer. He guides us when He opens our minds to understand what Christ has commanded, promised, and threatened. The witness relates to what the Spirit has done; the guidance is with reference to what we are to do.

In the first answer "these words must be limited to a certain truth or class of truths," we have a gratuitous assumption without a particle of proof offered. Of course, according to this *self-evident* fact, Luke searched out the history which composes his Gospel and book of the Acts of the Apostles, without being guided by the Spirit, for all historic truth is excluded from the Spirit's operations. But will the author stand by this natural, yea, necessary inference from his limitless proposition? We trow not. But if he makes one exception, where goes his axiom?

"These Scriptures teach that the 'all truth' into which the Comforter leads us, is the recorded teachings of Jesus."

Suppose we grant this, for the sake of argument, let us see where it will lead us.

I am desirous of knowing what the recorded saying of Jesus means when He declared that "He (the Holy Ghost) will teach you all things."

According to this author it is the legitimate work of the Spirit to guide me into the meaning of this truth. If now He shows me that it means that He

is to be my ultimate teacher concerning all truth, who is the author or human teacher who can gainsay Him? But, exclaims this authority, the Spirit would never show that to be the meaning of the passage. But, we ask, why not? "All things" here has not a limiting *the* before it, and who has authority*to dictate to Him as to what meaning He must attach to this or any other passage. So it at once appears this book writer gains absolutely nothing by the Revised Version, and an article, or more properly a particle, is insufficient to wall around the Almighty Spirit when once He undertakes to guide into or teach any truth. The simple fact that He is Almighty makes absolute abandonment to His guidance or teaching a necessity to secure that guidance.

"God is His own interpreter
And He will make it plain."

Yes, we would not have less respect for the third person in the Trinity if at some future time He would indicate His desire to lead this author contrary to his *notion* of Bible teaching concerning *all the truth*.

"In these last times God hath spoken unto us by His Son." Yes, plainly, Christ is the last teacher of ultimate truth for mankind; but he distinctly commits every one to be taught individually by the Spirit.

"We have also a more sure word of prophecy." Certainly this has reference to the Scriptures as represented by the prophets who foretold of Christ, but the reference here is confined absolutely to this.

"If an angel from Heaven preach any other gospel than that which the Spirit gives him to speak," etc. If the Spirit really and truly gives a follower anything to utter no angel in harmony with Heaven could possibly antagonize it, for angels *do* the will of the Father who is in Heaven, and the Spirit and the Father are in perfect accord—"For it is not ye that speak, but the Spirit of the Father who is in you."

"I have an *impression* to perform a certain act," etc. Wide of the mark, for we do not teach impressional guidance, but discriminate against it.

"Deceiving the very elect." An inaccurate quotation; no such sentiment is in the Bible.

"Believe not every spirit, but try the spirits whether they are of God." This passage refers only to human teachers, and has no reference whatever to the subject in hand.

"Leadings of the Spirit." An unfortunate expression, as also unscriptural and misleading. Now if I am in doubt about His *leadings* in one direction, how can I palm off His *leadings* in another direction against the first? As a matter of history have not all those people who have, according to the author, gone astray, done so by being professedly led of the Spirit *through* the Word?

"The author (of Divine guidance) claimed that he never made mistakes." Where? Was it in this passage, "Man is an imperfect, because a developing, being, and therefore nothing connected with him in thought, word or deed is absolutely perfect—that is free from mistake?" ("Divine Guidance," p. 172.)

"But when the two translations are examined, it is found that the Old more generally favored his view than the New." Is not this a distinct charge of intentional dishonesty?

On page 158, the author writes as follows, whilst commenting on the word *love* in the 13th chapter of Corinthians. "Believeth all things, believes the best of everybody; and credits evil of none, but on the most positive evidence."

Well, the evidence is positive that the author of "Divine Guidance" wrote in his preface, "In Scripture quotations we have uniformly followed the New Version wording," and that he quoted the passage alluded to again and again, giving it the Old Version. But, we ask, what would he have lost if he had substituted the passage "He will teach you all things?"—words where the finessing about *the* cannot by any ingenuity have a place. The whole criticism connected with the article *the* has always seemed to us so childish as to not demand even a passing notice. We do not assume rank amongst critical Greek scholars, but we do assume to have read enough to know that the article before such words as *truth*, *evil one*, *Christ*, etc., is simply

and only idiomatic, and as meaning nothing more in the Greek language than the words in English without the particle.

When in the early history of the Church this passage was turned into correct Latin, this particle was ignored, just as in the ordinary English version. The fact of the particle occurring in Greek and not in Latin and English, simply and only indicates the difference in the manner of expressing the same thought in these different languages. In Greek the article is often virtually a part of the word to which it is the prefix, as much as *O* is an integral part of the name O'Connor.

But granted even, for the sake of argument, that *the* is a limiting word here, and forces the expression to mean only some truths, unless there was some authoritative deliverance concerning what was not included in the sentence, there could manifestly be no such limitation. But where is there such authoritative restriction? The moment any one manufactures such a limitation, he takes his seat beside Christ as of equal authority with Him in His teachings. So it must be patent to the most superficial reader who is not unconsciously hampered by some fancied creed necessity, that the presence or absence of the word *the*, under existing circumstances, does not affect the doctrine of divine guidance one way or the other.

And so we have taken the liberty to give this somewhat extended notice of "Another Comforter." Again we say we are glad of its publication, and could wish, for its author's sake, that it was entirely free from epithet throwing, and impugning motives. But in spite of these blemishes, we do not hesitate to recommend its perusal by all who may have the opportunity.

"DANIEL," says Mr. Moody, "had a kind of religion that would bear transportation; it stood the journey from Jerusalem to Babylon, and was just as good abroad as at home."

THE sun never changes his place: but for us everything depends on whether we live in the daylight, or down in the cellar.—*Dr. T. L. Cuyler.*

PURITY.

We received a letter recently from the wife of the editor of a periodic, called *The Christian Life* preceded by some of the numbers of said magazine. Having read both, and the writer requesting us to send to the editor our criticisms concerning his work and writings, asking us meanwhile to unite our prayers with her for his success in his work, we deem it best, all things considered, to introduce the whole matter into the pages of the EXPOSITOR for careful consideration.

We have seen the time in our Christian experience when a call for our prayers was looked upon as sacred, and an affirmative reply was always readily given on general principles.

But we use more discrimination now. And so, after carefully examining into the nature of the request made, we are not sure that our prayer concerning this matter would be in harmony with the thought and desire of the asker, and so refrain in the meantime.

We grant readily and sadly enough that the sins against social purity are innumerable, and the resultant guilt of conscience and misery of mind and body is something appalling. He who reads over Paul's description of the state of the human race as it was in his day, will be forced to admit that the improvement since then has not been very marked.

We can readily admit the sincere, earnest desire of the writers of this magazine to stem this torrent of iniquity, and credit them with the purest motives possible. Nevertheless, all these things taken together by no means prove their methods to be right.

When the race fell from pristine purity in the first guilty pair, instinctively they covered themselves, even if that covering was but fig leaves. But God sanctioned that instinctive act, by substituting more substantial garments. But how trivial, how inconsequential the act of the Almighty if at the same time He should sanction the tearing off these coverings in the printed page or in private and public talk. No. Bad as are human morals to-day, we believe, and our belief is founded on Scripture teaching

as well as on the instincts of humanity, they would be still worse if this remedy proposed by *The Christian Life* were generally applied.

We gladly admit that there are some things pressed by them upon the notice of readers worthy of attention, *e.g.*, urging upon parents and guardians their duty of carefully and judiciously imparting necessary knowledge to the young under their care. But this teaching is by no means confined to this periodical, for it is made prominent in all healthy writings on physiology.

We also readily admit, with this writer, that many, very many Christians stumble and fall before the subtle temptations connected with this subject. For the least conscious impurity in thought, word or gesture immediately weaves a filmy curtain between the soul and God, dense enough to cut off all soul communion, and render every act of worship thereafter, however labored and unctuous, a mere formality.

But what is the remedy? Is it flying to some such device as hinted at by these writers—rules which are to coerce the mind and body after the pattern of the monastic cell? By no means. The one and only remedy is acquaintanceship with God in the person of the Holy Ghost—an acquaintanceship after the manner indicated by Jesus himself. "He will abide with you always." "He will teach you all things." "He will guide you into all truth." Here only is where the covering may with Heaven's permission and the sanction of universal man be taken off, and individual man have continual audience with deity, and learn to know and do the perfect will of Heaven—do the will of God on earth as it is done in Heaven.

But be it well understood that for one, when thus in the sanctuary of holy communion with the Comforter, to unlock the door of his privacy to welcome another or others therein cannot in the nature of the case fail to destroy that fellowship; "For if we walk in the light as He is in the light, we have fellowship one with another." There are but two who can possibly engage in this fellowship. Even as Jesus said, "But thou, when thou prayest, enter into thy closet,

and when thou has *shut* the door, pray."

Nor yet can any man come forth from this sacredly-guarded audience chamber and give forth laws on this or any other subject for another. And he who cannot with perfect confidence leave his brother to be taught of God alone, evidently has not arrived at true confidential relations with the friend who is closer than a brother—Who is my brother, my sister and my mother? Jesus asks, and replies Himself to the question, for the reason that no other can. "Whosoever shall do the will of my Father which is in Heaven."

He who thus walks with God after the way indicated by Jesus, the revelation of the will of God to man, shall walk in purity of body, soul and spirit, even as Jesus so walked. And the laws concerning purity are not made for such, for they walk in them not by whipping their being into an unwilling servitude—a servitude which becomes endurable only from the force of habit—but from glad, divine choice, God working in them both to *will* and do of His good pleasure. This, we maintain, on the warrant of Christ's teachings, is the only door to Christ-like purity. But it is an ever-open door for every individual who hears the gospel of Jesus Christ.

Outside of this sacred enclosure there is ever-recurring failure, and the highest form of Christian experience is intense aspiration, perfect realization, never.

To all individual believers, then, who have failed to secure perfect satisfaction in their Christian experience, both with reference to themselves and their Christian work with others, we declare the gospel of Jesus Christ:—They shall be all taught of God, and great shall be the peace of Thy people. Your way is the way of the private sanctuary for yourself, and your work is pointing others to the same place. Let your own yielding to God's method be absolute, and you will realize no temptation to hamper the way for others by any rules and regulations of your own, however, in your case, they may have the sanction of Heaven.

But to those who will remain outside this sanctuary of strength there are the

revealed laws of God, as published in the Bible, or written in the heart of humanity, with their accompanying pains and penalties. And, for our part, we decidedly recognize the covering which was sanctioned in Eden, after original purity was lost, as one of these laws, and as one of the most effectual barriers against sin, and we intensely believe that that covering was intended for the ears as well as for the sight.

Jesus Christ came into the world to enable men to fulfil the very righteousness of the law, and therefore the outcome of companionship with the Comforter must be *outward* righteous conduct. Why, then, should we fear in our search after purity for ourselves and others to commit ourselves absolutely to His guidance in this matter, and leave our brother man in the same companionship?

But, it is urged by many, that some have committed sin as the outcome of divine guidance. Nay, verily, it will be found in nearly all, if not in every case, that these sins are committed presumably with the sanction of Scripture, and are taught as *Bible* laws.

If one should profess to be led of the Spirit to transgress the instincts of humanity or the written laws of God, the moment he would call upon another to imitate him in this thing he would thereby betray the fact of usurping the seat of the Holy One in teaching ultimate truth to his fellow-man, and so publish his falsehood to the world. The very utmost that any one sinner in Zion could accomplish, and be outwardly consistent in his profession, would be to urge his brother to go to God personally to be taught of Him, with the understanding that his life and practice cannot possibly, in this event, be a law or example to him. How circumscribed would be the damage of one individual gone astray, if Scriptural views of divine guidance were generally held!

“To conclude that we are surely to be beaten in a conflict will insure our defeat. If we decide that we must carry sin in us to the grave, we shall doubtless so carry it.”

CAMP-MEETING ECHOES.

One very important subject occupied a good share of the time of the camp-meeting; viz., how to treat any party or parties who came to individuals or communities in the name of the Lord, *i.e.*, professing to be led thither by the Spirit.

Of course, there are those who wish to treat this subject like every other, according to some rule or deliverance which may be the outcome of deliberation or careful search of the Scriptures. How this legalistic spirit does crop out at every point in the history of this movement! Besides, there is a large amount of latent superstition still existing in the minds of professed Christians concerning this matter. The bare possibility that one might unwittingly turn away from his door one of God's little ones awakens a superstitious dread concerning using any ordinary guards against being duped by impostors. How few Christians there are to-day who have courage enough to refuse their hospitalities to one who comes to them in the name of Christ, especially when accompanied with unctuous talk or pulpit or prayer-meeting gifts. Often have we seen weary, overtaxed housewives submit to absurd impositions through this superstitious dread.

But again, on the other hand, it is certain that the Master does send forth some of His laborers, as of old, with nothing to back them but His divine commission, and who that loves and reveres his Saviour but wishes to do a kindness to their loved Master in the person of His real, accredited public laborers.

Manifestly it is unwise to make a sweeping rule of life, and, because of the few genuine laborers, to keep open house for all and every one making the least pretensions in that direction, and it is equally hazardous to make written credentials from some Christian organization the only *open sesame* to our hospitality.

As to this latter thought, it would be perfectly safe if said credentials would, with infallible certainty, be accepted by the Master both as to sanctioning the act of hospitality and refusal to all others. But who can so stamp these

papers as to make them of par value in Heaven!

These thoughts, the further they are carried out, only make the subject the more involved, and prove plainly that the whole subject is beset with innumerable difficulties—the patent fact that some are more easily duped than others further complicating the whole matter, for what right has one in the kingdom of Christ to escape evil in this direction more than another simply because he happens to have a more level head? Wouldn't it look as if God was a respecter of persons if we were thrown back on our reason and common sense to decide concerning the different claimants, seeing He has furnished some with much larger store of these natural gifts than others?

But in the law of the Spirit all things are met and harmonized. Here the way-faring man, though a fool, shall not err. The very complications of the subject, heightened as they are and solemnized by the words of promised blessing and grave warning uttered by Christ, seem to call for and point to this simple and effectual remedy. That is, each one may be taught of God in every individual instance, when he may have the witness that all he does is right. When living according to this rule, formulated by Jesus Christ Himself, we can adopt the language of Wesley as fully descriptive of our experience concerning all our acts, both of giving and refusing hospitality:

“We shall not *full* direction need,
Nor *miss* our providential way,
As far from *danger* as from fear
Whilst Love, almighty Love, is near.”

Following personally this heaven-appointed way, we have found it right and comparatively easy to refuse hospitality to some who were loud-mouthed in their claiming to be sent of God, and always profitable and delightful to entertain those whom God had sent to our door. Moreover, in dealing with individuals after this manner, we were consciously furnished for dealing with them according to the mind of God, whether in reproof, in instruction, or in God-speeding them in their work, yes, or in sitting at their feet in the school of

Christ when such was the order divine. Wherefore, dearly beloved brethren, let us in this thing also so fight, not as those who beat the air, but as those who *rightly* divide the word of truth.

COMPLETENESS.

“Man does want something more than reason! Socrates confessed that he owed all to his dæmon, and that without his supernatural intimations, right and wrong, the useful and the hurtful, were shrouded in mist, and that he alone smoothed to him the unapproachable heights which conducted to the beautiful and the good.”—*Charles Kingsley.*

This significant passage was penned by the author when in doubtfulness concerning the truth, shortly before he realized what was truth in his case, and needful to anchor him to the life of Christian usefulness into which he soon entered.

Happy the man, whether heathen or nominal Christian, who makes this discovery, and has the courage to doubt concerning beaten tracks of tradition or assumed orthodoxy, who is thereby driven to investigate for himself till he realizes that nothing short of personal revelation to him as an individual will give sufficient anchorage for such a being as man, freighted as he is with infinite extremes of good and ill.

The “kindly light” will surely lead to God and to the highest creature good if followed to the end. But if at any time lost sight of by want of faith, then, alas, man must and will fall back on some fancied, creature good, which is short of God and His fulness, and embrace it with the blind clutch of idolatry.

We presume that men may to-day, even when surrounded by pulpits and Bibles, be so hedged in by impenetrable walls of prejudice and hostile circumstance as to be but little better off than the heathen, so far as the possibility of any of the rays of Christianity penetrating their darkness. And yet, for aught we know, it may be possible for these, Socrates-like, to cultivate an acquaintance with the “dæmon,” that is, the light which enlighteneth every man

that cometh into the world, and so live a pure and holy life, acceptable to God, and a blessing to his race.

The glory of Christianity is that in the man Christ Jesus this "something more than reason" meets its exact interpretation, and when the Holy Ghost is permitted to take the place of this *kindly light*, and rule with absolute sway, then man obtains sure, everlasting anchorage. He now walks in the light, and has real fellowship with God in Christ. He becomes a new creature, all things old pass away, and all things become new.

As Socrates maintained that he owed *all* to this divine entity, so the spiritual realizes that in the same sense he owes *all* to the Holy Spirit. For to him, through experience, comes a meaning to Paul's wonderful statement, "henceforth know we no man after the flesh, yea, though we have known Christ after the flesh, yet now henceforth know we Him no more."

How vain also for us to attempt to explain how that reason and instinct, when superseded by absolute obedience to the Spirit, in place of being lost in the sense of imbecility or idiocy supervening, are restored in a new sense until we realize that henceforth know we them no more after the flesh—the former knowledge being lost in the glory of a new possession. "At that day (Pentecost) ye shall know that I am in My Father and ye in Me and I in you." Yes, happy they who obtain this knowledge, for then are they *complete* men and women in Christ Jesus.

ALL ARE YOURS.

Are you sure of your possession? Can you obtain good from Apollos as well as from Paul and Cephas? These are representative men, and refer to all speakers and teachers. Are *all* yours, in the sense that money is yours, which you know so well how to use to advantage in securing needed supplies? Are you positive that *some* teachers are not *yours*? The bee can extract sweet food from the thistle. Can you? Or do you constantly become impaled on the sharp points surrounding the coveted nectar? Paul could rejoice when Christ was

preached of contention. Can you? If not, then suspect there is room for some distinctive improvement in a certain direction. If not, then you have either lost or left unclaimed some part of your blood-bought inheritance.

Of course you are in trouble over it, and ought to be. No one should desire to be unconcerned over real loss. Paul cried shame upon the Corinthian Christians who preferred one teacher to another, and consigned them to the nursery. All are ours by divine gift. Even the Scribes and Pharisees have a place in our heritage, and are ours by inalienable entailment, for Jesus said: "The Scribes and Pharisees sit in Moses' seat, all therefore whatsoever they command you that observe and do."

But how can we carry out this direction of Jesus unless we occasionally listen to them? Who are we to select our teachers, seeing we are in the school of Christ? He only can be successfully taught of God who permits Him to show when to listen or forbear with respect to any man. He who goes to a holiness gathering when the Holy Spirit, if consulted, would guide him to another place of worship, sins in the act as much as the one who stays away because he refuses to consult his guide divine. The one is as great a sinner as the other—in fact, both are alike guilty. It is God who appoints the bounds of thy habitation; who art thou who repliest against God? Art thou one who professest holiness, and bringest forward thy likes or dislikes, before proving what is the good and acceptable and perfect will of God? Then is thy profession vain, and thou shalt one day see it trailed in the dust. All things are yours if obedient, not otherwise. They are not yours if obedience is obstructed by any clamor about persons or things; nay, if only rendered difficult, by your great zeal for doctrines, or teachings, or associations however scripturally named.

"O THAT you might at once go up,
No more on this side Jordan stop,
But now the land possess;
This moment end your legal years,
Sorrows and sins and doubts and fears,
A howling wilderness."

INDWELLING SIN.

BY THE REV. ALEX. WHYTE, D.D.

“It is good that a man should both hope and quietly wait for the salvation of the Lord. It is good for a man that he bear the yoke in his youth. He sitteth alone and keepeth silence, because he hath borne it upon him. He putteth his mouth in the dust, if so be there may be hope.”—LAM iii. 26-29.

There is nothing, my brethren, that we know less about than ourselves; and there is nothing that concerns ourselves that we know less about than the thing that out of all sight concerns us, our salvation from sin. Our salvation from sin is the greatest work God Almighty ever undertook. The creation of the world was no undertaking like the cleansing of a sinner from sin. No work He ever undertook draws so much on His grace, His wisdom, His power and His love as the salvation of a sinner. And that work is going on in many here, I must believe; yet they never give a thought to it. How many thoughts have you, God's saints, given to your own salvation this day? To cleanse the soul from sin, to root it out of the soul and for ever cast it forth, to infuse the Holy Ghost where sin reigned, and to make a corrupt sinner partaker of the Divine nature, is the greatest work Father, Son and Holy Ghost ever undertook. And it is going on in you, and you scarce ever give an earnest thought to the conditions of it. You have time, and thought, and wonder, and admiration, and love to give to everything else, but to the Divine person and His work you are indifferent. “The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider.” Is there any book we open with less interest than our Bible? How blind the mind is to the truth and beauty in the book! We think we love it: We have conventional times and ways of reading it, but to take it with hunger, with desire, how many can say they do it?

Sin first has perverted our will. It has twisted it away from the right way, and has poisoned our heart to a depth and inwardness that cannot be measured. It is the will He first lays hold of: He makes His people willing. There is no true work wrought in the soul till the will is set right; and that is why the Catechism speaks of God renewing the will. Is the soul a vessel? Then the will is the helm to guide it. Is it the city of Mansoul? Then the will is the citadel. The first mark by which a man might know he was ascending the holy mountain,

Dante says, was the right turning of his will. Our own Boston, in his “Fourfold State,” out of which he taught our forefathers great things—do you know what it is? How many of you could pass an examination in it? You have plenty of time to read all kinds of rubbish, but you are in ignorance, in contented ignorance, about spiritual things—well, Boston tells of the fourfold state of the soul; and the third state is what Paul sets so dramatically, so powerfully before capable readers, “the good that I would I do not; but the evil which I would not, that I do.” I tried, I desired; but I could not. I can summon a cloud of witnesses to bear witness to this, that after the will has been subdued, after He has made them willing to know and do the right, they have gone astray. They tell us that they enjoy the Bible and all good books, they say in the morning, I lay my will on His altar to-day, yet before the sun is well up in the skies, there is bondage in their hearts because of sin. Is there no man here who did that this morning, who said, God helping me I will watch my lips, my conversation; but while he was watching, he was plunged into temptation and sin? There must be many such who have the experience and witness in themselves. God knows where the sin comes from to bruise the will and poison the mind, that sends His best saints into sin before they are aware. “These involuntary uprisings of heart drive me mad. They make me abhor myself like very hell.” Did you ever hear language like that? Deeper than the mind, deeper than the understanding, lies the source of that which throws up on the heart and will, and out on the life, the pollution and bondage of sin. I believe it is here lies the explanation and solution of that which cannot be expounded. Many do not understand the metaphysics of salvation. They think the explanation of their sinfulness lies in their want of sincerity of heart; but it lies in regions where God alone can go down to cleanse. At the back of the will is an unknown continent, a sea of sin, that God alone can plummet, God alone can cleanse. From this come some of the dark hours or God's dearest saints. We can have divine tests for divine truth; but there is beneath and behind the will a source, and spring, and sea of sin that even the will cannot master. It lies wholly in God's own hand to do that. Where will and mind are sanctified, some of God's people find they are worse than when He began their sanctification. And this bondage will never be healed in this world. Whether it will be

in the future, we do not know. But do not misunderstand me about the people who most feel their sin. Their life, their character, conduct, tongue, appetites, lusts, conversation about their neighbor, all by God's grace are being daily sanctified. As a man cleanses himself from the will outward he will be judged at the last day. But this inward corruption is never healed in this world. There are doctrines of God's truth some of you do not like yet. That shows pollution in the mind. If that were sanctified, all God's truth would be sweet. So there are duties in life you do not like, because your will is not yet sanctified. But even where the will and mind are sanctified the heart lags far behind. Look in and see: religion is an experimental science. In this you see the reason of that schism, the warring of the two men—the new man and the old—and that is the cause of the cry that fills the great books of the Church, "That I would not, I do." This cry of pain rises from the hearts and souls of all who are truly sanctified, the cry of pain which comes from the rupture of flesh and spirit. It is they who say with most urgency and intelligence, "Create in me a clean heart." A pipe or an organ would render that prayer as intelligently as nine out of ten here. My soul chooses what is right; but my affections are turned away from God. "Create in me a clean heart." It is only the man who is working out his salvation with the best guides who understands prayers like that. He asks for a heart corresponding to his enlightened heart. A few fine souls are panting after a sanctification never to be given them here.

Bishop Taylor says: "Endeavor daily to do that which can never be done; that is thy whole victory in this world, to be ever battling." Boston writes in his diary after a day's work—you can judge what a day's work it was—"He is welcome to make havoc of my lusts" (you do not know the meaning of the word, he is thinking of some lust that came to church with him, that nearly drowned him while preaching. Put away your childish thoughts of outside senses), "to make me holy. My will, bound hand and foot, I desire to lay on the altar." That is the cry of a man far on in the life which is a battle to the end. "I found last night," he says, "it was no easy thing to part with sin, and this morning I found my utter inability to do away with it." What I am driving at is, the utter ineradicable nature of sin; and, further, that the sense

of sin grows as grace grows. Let me give you some illustration of this; illustrations are best remembered. Did this passage in Proverbs ever strike you: "Where no oxen are, the crib is clean"? That is one of the best things the wise man ever said. If there were oxen the crib would not be so clean. Let those who are hypocritically inclined consider that. One of the saints says: "I am a devil and not a saint; I am good for nothing but to do evil"; and Luther began his great reformation work with sentiments like this: "Rightly to feel sin is the torture of all tortures; the hatred and detestation of it grows as grace grows." Thomas Shepherd carried the same experiences of it to New England: "Perfect subjection to holiness," he says, "will be the happiness of heaven, just as a heart contrary to holiness is the misery of earth." You think that misery comes because you are not prospering in the world, or getting your own way! Shepherd says again: "If the Lord of His special grace do not help me I am undone; the more I do, the worse I am." Fraser helped to give depth to the religion of Scotland; and it is he who says: "I felt nothing so much as my sinful nature; I felt my condition to be worse than hell." And our own John Bunyan tells us that "the best saints are most sensible of their sins." Jonathan Edwards, a man of seraphic intellect, who laid the foundation of much that is best in the religion of America, says: "I have had very searching views of my own vileness and badness of heart, more than ever I had before my conversion." Newman, the Catholic Newman—listen, you high flying Protestants—says: "Every one who tries to do God's will finds he cannot do it completely; he will find himself full of indwelling sin; and the more he succeeds in regulating his heart, he will find more its bitterness."

All this leads to the question which never occurs to most men, and which will scandalize many. Did it never occur to you to ask why is it that God sees it good to permit all this evil, to leave so much unradicated and ineradicable sin in truly regenerate hearts? Why God, who loves holiness with such a burning love, should leave us so full of sin? Here is what Jeremy Taylor says: "Our remaining corruption serves the same purpose that the image of the baboon in the church of Alexandria did." The iconoclastic bishop broke all the other images, but left intact the image of an ape to disgust and humiliate them with their past idolatries. "And," says the sly bishop, "our corruption

is like a filthy baboon standing in the heart " I put it to you if you have met anything so disgusting to-day as some of the thoughts in your hearts. I find a real advantage by my sinfulness. I may say with Mr. Foxe, "My sins have done me more good than my graces. They have made me more humble, more watchful, more revengeful against myself." John Owen, a name ever to be held in reverence, says: "The more people feel the power of indwelling sin, the less they feel its bitter fruits." The more I feel my sin the less I will trouble *you* with it. The more a man is wrung with his own faults, the less he wrings the heart of his neighbor. Pray that the saints around you may be of this type; they will give you a serene and happy life. They will slay the sin of their hearts before it has time to come out and slay you. "So much as men feel the law of sin in themselves, so much will they abhor it and no more." And then to pay a last act of reverence to John Bunyan, I will wind up by reading his last words again: "To this day I find seven abominations in my heart. . . . They make me abhor myself. They keep me from trusting my heart. They convince me of the insufficiency of all inherent righteousness. They show me the necessity of flying to Jesus. They press me to pray unto God. They show me the need I have to watch and be sober. And provoke me to look to God, through Christ, to help me, and carry me through this world."

It would need the apostle Paul to preach about these things, an inspired man to read about them, to show them forth in a large, and liberal, and gracious way. It would need Paul himself to handle such deep, divine and saintly experiences as these. Pardon me for my shortcomings and fill up with experiences of your own hearts.—*Presbyterian Review.*

REMARKS.

This strong sermon is in complete harmony with the evident creed and experience of the preacher, and also with that of the publisher, and therefore as such is to be greatly commended. The plain, self-evident results of any formulated creed should not be weakly stated or glossed over. Hence we rejoice to read or hear such unmistakable utterances along the line of personal experience and creed. Moreover, we believe it would be a decided benefit to all concerned did

those in other churches, such for example as preachers in the Methodist churches, who have like experience, and denounce any who undertake to give a different one, if they would be similarly outspoken. Indeed, we feel certain that it is nothing but the fear of others which prevents them from being logical in their utterances. Once in a while, *and*, with a bias towards independent thought, shows signs of jumping the bounds of this enclosure, but the restlessness seldom lasts, for prudence soon calls them to endure the ills they know rather than to rush into those they know not of.

This preacher is evidently satisfied if only he can have his own personal experience backed up by a list of godly men. What is good enough for them it would be presumption for him to question. The fact that every other creedist, however fantastical his formulated creed, can boast a like pedigree for his experience and creed, does not disturb his complacency, for why, he will not give the fact sufficient thought.

But granted the truthfulness of their personal experience, and its perfect harmony with what they believe the *Confession* teaches, why will they persist in parading their boast that no man can get beyond their experience? If, for example, they find a man who contends that he has a different experience, asserting unmistakably that he now has none of those difficulties connected with Bible study so graphically described by the preacher, that his relations to the Bible in this respect are the most satisfactory possible, and so of all the other matters connected with Christian life; moreover, if when examined, he is found to average up well in common sense, reason and intellectual training, whilst his testimony is considered first-class in every other direction—why, we say, should his testimony concerning Christian experience alone be rejected simply and only because the others have not a similar one?

And is it not passing strange that these high water-mark Christians, who frown on and denounce the slightest real effort to go beyond them in their representative character as illustrating the highest standard of Christian experience,

are the first to accuse others of spiritual pride if they simply testify to the fact of having a satisfactory experience concerning the things which they, the standards, confess they have not? Does not this noticeable fact tell of weakness rather than strength, as if they would say, we are the people and wisdom and knowledge will die with us?

Of some in His day, Christ had occasion to say, "Ye search the Scriptures, for in them ye *think* ye have eternal life, and they are they which testify of Me, and ye will not come unto Me that ye might have life."

What a source of limitless joy it is to us that we at length learned to search the Scriptures, not for creed or commandment, but to find the living Christ, and that having found Him, who is the Life, the Truth and the Way, we draw our life independently from Him through the ministry of the ever-living, ever-present Spirit. Hence to us the absence of this despairing outcry against unsatisfactory prayer, Scripture study and all forms of obedient walk with God is a necessity, seeing the cause of that outcry is completely removed. Doth the ox low over its fodder?

This, our Christian testimony, we give, not simply to contrast the other, nor yet to make comparisons, but simply and only to catch the eye or ear of some honest, sincere seeker after a similar experience, that they may be encouraged to believe that God has in Christ Jesus, through the Spirit, something for them better than the doleful cry which comes from this and similar semi-desponding Christian testimonies.

BOOK NOTICE.

"A PECULIAR PEOPLE." By Sheridan Baker, D.D.

A volume containing an obituary and some of his fugitive papers. A good book and will well repay perusal.

The subject of this memoir was evidently a sincere, honest soul, and an earnest, successful worker in the Master's vineyard.

True to our leading thought in publishing the EXPOSITOR, we select a passage illustrative of our teachings. It was

when he was following along the line of his innate desire after completeness in Christian life, God talked to him concerning the property he had been able to accumulate during some years spent in successful business life. First, he was asked to surrender the accumulated savings, and, after a struggle, consented. Then he was asked for prospective savings, and these, too, were given up after a prolonged reluctance. Then the author goes on to say:—"One day he read, 'If thou wilt be perfect, go sell that thou hast and give to the poor, and thou shalt have treasure in heaven.' The truth, like piercing steel, entered his heart. He debated the matter with indescribable heartaches, but finally yielded. The struggle was over, his all was gone; he was now a steward, not a possessor. After deciding to devote his whole property to God, the problem of how to do so arose. He would not awaken suspicion by acting the part of a cross child, nor yet that of a crazy man. Few calls for money came, his property became a burden. In his doubt and dilemma the Lord set him at rest with the thought that he should be appointed to use and hold the accumulated means, subject to divine order, giving away annually all the income over and above what was necessary to keep his family."

Here we have a clear case of divine guidance, just such as is advocated by the Canada Holiness Association, and for holding and practising which views many excellent people ignorantly condemn us.

We presume Mr. Baker knew that in all this he was led to absolutely correct conclusions, by an infallible guide. If not, then he could lay no claim to possessing even the average modicum of common sense, when he was willing and actually did shape the financial welfare of himself and family on the fact of this being the voice of the Lord to him. For it is evident from the narrative that had God spoken to him at a certain time in the history, and requested him to give every dollar of his money to the missionary society he would have done it. That is, if the same conviction, or whatever it was, in response to which he, after a fierce struggle, gave up his all, had

taken the direction of the Missionary Society. But, as this persuasion finally led in another direction, he adopted that course as the mind of the Lord. The author admits that it was the Lord who led him to this final conclusion, meaning evidently, according to New Testament phraseology, that he was in all this "led of the Spirit."

Now, we ask the publishers of this useful book, is it not common sense to believe that Mr. Baker was as certain that in all this he was led of God, and that the outcome was absolutely right, as he was certain of the witness of the Spirit to his sins forgiven, or to his after entire sanctification? Moreover, he also knew, with *infallible certainty*, that in this final act he walked worthy of God unto all pleasing. Now what is to prevent a believer always, and in all things, walking worthy of God unto all pleasing, after this identical type? But this would be the Alpha and Omega of the teaching of the Canada Holiness Association. Of course, we understand clearly that they who oppose this teaching, as a whole, do not so live, however they may write or speak admiringly of snatches of such "divine guidance."

But there is another very important lesson connected with this instance of divine guidance. It shows that tests concerning money, or any other loved possession, fully serve their purpose when we learn to actually regard God as the arbiter of their fate, and ourselves as simply and only stewards of what belongs to another, and it never follows because of the test that we should actually give or throw away what was the subject-matter thereof, unless the distinct command of the Spirit is recognized to that effect.

It is true that God so manipulates these tests that surrendering to Him the cherished good is virtually a parting from it; nevertheless, that of itself does not authorize us to lay violent hands on these possessions. Thus we see that all tests lead up to the one fact, always and under all circumstances to be definitely realized, viz.: neither we nor our possessions are our own, and yet all things are ours when we are Christ's, as Christ is God's.

EXTRACT FROM CARDINAL MANNING'S "TEMPORAL MISSION OF THE HOLY GHOST."

"By the temporal mission of the Holy Ghost is meant the sending, advent and office of the Holy Ghost through the Incarnate Son and after the day of Pentecost. The 'Eternal procession' of the Holy Ghost pertains to eternity, while the 'temporal mission' pertains to time.

"We neither derive our religion from the Scriptures, nor does it depend upon them. Our faith was in the world before the New Testament was written.

"Christianity was derived from, and still depends upon, the order of divine facts introduced into the world by the incarnation; among which facts one is the perpetual presence of a divine teacher among men.

"What the presence of the Incarnate Son in the years of His ministry was to the Scriptures of the Old Testament, the presence of the Holy Ghost is to the New. The Jews were not more unconscious of the presence of a Divine Person among them than the multitude of men at this day.

"On a certain Sabbath our Lord went into the synagogue according to His custom and stood up to read. The Sabbath rose upon Nazareth that day like any other, and the people of Israel went to their synagogues as at other times. The book of Esaias the prophet was given Him, and as He unrolled it He found the place where it was written: 'The Spirit of the Lord is upon me, wherefore He hath anointed me to preach the Gospel to the poor;' and when He had folded the book He said: 'This day these words are fulfilled in your ears.' That day was a day of visitation. The Messiah was come, but they knew Him not. With the Scriptures in their hands they did not recognize the Divine Person of whom the Scriptures spoke. He was come, fulfilling the prophecies; but they believed Him to be the carpenter, the son of Joseph. There was a Divine Teacher in the midst of them, but they thought His voice was human. He interpreted to them the sense, and confirmed the authenticity of the Books

of Moses and the prophets with a divine witness, but they rejected both His testimony and His interpretation. With the books of the law in their hands they rejected the Lawgiver, and appealed from Him to it; from the living voice of a Divine Teacher, to the letter of the Scriptures, interpreted by their own human commentaries. It is of this perversity Paul says: 'The letter killeth, the Spirit quickeneth.' Now, was this a transient visitation, or is there still in the midst of us a Divine Person—the living interpretation of the Holy Scripture—the guardian both of the letter and of the sense of Holy Writ? This is a vital question—vital at all times—most vital now.

"It seems hardly necessary to say that Christianity was not derived from Scripture, nor does it depend upon it; that Christianity was to be derived from the Bible, and that the dogma of faith is to be limited to the written records, or in other words, that the Spirit is bound by the letter, and that in place of a living and Divine Teacher the Church has for its guide a written book.

"The whole revelation of Christianity was given by the Holy Spirit of God, and preached and believed among the nations of the world before the New Testament existed. The faith or science of God came from God—manifest in the flesh, and from His Holy Spirit. What Jesus commanded, the apostles did. They promulgated the whole of Christianity. They baptized men into the faith of Jesus. But what was the source of this perfect science of God in Christ Jesus? It was no written book, but the presence of a Divine Person illuminating the teachers and the taught.

"The written Scripture is to the Church, guided by the Spirit of God, what the writings and letters of a man are to his personal identity. They would recognize all, but record only a part; imply many things, and express only such things as fall within their scope.

"For the first twenty years after Christ's ascension there were only two Gospels—the fourth Gospel, that of St. John, was not written till about sixty years after the ascension. Where, then, till the end of the first century, or for

two generations of men, were the four Gospels which people seem to imagine were distributed by the twelve apostles to their converts on the day of Pentecost? During all this time what was the source of Christianity and what its support? Certainly no book, not even the New Testament Scripture, but the New Testament in 'spirit and in truth; the revelation of the day of Pentecost given and sustained by the presence of the Holy Spirit in the Church; the divine and perpetual Teacher of the world."

"GO WORK TO-DAY."

MATTHEW XXI. 28.

MRS. E. E. WILLIAMS.

What of the past? Those silent years
With their old-time burdens of smiles and
tears,

With their opportunities, small or great,
Improved, or left till it was too late:

What of the work that we might have done,
What of the souls that we might have won,
Of the sheaves that we might have gathered
in,

To the garner of God, from the field of sin;
What of it all? Ah! 'tis in vain to cast
One backward glance o'er the silent past;
Not one of its wrongs can be now made
right,

Not one dark hour can be now made light,
Not one kind word that we left unsaid
Can be spoken now—for the past is dead.
Though we think it o'er with regretful sighs,
Yet the tears are futile that dim our eyes.
'Tis too late to straighten the crooked road,
We must leave our past in the hands of
God!

What of the future? Its morning bright
May never burst on our longing sight;
And the beautiful things which we mean to
do

When the "good time coming" shall rise to
view,

May never be done by you or me,
For the future we may not live to see.
Veiled in mystery now it lies

Beyond the vision of earthly eyes;
And who shall tell what it may contain;
Of glad rejoicing, or bitter pain?
Radiant and bright it may seem to glow,
But what it holds only God can know;
But what'er may hide in its distant bowers,
It is not, and never can be, ours.

For while the past is forever dead,
The future is always just ahead!
Ne'er have its paths been by mortal trod,
It, too, is held in the hand of God.

But what of the present? The past is
sealed,
And the mystic future is unrevealed;
But the living present is ours to use
For weal or woe as we each shall choose.
It comes to us now all fresh and fair,
But what of the record it soon must bear?
Shall we let its hours slip idly by,
While Satan triumphs and sinners die,
And blood-bought souls are forever lost—
Shall we shrink from labor or count the
cost?

No! No! Let us work while tis called
to-day,

Ere the beautiful present is gone for aye,
As into the past it swiftly rolls,
Let us use each moment for God and souls.
To the work! To the work! There is much
to do,

Let our hands be busy—our hearts be true;
Let us cease to weep o'er a wasted past,
Or to strive our future to forecast,
But, turning from both alike away,
Let us glorify God in this present day.

—Standard.

RECOGNIZE THE HOLY GHOST.

BY MRS. S. L. WHITE.

How often has my heart been uplifted and my lips uttered the cry, "Come, ble-sed Holy Spirit, in power to my soul," only to feel what seemed a tender reproof, for asking Him to come, when the Word said, "Know you not that ye are the temples of the living God, and that the Spirit of God dwelleth in you?" Then how conscious I became, that I had no need "to ascend up" or "descend into the deep" to find Him, if His child was, indeed, an "habitation of God through the Spirit." How often have I realized His leadings, and heard His voice saying, "This is the way, walk ye in it." I recognize Him in reading the Word, when every line seems illuminated, making it "sweeter than honey and the honeycomb." Again I recognize him in his sweet revealings of Jesus to my waiting heart, and in every incentive to prayer, and testimony; and oh, so consciously present in those hours of sweet communion with Jesus.

I have often wondered if the Holy Spirit was not grieved, because He is not more fully

recognized in His office and work. When we think of Him as being so far away when in service for Him; when we see no signs of His presence, and almost feel sometimes that He has left the field, and we plead and agonize in prayer for a manifestation of His presence, forgetting His "Lo I am with you always," then the empowering we feel we need, and must have, if successful workers in His vineyard, comes through recognition of the Holy Ghost. We have not to go out into the fields "white unto the harvest," alone. He says, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye." What an instructor! what a guide!

As I recognize the Holy Spirit, I receive power in every emergency for my work. It is wonderful how He leads one so unwise I believe the secret of walking with God, as Enoch walked, lies in recognition of the Spirit's presence; and in the recognition of the divine agency in all Christian work, we have the secret of power. Is not this what the Church needs? A recognition by every individual member of this fact "Ye are the temple of the living God." "For He dwelleth with you and shall be in you." Again, the Holy Ghost is the great agent in our regeneration and sanctification. His power alone can effect the work. We must not lose sight of this. What we can do, will not perform the work. What we need to see and feel is, that in us there is no help; that we cannot make ourselves holy. The means are necessary to bring us to God; but when we come, He doeth the work. The sanctifying power of the Holy Spirit, accomplishes the blessed transformation, and we are "complete in Him."

But do not forget this, seeking soul, that means are only used to bring us in contact with the agency. The soul is not sanctified by means, nor in the absence of them; but having used the means, expect God to touch you—oh, what power in the touch—and fulfil His promise. We must look away from means, away from self, fall at His feet, and trust Him fully, and trust now; and He will make thee "every whit whole," by the application of the cleansing blood. Then for our encouragement He says, "Ye are the temple of the living God;" as God hath said, "I will dwell in them, and walk in them; and I will be their God, and they shall be my people."—*Christian Witness.*

A MAN who yokes himself with omnipotence becomes in a sense omnipotent.

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