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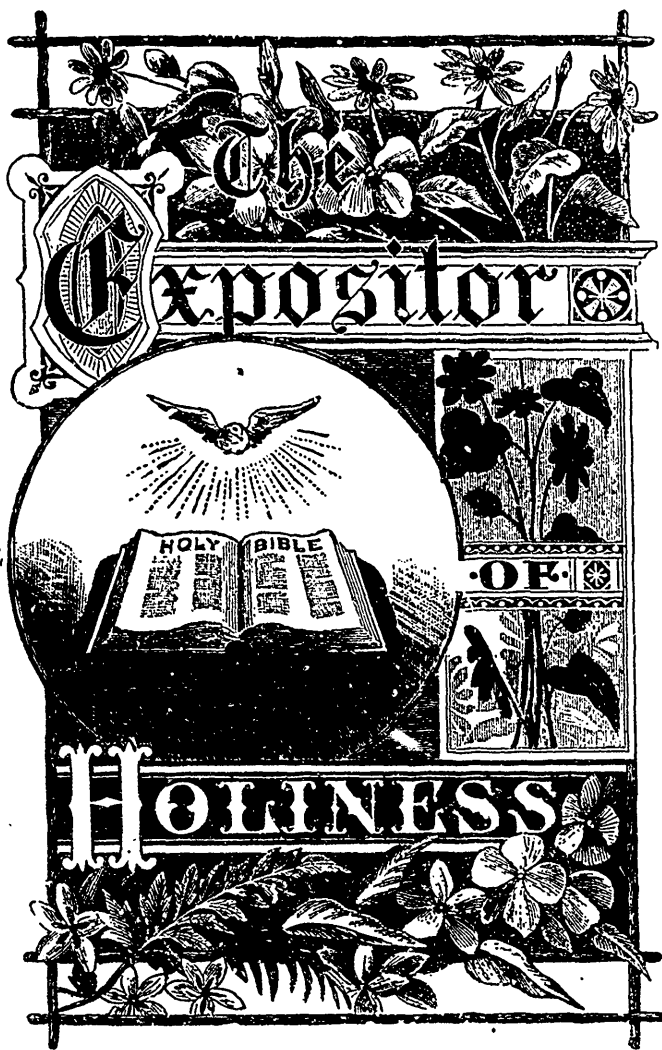
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THE
Expositor of Holiness

Vol. IX.

APRIL, 1891.

No. 10.

"AND ENOCH WALKED WITH
GOD."

In dim and far-off times, 'tis said,
That Enoch walked with God,
And o'er the world a light he shed
As its rough path he trod.

A light which, true, and clear, and bright,
Shone full on man's dark ways,
Exposing all that was not right,
In God's most piercing rays.

The Lord with him was pleased well,
And marked him as His own ;
And this, while he on earth did dwell,
To Enoch God made known.

Is it then strange, that man to-day
Should walk with God alone ?
Should bravely fight, and firmly slay,
All foes who Him disown ?

For God, through Christ, to us does give
A Guide Infallible,
In whom we move, and breathe, and live,
And triumph evermore.

In Him our works are always wrought,
(And hence our Father pleased),
In Him our battles ever fought,
From all our works we've ceased.

Vancouver, B.C.

F. WILLIAMS.

WE drink and drown in the same element. That which quenches our thirst, and sustains our life, will quench the life as well, if heedlessly sported with. God's truth is deep and silent as the ocean waters. Let man keep in harmony with it, and he can float upon its peaceful bosom, but let him come in contact with it, and it will dash his frail bark to atoms.—*Chas. Linton.*

"MANY complain for want of liberty, who thrust their feet in Satan's fetters."

THE KINGDOM OF HEAVEN.

This is a large subject, and will likely call for more than one article ere leaving it. Upwards of seventy times this expression or its equivalents is used to designate the spiritual experience which commenced on the day of Pentecost, whilst about a score and a half of times it is used to indicate the future heaven of glorified saints. Hence, generally speaking, the kingdom of heaven alludes to that reign of Christ, through the manifested Holy Ghost, which was set up when the first disciples were filled with the Spirit.

It is true that some of these synonymous expressions have particular reference to the spiritual dispensation inaugurated by Moses, and a few times they are used to indicate the temporal kingdom which the people expected the Messiah to set up in the world; but these instances are easily recognized, and so in no way confuse the mind of the student when carefully examining the whole subject.

The kingdom of heaven then, generally speaking, refers to the dispensation of the Spirit. This is usually admitted in creed form, but when the attempt is made to reduce the creed to practice or minute definition, then it too often becomes evident that the creed is not really understood. Let us see if there is not a simple way to obtain its exact meaning.

In the first place, it is either something visible, or it is not; that is, with respect to location or component parts. But Jesus Christ settled the matter when speaking to the Samaritan woman, declaring that no one place should be more

sacred than another in this kingdom, and the teaching of this emphatic utterance is brought out in many other parts of the New Testament.

In the second place, it is not an organization, that is, according to the thought which is necessarily connected with that word. It is true that men may form organizations of all kinds with the desire to further more readily the interests of the kingdom, and secure their object to a great extent thereby; but no one of these denominations, or all combined, can possibly be the kingdom, or hope to even contain it.

We have not the slightest intimation in any of the words of Christ of any directions whatever looking towards an organization. Even when Paul discourses concerning the different orders of helps and governments amongst Christ's followers, he evidently speaks from observation concerning what did exist as the outcome of the manifestation of the Spirit given to all. "Are all apostles, are all teachers, are all workers of miracles, have all the gifts of healing?" he asks in direct connection with this subject, plainly intimating his thought that all these alike received their distinctive work from the Spirit alone, and no ordination service could even emphasize them. The simple recognition of these gifts by the early Christians without ordination service was as valid as a formal act, such as the laying on of hands, or any other ceremony which was a token of the universal recognition by the Church of the patent acts of the Holy Spirit. As the simple act of laying on of hands could not, unless through distinct revelation of the Spirit, impart the power to heal or speak with tongues, so it was inoperative to create apostles, prophets or teachers.

From all of which it follows that any organized form which might or might not be adopted by the company of believers in the days of the twelve apostles would carry with it no authority, even if we were acquainted with its general aspects and minute details. Whatever of organized form they, the early believers, took, shaped itself as an organization by their accidental surroundings, and had in itself no element

of permanency, let alone of authoritative precedent.

But the apostles of organization as a necessary part of the kingdom of heaven, when driven from precedents concerning church orders and their ceremonial concomitants, take their stand upon the sacraments of baptism and the eucharist, and triumphantly assert that these cannot be cared for without distinct organization. When, however, we follow these up to their fountain head, even to Christ, it is quickly seen that they were so instituted by Him as if to guard against this very necessity.

With respect to the latter, He simply ordained that all should eat and drink the appointed emblems in remembrance of His death. His words are so generalized that no person can successfully teach that any one man, any family, or group of families who separately or unitedly make this sacrament a part of the evening, or any daily, weekly, monthly or even yearly meal would not as certainly carry out the letter of Christ's teaching concerning this sacrament as if it were celebrated under the direction of a minister claiming to be in the apostolic succession; and as to the former, whatever else is admitted to be obscure, this is certain, from the words our Lord, viz., that any of His followers who go in the spirit of His command, to "teach all nations," has the Christ-ordained right to baptize those taught with Christian baptism. How much of organization is required to secure this result? Further than this one fact, the mode or subjects of baptism must be admitted to be of comparative indifference, or else a positive reflection is thrown on Him who instituted this initiatory rite because of leaving essential truth to comparative obscurity.

From all of which it is evident that no valid argument exists looking to establish organization as a necessary part of this kingdom of heaven. It can exist without organization as certainly and as efficiently as with it. But whilst no man can be true to Christ's teachings, and dogmatize concerning the necessity of organization in connection with this kingdom, neither can he prove that organized effort is necessarily an

impediment either to the members of the kingdom or to their efforts in extending its conquests. Hence anti-ordinancers and come-outers have no monopoly of this kingdom. Like the light from the orb of day, its source is so far lifted up above the discords of earth that it is accessible to creedist and anti-creedist, to churchmen and come-outers, to those who cry "Lo here," or "Lo there," and to those who believe that the kingdom of God is within man, and no man can declare with oracular certainty what change in attitude, to words, creed or church must ensue when one enters as a permanent resident of this kingdom of heaven. Thus far in this first article.

THE CHIEF USE OF THE COMMANDMENTS.

The commandments of God are clearly intended for those who are inclined to break them, for the law, saith Paul, is not for the *righteous man*. All, then, who are not led of the Spirit and so fulfil the righteousness of the law, are outside the kingdom and in the school presided over by the schoolmaster, Law. And all such are required, with painstaking exactness, to observe all laws made and provided for them.

And so it comes to pass that both law and Gospel should be preached by all, even by those who have clean escaped beyond the schoolmaster's lash. That is, we preach law as demanding implicit obedience to its provisions on the part of all outside the Pentecostal kingdom, insisting upon it that in this school one title of law or its punishment cannot be abrogated, all must be fulfilled to the letter.

But to those in the kingdom the law is not preached, it being dead to them, and the schoolmaster's lash, therefore, of necessity, being a thing of the past.

Now, the evident intention of Christ's comments on the various sections of the moral law was, amongst other things, to show the hopelessness of complete success in living up to its rigorous exactions, until it should voice itself in the expression of the disciples, "Who then can be saved?" or in the despairing cry,

"Who shall deliver me from this dead body?"

We say not despair of securing a measure of success in keeping the law, but of keeping it perfectly. It is quite possible to obtain a large measure of satisfaction in legalistic efforts, both in squaring the life by its rules, and realizing real pleasure as resultant therefrom. For in all efforts to obey law, do duty, and perform acts of self-denying beneficence there is a measure of joy and satisfaction, "virtue is its own reward" being a universal truth.

Hence it was that He, the last great lawgiver, put upon the statute-book such commands as "Give to him that asketh of thee," "Resist not evil," "Take no thought for the morrow," "Love your enemies," "Be perfect, as your Father in heaven is perfect." Laws, which, if they had been incorporated with the Mosaic code, would have paralyzed all efforts, on the part of the Israelites, after obedient walk in the commandments and ordinances of the Sinaitic lawgiver. Moses gave not such precepts, for the Holy Ghost was not yet given. Nor, manifestly, were these laws given as binding till Jesus should be glorified, that the Holy Ghost might come and make it possible for man to fulfil them.

The fact that these laws are incomplete without their complement, the Holy Spirit, is proved by the attitude of all those who have rejected or failed to recognize the Spirit as momentary guide into perfect obedience concerning them. For, to a man, they fail to accept them in their full-orbed completeness, but yield to the temptation to ease somewhat their rigorous exactness, by adding provisos and emendations, or neutralize their rigor by inventing many exceptions under the name of sins of ignorance, errors in judgment and infirmities of infinite variety, thus making the commands of Jesus of none effect by their traditions.

But in spite of all these human additions and subterfuges the fact is evident that Jesus not only gave not these oracular responses but delegated authority to none, save to the Holy Ghost, to change or modify the least of them.

Nay, He even, with uncompromising words, by anticipation ruled out of His kingdom any and all who should fail to teach and obey all to the very least of them.

Hence we maintain that the chief object of these commands of Jesus Christ is to awaken despair in the hearts of all who would follow Him, as to their powers of obeying Him perfectly without the supernatural gift of the Spirit, and retaining that gift as constant guide into the truth as it is in Jesus.

"THY KINGDOM COME."

What was the real petition contained in these words, when used according to the direction of Jesus by His disciples? We give it as our opinion that it was to be a temporary prayer, meaning a desire for the speedy advent of the Holy Ghost in Pentecostal power and fulness, and hence, after that event, if used, it must be with some secondary signification.

The fact that Jesus, in the main, alluded to this event, and its unbroken continuance in the world as *the kingdom*, necessarily gives the words this signification. For, granted that in a few instances He used the word kingdom to imply something else, that something else, so far as our researches go, was the kingdom of glory; but this meaning read into the words would make them, as a prayer, utterly out of place. So we are shut up to the one and only possible meaning of the prayer, when used by the disciples of Christ before Pentecost, as implying a desire for the speedy coming of what Pentecost implied.

Granted even that the petitioners knew not the full meaning of the petition which they uttered, it would be sufficient warrant for them to use it that their beloved Master taught them its use. Their simple faith in Him would be their confidence that it meant asking for something of supreme excellence. And so we can imagine them using this Christ-taught prayer with the acknowledged lack of knowledge as to what it really implied, just as a sincere follower of Christ to-day may ask for all that is

meant by the Master to them in Pentecost, confessing erewhile that he is thoroughly ignorant as to what it really does mean.

We have not the slightest hint in the New Testament Scriptures that what is now commonly called the Lord's Prayer was ever once, let alone daily, used by the early Christians. Since these first centuries, however, as all know, it has been used as an almost necessary part of all prayer, but with an essentially different meaning put into the word kingdom from what that word implied when used by Christ Himself.

This meaning makes the petition, in all instances, refer simply to the *extension* of this kingdom. But even then the word kingdom seldom conveys to the petitioner the original meaning of the word as used by the formulator of the prayer. With most it refers simply to the extension over the round globe of the knowledge of Christ, and the doctrines of Christianity. Hence we hear its meaning often told off in the quotation from the prophecies when "The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

But the members of different church organizations, or professed non-organizations, make the prayer in their thought tally with their several notions of what constitutes a member of this kingdom, and hence the variety of thought implied by this time honored petition is all but limitless.

To us the conviction grows apace, as we more and more minutely examine the history of Christianity from the baptism of Christ in the Jordan, especially the first decades thereof, that the great Teacher simply and only furnished His disciples with a form of prayer to be of temporary service through the few years which supervened till they would be endowed with power after that the Holy Ghost had come.

THERE have been men who could discipline and control armed legions in the most perilous encounters, but who never learnt the art of self-control, or, more correctly speaking, the secret of being divinely controlled.—*Selected.*

EXPOSITION.

"Wherefore we receiving a kingdom which cannot be moved."—HEB. xii. 28.

How readily this passage yields up its meaning when the light of Pentecost is thrown upon it. Paul declared that this kingdom was righteousness, peace and joy in the Holy Ghost. The Saviour called on all to seek first the kingdom of God and His righteousness, and also affirmed that whosoever should keep His commandments and teach men so would be great in this kingdom.

When the Holy Ghost did come and establish this kingdom it was necessarily immovable, for two reasons: first, the continued presence of the Holy Ghost, in all the fulness of His first advent, was guaranteed, and hence there is, there can be, no change made looking to the diminution of the glory of the kingdom or to any fluctuating power, seeing He, whose presence is promised to the end of time, is armed with all the attributes of the Godhead in full measure; and, second, because no weapon formed against this kingdom, whether represented by many or few, can prosper. Hence the stability of this kingdom can neither be menaced from within nor from without.

But seeing it is a gift—we receiving a kingdom—it may be retained or given up, hence the only instability is on the side of our freedom of choice. Just as the man who is free from internal disease and absolutely protected from outward bodily danger carries his life in his own hands, and can either live on or die the death of the suicide, although we have to suppose a possible case of such immunity from disease and outward calamity; so he who accepts this kingdom carries his spiritual blessings and immunities—the kingdom—in his own hands, and can ever after live in their royal possession, none daring to disturb or make afraid. A righteous life, peace passing all understanding and joy unspeakable—the kingdom of heaven—are fully offered to all who hear the words of Jesus, and no outward circumstance or possible change in the attitude of the Godhead will ever *move* this heritage, let alone overthrow it. It

stands secure, the inalienable right of every citizen of this Pentecostal kingdom.

VIRTUE ITS OWN REWARD.

This is an universal truism, and therefore is not confined in its illustration to the lives of saints. The child who yields its preference to another, the miser, the infidel, the saint who foregoes his own pleasure to supply the need of another, alike with the child, reap their reward of passing satisfaction.

Virtue metes out to all with uniform justice the certain, present reward of inward satisfaction for every act of life which merits its stamp of genuineness. Even let a man be steeped to the lips in crime and sin, and yet for every virtuous act he also will secure the reward attached to those individual acts as surely and in as full measure as his brother man who walks before his fellows with reputation untarnished. With no more certainty does the shadow cling to and become a part of the substance than does this reward accompany every virtuous act of life, by whomsoever performed.

But the most surprising fact connected with this is, that virtue looses not this attendant reward when it becomes warped and distorted by the opinions of the practiser. Hence it was that Saul of Tarsus could reap this reward of inward satisfaction when persecuting the friends of Jesus, and Torquemada say his prayers with an increased relish when fresh from torturing Protestant or Jew, provided he had shown no weak sentiment of pity towards the objects of his relentless cruelty.

And why? Because this reward is the approval of an inward conscience, not necessarily of some central, omnipresent tribunal, outside and independent of all. "Verily, verily," said Jesus, "the time will come when he that killeth you will think that he doeth God service." In such a case it is evident that if this party failed to embrace the opportunity he would think that he had displeased God, and so would be lashed into suffering by a guilty conscience.

How well this was illustrated in the life of Charles V. during the times of the Reformation, all students of history know. For this monarch, after resigning his crown, then the most powerful of Europe, spent many hours of painful penance, lashing his body and upbraiding his mind because, forsooth, he had not broken his kingly promise of safety to Luther and consigned him to the flames when he appeared before him at Worms.

But it is not our design to go off into a treatise on conscience. Our design is to show that, despite the efforts of religionists throughout Christendom to make this approval of conscience the sum and substance of the religion of the Lord Jesus Christ, it is not it nor any part of it. Granted that it is the rule given to all without this kingdom, and therefore for all, whether saints or sinners, who refuse to accept the Holy Spirit as the only convincer of sin and righteousness, it is not the law of the kingdom of grace.

Jesus Christ taught that another would come into the world to remain, and that then the reign of conscience would come to an end to all who exchanged the *law* of conscience for *grace*; that is, who came from under all laws thus originated, and accepted, in their place, the Holy Ghost as the one and only law of life.

But just as the religionists of other faiths read the law of conscience into their religions, so the great mass of Christian teachers do to-day. Hence it comes to pass that the *duties* of Christ's presumed followers have become part of the institutes of Christianity, and conscientious conduct is the measure of Christian character, whilst virtue's rewards are substitutes for joy in the Holy Ghost. Thus have the teachings of Christ become of none effect through the devices of men.

GROWTH in grace manifests itself by a simplicity; that is, a greater naturalness of character; more usefulness, less noise; more tenderness of conscience, yet less scrupulosity; more peace, and more humility; when the "full corn is in the ear," it bends down because it is full.—*Cecil*.

EXPOSITION.

"He shall have delivered up the kingdom."—
1 Cor. xv. 24.

When the end of time shall have come then this kingdom, established in its fulness on the day of Pentecost, shall have run its course, no fresh addition shall thereafter be made to it, and no longer shall its subjects be divided, part on earth and part in heaven. And so a far-reaching change, of necessity, will be in order. All now either with resurrection or changed body shall present one uniform pattern, yea, even including Christ in His resurrection body.

What the continued history of this kingdom shall be remains to be seen, for even if the description of it should be put in the form of words, those words, to convey any meaning at all, must indicate earthly thoughts and ideas and so be utterly inadequate for the task, and if not so indicating that with which we are familiar, would be so beyond our reach as literally to be to us the words of an unknown language. However this we know, that Christ, as the present Head of this kingdom, is known to us as the man of sorrows, as the tempted in all points like as we are, and always doing the will of the Father, as saying, "My Father is greater than I." But now we are led to believe that all this will be changed, and the Godhead be all in all.

"All power is given unto Me in heaven and earth," words spoken by Jesus after His resurrection, and just on the eve of His ascension, imply that He, as receiving the gift of this reign on earth, must be in some way inferior to the giver, hence in that sense He became subject to the giver. For giving and receiving always implies the power to withhold the gift, and that means superiority.

Now it matters not whether this inferiority is a temporary assumption on the part of Christ, or otherwise, the formal resumption, in the eyes of His saints, of the glory which He had with the Father before the world was, will easily indicate the thought of the apostle in this, from some standpoints, perplexing passage.

THE TEMPORAL MISSION OF THE HOLY GHOST.

BY CARDINAL MANNING.

(Further remarks.)

The more we study the matter, the more we are impressed with the fact that this champion of the Papacy has aimed his telling blows at the weakest part of Protestant theology. This vulnerable part can easily be recognized by the thoughtful observer in two patent facts, viz., continually unanswered prayer for the presence and baptism of the Holy Ghost, and significant silence concerning the absence of the New Testament Scriptures during the first century of the Church's life.

These facts the writer of this book seizes hold of and brings out, especially the latter, in bold relief; nor can these facts be gainsaid. The Church in its individual and corporate capacity acknowledges the non-presence of the Holy Ghost, as He was present in the Church during the first century, in many ways.

General, continued petitioning for a thing necessarily implies its absence. How general and constant this importunate prayer is, is known to all. It is not, we remark, merely made a part of a general ritualistic prayer service, but also voices itself in all extemporaneous prayer both in pulpit and prayer-room, and especially during extraordinary revival efforts. It is admitted by most, if not all, religious writers as the great want of the churches. Newspaper, magazine, and book alike burden themselves with this indictment against the Church of the present generation, and wander back to the Church of the first century for their contrast. Poetry throws its witchery around the subject, and glows most intensely when depicting the Pentecostal Church of the first apostles in its assumed *superior* spirituality. Take even the most pronounced religious movements as to spirituality, and when called *pentecostal* in their character, one can easily read between lines that the claim is only to something approaching the apostolic times; for, we ask, would not the claim of superiority,

as compared with the early Church, that is, in spiritual life and power, be repudiated if made by any zealous brother.

But what is this but implied inferiority? And so from every quarter proofs multiply, all going to show that the Church of to-day admits both to itself and to the world that, in some mysterious way, the presence of the Holy Ghost in her midst, after the pattern of the early, apostolic times, is not realized.

Of course, we smile over the reason given to account for this by Cardinal Manning, viz., that Protestantism, being detached from the *Catholic* Church, is necessarily cut off from the inspiration of the Holy Ghost. We, Protestants, unhesitatingly reject the explanation as absurd; but in admitting to the world the need of some explanation, by accepting the fact attempted to be accounted for, we are at great disadvantage in the conflict in the estimation of many. The fact that Cardinal Manning admits no lack in this respect in the *Catholic* Church, however incorrect his contention, will be his real strength in the estimation of very many. And his continued strength will exist in the fact that Protestantism will not appreciably change these facts. Still will the absence of the Holy Spirit in Pentecostal fulness be confessed to the world by hopeless aspiration and frank admission.

Again, with reference to the absence of the New Testament Scriptures from the Apostolic Church, the persistent and general effort to substitute the written *Word* for the living Spirit as sole teacher and guide into truth must, to be logical, strive to ignore this most important fact.

In all our theological reading we have failed to find one Protestant writer squarely face this matter, and deal with it in a frank, transparent manner. Why, the very emphasis put upon Bible study and devotional exercises, in its iron logic, discounts the spiritual experiences of the early Church, for generations of them must have lived and died without having ever seen a copy of the New Testament. The fact that John's Gospel was written sixty years after the ascension is sufficient to establish this.

The fact is, that the trend religious

teaching has taken, since the Reformation, has gradually rendered inevitable this reticence concerning the Church in its confessedly palmy days failing to realize the *necessity* of devout reading of the *Word*. The true balance, we maintain, between the Spirit and the letter has been lost, and must be restored ere one can hope to hear the last of the hopeless wail over the absence of the Holy Spirit.

What that true balance is we do not here investigate, we are simply emphasizing a fact which must be patent to all who look sufficiently steady at it. We are fully aware that many will not look with unprejudiced eye upon these facts, but will, instead, meet the bare mention of these facts with cries which will only appeal to the prejudices of the multitude. The simple cry, in the hands of a prominent leader, the Bible is in danger, can be made to supersede all argument, and stultify the judgment of most.

Knowing well this fact, and how certain it is that this combustible train will be ignited by some to choke off honest discussion, as also to inflict pains and penalties upon the objects of their dislike, we would be a fool and a madman to touch this subject in the hope of making any impression on the general thought of Christendom. But this is not our undertaken task, for even if we could hope to be successful, we fail to see much possible good arise from a mere change of creed concerning these matters. What we do brave this tremendous conflict for is quite another matter. It is that we may do our part to make it less difficult for those who have begun, or will begin, to walk in the Spirit to permit Him, the true teacher sent to them from Father and Son, to guide them as individuals into all truth concerning the true place which the Bible must occupy in their Christian life, untrammelled by the traditions of the past or the dogmatic teachings of the present.

That that place for their Bibles to occupy will be the best possible, goes without saying; but that it will be the place usually accorded to it by Protestantism or Catholicism, is open to grave doubt; and, therefore, the true student in Christ's

school must be prepared, if need be, to do violence to all previous convictions, and even seemingly outrage universally accepted dogmas. But how else can he really be taught of the Spirit? How else secure that peace passing all understanding, seeing it is only the immediate result of being so taught of God. "For they shall *all* be taught of God, and great shall be the peace of thy people."

THE SERMON ON THE MOUNT— TO WHOM SPOKEN.

Matthew tells us that Jesus "went up into the mountain, and when He had sat down, His disciples came unto Him, and He opened His mouth, and taught them, saying." Luke writes, "And He lifted up His eyes on His *disciples*, and said, Blessed are *ye* poor," etc. Hence it is evident that He addressed this sermon directly to his disciples. It is true that a large multitude composed of thousands was near, and as many as could get within the compass of his voice were not denied a hearing, for, it is added, that He spoke all in the audience of the people; but, nevertheless, as the whole matter is examined into, it is clear that the sermon was addressed throughout particularly to the *few* and not to the *many*.

And, indeed, like the addresses given to them, as reported in John's Gospel, it is unlike his talks to the people. For to the multitude He ever spoke in parables, or obscure utterances, such as might attract to Himself for further explanation sincere lovers of truth, or repel those who hated the truth, "that seeing they might see and not perceive, and hearing they might hear and not understand."

This method of Jesus was adhered to by His earliest followers; for teaching and preaching amongst them, also, was confined, almost entirely, to those who were already followers of Christ, or who desired to be such. We hear of no advertising efforts put forth to gain the ear of the multitude, or organized bands for capturing crowds. None of the modern devices for *filling* churches were

resorted to, for the reason that this desire, as it now exists, had not appeared.

We have lately had our attention turned to the fact that the history of the movement represented by the Canada Holiness Association has been, thus far, after this pattern, and so to guard any who may not be fully established against the taunts of outsiders, or against their own fears when comparing it with other movements, we invite all to closely examine into the matter for our good unto edification.

From the very beginning of this revival there has been much impatience shown concerning this thing, and constant efforts have been made to boom the work of the Association after the style of modern church enterprises. But those of us who were determined at all costs to walk in the Spirit, that is, to take our commands directly from the Holy Ghost, as, step by step, we moved in perfect harmony with our great Captain, had little or no sympathy with all such devices; not, we maintain, because of any preconceived aversions, for they rather found favor with us till we obtained the clear mind of the Spirit. And so it came to pass that during all these years we have been *unconsciously*, we think, imitating the very course adopted by Christ and His early apostles.

These being the facts, and the pillar of the cloud still seemingly pointing that way, it is quite in order not only to recognize the similarity, but also to reason concerning the needs be of this method of procedure.

And here we would carefully remark, that no one has a right to dogmatize concerning this matter, and oracularly assert that this method must now take the form of a law, and always obtain. The Holy Spirit, who alone has hitherto ordained this method, has given no one authority to confine Him in His operations to any one method, even if that method is the one which He has generated, for "who knoweth the mind of God, or being is counsellor hath taught Him." But if we, as an Association, continue to have the mind of Christ, then, whatever method is pursued in the future, even if it becomes a perfect contrast to what has obtained in the past, will have the

sanction, nay, rather will have been originated by the Spirit, and therefore be the very best possible under the circumstances.

In reviewing the past, we are struck with the propriety of the methods adopted, on several accounts. In the first place, like as with the first followers of Christ, we had to unlearn many things which had been accepted as matter-of-course truths, that is, without due consideration. Again, our ideas of what was authoritative had to be greatly changed, and such a process, to be safe, must needs be slow. Even with the gradualness witnessed there were not wanting exhibitions of how the necessity of loosening the authority of the traditional past might lead to unlawful lawlessness. And this danger must ever accompany the effort to establish the absolute reign of the Holy Spirit. The disposition, also, on the part of many to simply change one creed for another, when there are witnessed any unmistakable evidences of the presence of the Spirit in any movement, is very marked indeed. That is, in this case where they witness at the gatherings of the Association, the clear stamp of the Holy one upon the work, or see it in the lives of individuals, the tendency is to believe that like results will follow if they embrace the teaching concerning the Holy Ghost as a creed, just as they did some former teaching, and so be utterly unfurnished either for securing the experiences desired or for helping to communicate them to others. But, on the other hand, being, perhaps, zealous propagandists of whatsoever notions they adopt, they are likely to labor with disastrous results to all concerned. These are but a few of the many reasons which cause us to admire the method adopted by the all-wise One in guiding us in this His work of propagating Pentecostal truth.

But, meanwhile, all the teaching and work, like that of Christ and His early followers, has been and still is done openly and above board, so that they who have ears to hear may hear. Hence we rejoice in the fact that there have been no *side shows* to advertise as an attraction to the multitude, in the vain hope that we, having caught them to-

gether with guile, might dose them with religious truth: men and women must be hungry enough after spiritual truth to brave the cross of attending *holiness* gatherings before we are called upon to dispense the rich experience of the kingdom to them. Even when, like Nicodemus, they slink in under cover of darkness, they are liable, like him, to hear nothing but the deepest truths, such as will prompt the utterance, "How can these things be."

But, like as in the world it is only necessary to furnish food for the hungry, without spending time at attractive advertising, so is the kingdom of heaven, for they that hunger and thirst after *righteousness* will find their way to the places where they can be filled, even if many obstacles stand in the way. And so the conclusion of the whole matter is, that whilst we stand in admiration exclaiming, "What hath God wrought!" we couple therewith words of admiration concerning the methods which he has adopted to secure His wonders of grace.

SELF-DENIAL.

"If any man would come after Me, let him deny himself."—MATTH. xvi. 24.

We were very much interested in a sermon recently preached in which this subject was expressed in an unusual though legitimate way. Self-denial was made to read out its meaning after the usual interpretation of the verb *to deny*, and so the words of the Saviour, in the above quotation, were made to say, let him, who would follow Me, deny that his former self is now his present self, because he has absolutely and entirely turned away from what he then was. Formerly he was a follower of self, now he is a follower of Me.

Peter, according to this rendering, when he denied his Master, really denied his former self; that is, he denied that the Peter who once said that he would sooner die than not follow Jesus, was the Peter now speaking to the servant girl, and so it comes to pass that self-

denial, in its root or primary meaning, simply tells of a change of purpose.

In this its literal sense it can be used to express our change of attitude towards anything. A man, for instance, might, if the chance were given him, deny himself and take up a fortune, for now he could with truthfulness deny that his former poverty existed, or that he was, as formerly, a poor man.

And, indeed, if the bright side of Christianity were kept to the front, and the peace, joy and complete satisfaction which are the immediate and constant accompaniments thereof fully realized, the self-denying act of taking up the cross of Christ would not inaptly be represented by such an exchange of poverty for riches. But it has come to pass, by dwelling on the physical pains and penalties incidentally connected with following Christ, that the word self-denial has so connected itself with suffering and loss that the primary signification is lost, buried out of sight by the multiplicity of secondary meanings which have been flung upon it.

The almost universal meaning now given to the word is found in the pang of regret one feels when he forces himself to turn away from an object which he has greatly loved, and still loves with unabated affection. Nowadays a week of self-denial, if called for on behalf of the missionary society, would mean that individuals, during said week, would force themselves to do without certain luxuries or semi-necessities, which things, after enduring the pain of deprivation for seven days, would be taken up again with the former or even keener relish.

And, after all, so long as following Christ is made to consist of rounds of duties, said duties being generally looked upon as irksome tasks, and only becoming tolerably pleasant from force of habit, this secondary meaning of self-denial will be accepted as the primary meaning of the word. It is only when Christ's descriptions of His easy yoke become a reality that the word shall have lost its repellant signification, and the act of self-denial for Christ be synonymous with a rapture which words are wholly inadequate to describe.

OTTERVILLE CONVENTION.

This convention, the fourth and last of those arranged for at the camp-meeting, was held, as announced in the March EXPOSITOR.

It was held in the Town Hall of that village. There were ten services in all in the series. Whilst a goodly number of the immediate friends of the Association were present, making thereby the morning sessions well attended, the afternoon and evenings showed in addition an unusually large proportion of others in attendance; indeed, the hall was comfortably filled in the evenings with attentive audiences.

As usual, the work of perfecting believers went on parallel with efforts to induce others to accept Pentecostal blessing. Discussions concerning subjects which would have been considered, not only untimely, but even unwise and dangerous, were entered upon with common consent, as if all had realized the need of casting off all former fears, and examining into all forms of truth, as presented to us for consideration.

The fact that very much which passed for truth, because unchallengingly accepted, presents a very different aspect when viewed from the standpoint of Pentecost, seems to have arrested the attention of those who walk in the Spirit as never before. As Peter could go on accepting his former belief concerning Mosaic law as correct for sometime after Pentecost, simply because it was unchallenged, that is, he was not called on of the Spirit to reconsider the whole subject, just so many things which we continued to accept in a matter of course way, as one after another has been examined, the examination being plainly of God, we have found them present themselves to us in very different aspects when looked at from our present standpoint.

The subject now demanding chief attention, viz., the true position of the *written* Word in the life of one walking in the Spirit, was dwelt much upon, and with great profit. We do not in this refer to speculations about, or deductions from what is called *higher criticism*, but to the legitimate results of accepting the

Holy Ghost as the one and only law of the spiritual life—results which not only establish the true place which it was intended the Bible should occupy in the life, with restful certainty, but also deliver from habits ruinous to spirituality because semi-superstitious, that is, traditional in their character.

How simple is the Gospel when considered in its entirety! Paul thus writes of it in Corinthians xv., as not a system of doctrines or teachings, but as a succession of *facts*, chief of which are Christ's death and resurrection. Now upon these facts our faith rests for the reception of the other facts which are of personal, practical value, viz., freedom from the penalty connected with past sins, and the power, through the ever-present Holy Spirit, to sin no more, and so secure companionship with God here and yonder.

We rejoiced greatly together when we realized that the same Spirit had been leading us as individuals, although separated from one another during the most of the year, in the same direction. It was delightful to thus compare experiences, and behold the evidence of such leadership, viz., oneness in Spirit—keeping the unity of the Spirit in the bonds of peace.

Bro. Couke was able to be with us from London, and report concerning the work of God there. The immediate cause of his presence was an attack of sickness which rendered him unfit to work at his calling, but which was not so severe as to prevent his coming to the convention. For this affliction our brother with intelligent faith thanked God and not the *devil*. Brantford, Simcoe, Little Lake, Town Line, Tilsonburg, Woodstock, Norwich Hawtry, Summer-ville, and Toronto were represented at the gathering, with possibly some other places which we may have failed to note.

As at the previous three conventions, no collections were taken up, and yet there was no lack.

On the whole, our Otterville friends—and when we say Otterville we always in thought include Summerville, Hawtry and adjacent neighborhoods—have abundant reason to thank God because of this convention, exceeding, as it did, in many

respects their highest expectations—"Exceedingly abundantly above all we asked or thought."

INCIDENTS BY THE WAY.

WOODSTOCK.—On our return from Otterville, we were enabled to stop over Sabbath and hold a couple of parlor meetings. Here a number of friends gathered, amongst whom we noticed several unfamiliar faces, showing that the interest in the meetings increases.

BURNSITES.—An evangelist, not a hundred miles from this city, when announcing his platform to the congregation amongst whom he had come for revival work, declared, amongst other things, that he was not a Burnsite, but did believe in the Holy Ghost. We not only repudiate this term, but all that is implied by it, hence we can truthfully say that we would not accept this speaker or any other as a personal follower. It, therefore, follows that for any individual to use the expression in such a connection is of the nature of slander.

But it may be urged that this party used the personality in ignorance of these facts. Then is he as a speaker still more blameworthy, seeing he implied a thing to be true when consciously ignorant of the whole matter.

Again, if he really meant what he said in his profession of faith in the Holy Ghost, then he must be what he implied by the use of the insinuating epithet; for when the whole subject is examined into carefully, it will be found that the only thing which makes the teachings of the Canada Holiness Association distinctive is faith in the Holy Ghost—faith in the Holy Ghost, we remark, according to the teachings of Christ.

AN ILLUSTRATIVE INCIDENT.—At the Otterville Convention, one of the most recent in accepting the Holy Ghost after the apostolic sort, when relating his Christian experience, turned to us and remarked that he was not a follower of Mr. Burns, or to put it in his somewhat crude but expressive style, "he did not care a fig for Mr. Burns." Would it astonish the above evangelist if he learned that we

cordially *Amened* this part of a few months' old experience. Well, such was the case, and we also add that our amen was not wanting over his testimony, albeit, we could wish that he would learn henceforth to refrain from epithet hurling.

WHAT OF THIS EXPERIENCE?—At one of the Saturday-night meetings, which by the way have been exceptionally interesting of late, a brother said that he had obtained great light upon the problems which had been perplexing him concerning the true value of the writings of the apostles, by the thought which suddenly came to him whilst meditating upon the whole subject, viz., "What the Holy Ghost says to me is of more importance to me personally than what He said to Paul, Peter or James." Reader, there is food for thought here.

GLEANING.—Both at Plattsville and Otterville, Sister Varcoe remained behind to gather in the sheaves of the conventions. Her report from Plattsville was very encouraging; and now a letter comes to us, just as we close our copy for this number of the EXPOSITOR, from Brother Cuttler, leader of the Otterville weekly meeting, that her work there is accompanied with much blessing. He further writes that the results of the convention, both in building up believers and adding to their number, are very pronounced.

QUEENSTON.—Sister Drewry spent several days at this appointment on the Stamford Circuit, assisting the pastor, Brother Russ, in special services. The work done was of a very important character. Indeed, so urgent was the demand for her services there that contrary to her original design she prolonged her visit there in place of attending the Otterville Convention. We rejoice with the friends there in their ready acceptance of the Gospel message, and with Brother Russ in the abundant harvest being reaped after long and faithful labor in sowing and cultivating the seed of Pentecostal truth.

OSHAWA.—We learn from Brother and Sister McCartney that a number in that place have recently accepted the fulness of Gospel blessing, thus making good to

them, as patient and persevering workers for the Master, the promise that they who go forth bearing the precious seed will doubtless return laden with sheaves of the harvest. Whilst thus rejoicing with them over the success vouchsafed, we are called on also to mingle with it our Christian sympathies because of the presence of affliction following quickly the footsteps of joy, we refer to the death of Sister McCartney's mother. Thus sorrow and joy chase each other over the horizon of life, as clouds and clear sky alternate in the blue vault above us.

THE PROCESS OF DIVINE GUIDANCE.

BY REV. C. A. FOX.

This is a very solemn matter. Let us take first the *exterior* process, and see what were the ancient way-marks. They were four—the rod, the cloud, the ark, and the Urim and Thummim. This was the fourfold guiding—the Rod of resurrection power; the Cloud of God's perpetual Presence, which, when you see the cloud moving, gives you power to follow the cloud; and the Ark, or the blessed Truth, the written Word of God advancing before them, leading to certain deliverances, to sure abiding places;—and then the Urim and Thummim, or the lights and perfections of God: to which our text may have special reference; the restored conscience in every true priestly soul being typified thereby.

In the New Testament there is a similar fourfold guiding—Conscience; the Word of God; the Holy Spirit; and the outward Providences of God. Conscience is that guide which God gave to man at the beginning; that inner tribunal, or judge, which every man possesses; but it was jarred by the Fall, and, therefore, conscience has to be readjusted by the written Word, *i.e.*, by the Statute Law of the Courts of God. But then the Word may be wrested by man to his destruction, so God gave, thirdly, the Holy Spirit to guide us in the interpretation of it. For even the Holy Word may be dark to a man, so that it must be *illuminated* by the Holy Spirit of God. We have, fourthly, the outward providential dealings of God.

We must have, then, the outward circumstances; the inner Voice; the written

Word; the presiding and guiding Spirit. *With these we cannot go wrong if we are abiding in Christ.* You may put it in another way—in one word, and say, "I am guided by sanctified common-sense." If you are in any difficulty, investigate the circumstances all round, read all that the written Word has to say upon them, pray, and then proceed. *Pray and proceed*; that is, pray, and then *act faith*; pray, and go out as if you had prayed, and as though you knew there was a prayer-hearing and answering God. "Wherefore criest thou unto Me? speak unto the children of Israel that they *go forward*," God said to Moses. It is easier to keep lingering on our knees than to step out boldly on the Word—on the promises of God.

What think you of this way of guiding? It is certain, it is sure. God's guiding is not always to be had long before the time. God guarantees that His guiding shall be *in* time, but He does not guarantee that it shall be too soon, or very early. When Peter was shut up in prison, it was at the very last hour that God opened the prison doors, and that he went out free. God is never too late. Remember that He keeps precise time. He will not open out His purposes too soon. "Mine hour is not yet come." Every hour is labelled; if it is not yet come, it shall be here soon, it is already coming.

Let us go further, and see what is the *interior* process of guidance which God gives. What shall we do when we have some special need of guidance? 1. Map out the whole circumstances in the presence of God simply, as far as you know them. 2. Bring your will while it is yet in a fluid condition, if I may so speak, and place it before God, that He may form it and mould it, shape it and direct it, before it is solidified. Many Christians bring their will to God when it is half made up, and they say, "Lord, confirm my will;" but few deliberately bring their will to God in an unformed condition, that He may give it a mould, a form, a direction. "Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of His good pleasure." "Work out . . . with fear and trembling." That is good for us; *is it good for us to be entirely dependent on the direction of the Holy Spirit.* Work out, then, that which God is working in you. Let His will be your will, His deed your deed. Let it out, for He is working it in. Are you hindering His plans? Are you perplexing the machinery of Deity? Let

Him work in you His good pleasure, and you shall work it out, even your progressive salvation; for His good pleasure is your salvation, and your salvation is His good pleasure.

Will you bring Him your will, and be honest with Him, as our dear Lord was who lived such a simple, childlike, manly life? He deferred in everything to His Father; He consulted Him over everything. "The words that I speak unto you, I speak not of Myself, but the Father that dwelleth in me, He doeth the works." Bring your simple, honest will to God, and I would not even hinder you from using Christ's own words: "Father, if it be possible, let this cup pass from Me," only go on and say with Him, "nevertheless, not as I will, but as Thou wilt." Go on until you have so exchanged your will with your Father's that you go out of the garden of agony saying, "The cup which My Father hath given Me, shall I not drink it?" Shall any one tempt me—shall any one challenge me not to drink it? *There is wondrous peace here.*

This interior process has a step further. 3. There must be a deep detaching of your affections in the matter, by the power of the Holy Spirit; your affections must be loose, untwined, ready to twine round whatever God tells you is His will. Do you want this divine guidance, my brother? Your will must be crushed in pieces; you must have a new will; you must drop your own and put aside yourself; you must leave yourself and retire into God's will. "I live, yet not I, but Christ liveth in me?" Are you thus willing to be remade?

4. Then bring all the materials naturally found for forming a judgment, and spread them out in the presence of God. Build, as it were, an altar, first with stones of fact, and heap upon it the dry wood of your own honest designs and plans if you will, and then put yourself on all, as a living burnt-offering, to be used and consumed as He wills, unconditionally.

After thus yielding your will, after detaching your affections, after preparing an altar of sacrifice by bringing all the materials for forming a judgment, and after laying yourself upon it, what next? *Wait. Wait. Wait.* Scarcely a Christian dare do it. And I venture to say this is why so few hear the voice of God. We all have the written Word, but He speaks *behind* it as well as *through* it. His Word gives general principles, but it does not give details on all subjects. And even those who deny that there is such a thing as hearing the voice of

God, they themselves say about various things, "It was laid on my heart. I was impelled to do it. I had no choice; I felt inspired to do it," and so forth. As if that were not in some degree something of the voice of God! Every Christian is ready to hear the inward voice distinct and clear which sounds to him at great critical times in his life; and I am sure that God guides in small details by the same voice as he does in the great crises.

The biography of every Christian includes this experience. It is not open to our cavilling. It is not open to our refusal. "The sheep follow Him, for they know His voice." There is a near divine voice. I do not mean an audible voice. Augustine, the cultured professor, in the fifth century, heard it; and Stanley, the explorer in the nineteenth century, heard it; one in the north of Africa, the centre of light in his day; the other in the heart of the Dark Continent of to-day. What a joy it is to hear my Lord Jesus directing me to go this way or that. "The Spirit of the Lord is upon me;" "I go bound in the Spirit," or "the Spirit suffered Him not."

"*Wait,*" then, I say, and if thou wilt wait, thou shalt hear His voice. Wait, then, with pure heart, for only the pure in heart shall see God; wait with ears disengaged from the world's voices; wait as those in the presence of God; wait in meekness, for "the meek will He guide in judgment." What is meekness? It is composed of two things in equal proportions—trust and surrender. Be thus meek in the presence of the Lord, be willing to trust Him and surrender all to Him; then indeed shalt thou be guided, and that without fail.

"Fear Him, ye saints, and you will then
Have nothing else to fear;
Make you His service your delight,
He'll make your wants His care."

—*The Life of Earth.*

REMARKS.

We commend this extract from "Divine Escort and Divine Guidance," by Rev. Charles A. Fox. London: S. W. Partridge & Co. Price 2d. This part of the book we copy from the pages of *The Life of Faith*, where it is given as the first article, seemingly with the full sanction of the publisher of that periodical.

If one is careful he can obtain from it the teaching of Christ concerning divine

guidance, and yet again, on the other hand, he may so exalt some parts of the article as to render very obscure His teaching concerning this thing.

What we wish to do is to emphasize that part which we have taken the liberty to put into italics, viz., the two passages, "With these we cannot go wrong if we are abiding in Christ," and "It is good for us to be entirely dependent on the direction of the Holy Spirit."

In the first passage certainty in guidance is taught, and this is what must be a pronounced part of any teaching concerning this thing, that can be of any practical value. It does not much signify if the methods of securing this certitude in guidance are somewhat cumbersome, so long as this result is reached. If the sincere follower of Christ may know with infallible certainty that by complying with these conditions named he will invariably take the right course in all his doings or waitings, then, being right and continuing to do the right thing at the right time is within his easy reach. Then upon this admitted fact he can found his faith and go on his way rejoicing.

And here we remark that this is the first article we have as yet come across where this element of doubtfulness is wholly wanting. All other writers fail to promise absolute certainty to a man, however closely he may follow their elaborated schemes of divine guidance; and hence we unhesitatingly pronounce this the very best article we have yet had the privilege of reading on this subject.

We suspect, however, that the Christian who acts faith in the method here elaborated will sooner or later in his experience find the whole process become wonderfully simplified, for so soon as he realizes that the Holy Spirit speaks "behind" as well as "through" the "Word," he must conclude that His guidance is superior to all, and therefore supreme; which knowledge, however, only brings him back to the distinct teachings of Christ, who promised the Comforter as the one and only guide and teacher of all things.

How resistless this logic is must appear to all who, with unbiased mind,

study it. For, granted even four guides, if one of them is clothed with all the infinite attributes, and the other three are finite, then the infinite must swallow up the other three and reign supreme. And further, it is impossible that two or more of the four can be infinite. In fact, we know that the quality infinity cannot be ascribed to any one of the other three, but it can and does exist in the Holy Spirit; therefore it follows as an indisputable result that if the Holy Spirit is admitted into any scheme of divine guidance that virtually He must be the supreme guide, and all the others placed under His absolute control. In short, any scheme of guidance which leaves out the Holy Ghost as supreme guide is not divine guidance.

Yes, and as this author remarks, the result of this guidance is *peace*. "There is wondrous peace here." For what will bring peace like the knowledge that we are doing the will of God in all our acts?—"have a conscience void of offence towards God and man."

TRUE CHRISTIANITY.

BY WILLIAM T. STEAD.

The supreme word is that we all want more God. Not God in the Bible, nor God in heaven, nor God even in the earth, but *God in us*. That is the great want, the sum of all our wants. If we had more of God, then we should be all right. The social evil and all other evils are only the lack of God made manifest in the flesh. All these things are the fruits of atheism, but the Christian's atheism, which is far worse; first, because there is more of it, and secondly, because it is filmed over, and covered up, and forgotten, by a blasphemous hypocrisy. We are all atheists, I frequently say, half our time, and often three-quarters. We only let God in now and again, and bundle Him out without ceremony on any trivial excuse. And the sad result is what we see. Not merely social evils, in which our atheism bears its evil crop, ripe for the devil's sickle, but that social malaise, and ennui, and apathy, and worry, and all the legion of devils whose presence within testifies that God is without. When a man ceases to rejoice he ceases to believe. All fretful impatience is sheer atheism. So is fear. We are timid because

we do not feel God's hand in the darkness, and sometimes our atheism takes the odd shape of thinking God cannot do the work He has on hand, because He entrusts part of it to such weak and unworthy instruments as ourselves. We have got very little faith in God, if we think that our weakness is an appreciable minus to His strength. And all bitterness, and rancour, and hate are due to the same root—want of faith and the lack of God. Indignation is often divine, and intense; flaming wrath is a passion which often purifies the soul. But the same sense of soreness, the unresting fret, the angry and inflamed chafing of soul which I have lamented to see in many who have written to me, and of me, since the trial, has grieved me much. For that is not faith. Do these friends of mine think, then, that God did not know how to manage His own business? It is true, He often seems to neglect it. But it is only seeming. Evil is present everywhere, a universal "frost in the world's prime," but good, though unseen, exists, and will be all the better for the frost. Those who walk by sight believe in the devil, for evil is only too palpable. But those who walk by faith know that "evil its errand has as well as good," and they do not become atheists, because even God needs elbow room to bring about His ends.

As the lack of God is the cause of all vice, so His presence is the spring of all virtue. It sounds as stale as a text, but how few realize it? If they did, would we not feel how vain is the praise of man? For instance, many overkind and indulgent friends have praised me for courage, and I know not what heroic virtues. In reality, I had none. I only believed, and if you only *believe* it is easy to seem courageous, but it is only seeming. I am a poor weak creature, but let the weakest poltroon know that he has Hercules at his back, and he will step out lustily like a very Mars. And why should men who profess to believe that God Almighty is with them be afraid? Hence the truth that all glorifying is excluded, seeing that salvation from fear or from any other evil is of faith, not of works. Only believe really enough, and everything is easy. The measure of our apparent virtue is only the measure of our belief.

Believe then in God. Some say in what God? In God as revealed in Christ. For God was in Christ, and if He is in us, we shall be as Christ, so far as God in us. Henceforth I shall never say unto any one, Be a Christian. It is not Christians who will save the world. No, nor even churches.

What we want is not to be Christians but to be Christs. Christian has come to mean with many an infinitesimal semblance of a shadow of Christ, and a whole ocean of self. Christian has come to mean Christ and water. We have got to be real Christs, or the world will never be saved; only Christs can save the world. And what was the Christ? Absolute identity with God, real unity with man. Are we united with man? A whole gulf cuts us off from all but a few of our fellow-creatures. Yet we are one with them; one with the thief, the harlot; that is, we ought to be. And until we are, we are not Christs. As long as any supposed goodness, or rank, or ability, interrupts the freest possible flow of sympathy, born of consciousness of complete identity with the weakest and meanest of our kind, we are out of Christ, even out of His humanity. And mayhap there are as many out of Christ on that side as out of Christ on the side of His identity with God. And what was Christ in relation to God? "Wist ye not that I must be about my Father's business?" Whoever "thwarts and bilks that inward must" is not Christ. And what was His Father's business? It is shown in His life. God's business is to spend life in serving those who will crucify you for your pains. But it is God's business, and if Christ felt that He must go through with it, who are ye who call yourself by His name, who feel no imperative "must" driving you through Gethsemane to Calvary?

And that brings me close to my particular crusade. What is that we are called to do in relation to the fallen women, and girls who are likely to fall; to fallen men, and they who in turn will fall? Simply this, to be a Christ to them. This only is laid on every believer. If he does not feel it, then he is not a believer. For if he believes in God, as revealed in Christ, then he must be "about his Father's business," and that business is personal service for the weak, the suffering, the tempted, the fallen, and the lost. This work cannot be done by subscriptions. Christ did not bribe a superfluous angel by liberal subscriptions, in order to be crucified by deputy; neither can individual Christians be Christs by deputy. All are not called to all kinds of this work, but all are called to some branch or other, even if it only be the witnessing for Christ by a sympathizing look or word to the sorrowing and the outcast. When I was in Coldbath Fields, a poor thief who occupied the next cell to mine, who was in for passing counter-

feit coin, was more of a Christ to me than the Chaplain. "How long are you in for?" he whispered, as we tramped along the corridor to morning chapel. "Three months," I replied. "Never mind," said he, kindly, "three months will soon be over." Poor chap, he had still a year to serve, and a "fellow-feeling makes one wondrous kind." This is just what Christ had—a fellow-feeling. And that unexpected sympathetic word was as a gleam of heaven's own light in the chill and gloomy jail. How different was the chaplain's greeting: "Don't you think you're lucky getting off so cheap?" said he. And that was all.

The burden of sin and suffering lies heavy on the world. We must bear it for our brother, for our sister, or they will perish utterly. Every one is surrounded by others to whom he or she is called to be a Christ—the God-sent messenger and incarnation of God; and if they disobey, the message is not delivered, and God is not revealed.

REMARKS.

These stirring words were written, as many of our readers will see, by the W. T. Stead who created such a commotion in the social life of London through his efforts to help the fallen classes of that great city. Even those who have to condemn the methods he adopted cannot but admire the bold, martyr spirit which he evinced in facing the consequences of his zeal.

And yet, after giving the reign to our admiration without check, in the end we are faced with the fact that there is a kind of harshness in the life and in these the utterances of our hero, which, in some way, seem incongruous when we place them side by side with the Christ whom he with such enthusiastic determination strives to emulate. After all it is an *attempted fac simile*, which bears upon it the marks of a *human*, not of a *divine engraver*.

Jesus does not place Himself before us as one who with tense mind and rigid muscle is all intent upon making His life correspond to some model, a model either spelled out in divine revelation or pictured in the image chamber of His soul. He stands before us as simply carrying out, one by one, the consciously apprehended commands of His Heavenly Father, doing them with perfect ease, and so illustrating a rest of soul which

He could recommend to the world as most desirable because of its inestimable value. Hence He stands before the generations of men, saying, "Come unto Me *all ye that labor and are heavy laden*, and I will give you *rest*. Take My yoke upon you and learn of Me, for I am meek and lowly of heart, and ye shall find rest to your souls. For My yoke is *easy* and My burden is *light*." Now, in all this we can be real copies of Christ, be real Christs in this world, when we too, moment by moment, do the will of our Father who is in Heaven, and this will we can do when, like Christ, we let the Spirit lead us into all truth—"Then was Jesus led of the Spirit."

The life of Jesus was not an unnatural strain. It is true that once He found it difficult to secure time to take necessary food owing to the pressing calls on His time from thronging multitudes. But this occurred seldom in His lifetime, so far as our knowledge goes, and of the multitudes who for a time gathered about Him some fell away and walked no more with Him, many, if not most of them, joining in the cry, "Away with Him."

However, we press not the contrast further, but maintain that the rest of faith illustrated by the Saviour of the world cannot be secured by any *Unitarian* effort to imitate the man Christ Jesus, however intense, yea, frantic, be that effort. But it is always forthcoming when, like Christ, we always do the will of our Father who is in Heaven through recognizing and accepting the provision made for that purpose, viz., minute obedience to the Holy Spirit as the one and only revelation of the will of God to us.

THE New Testament term prophecy is difficult to define, because the term has outlived the fact. It is not preaching, as it is often, but wrongly, defined. Mr. Fletcher says it means to magnify God with the new heart of love and the new tongue of praise, as they did on the day of Pentecost when filled with the Holy Ghost. He insisted that believers are now called on to prove the same baptismal fire. We think this is clear. Prophesying is the spontaneous and powerful utterances of praise, rapture, and exhortation, when filled with the Holy Ghost.—*Sel.*

WHO ARE CHRISTIANS ?

Not long since, a prominent periodical published a number of answers to the question, "What is a Christian?" The writer of this paper did not have the opportunity of reading all those answers as published; but, as far as he learned, no one of them coincided fully with what he would have given to such question. Let the following be taken as such reply :

As the supreme authority on Judaism is Moses, and the supreme authority on Mohammedanism is Mohammed, so the supreme authority to be consulted here is of necessity Christ Himself. To quote everything that He said which might legitimately be used as reply to the above question would be to transcribe a large portion of all His sayings. But we have a few words of His, uttered at a decisive and epochal moment, which are so comprehensive as to fully meet the demand of this query. They are given by Matthew, in the last words of his Gospel, and by Luke, in the first chapter of the Acts. They are sometimes referred to as the "Gospel Commission." They contain an injunction to be witnesses to Him; they give authority to disciple all nations, to baptize all who would receive their testimony into the names or name of the Father, of the Son, and of the Holy Ghost, and to teach the baptized ones "to observe all things whatsoever I (Christ) have commanded you," and on the fulfilment of these conditions, promises, "Lo, I am with you alway, even unto the end of the world." The offer of salvation is to be made to all men; if accepted by them, then baptism is to be administered. The baptism is the act which marks the point of transition from the non-Christian to the Christian condition. So in connection with it is concentrated the true answer to the question, "What is a Christian?" That the mere fact of contact with water should fill the requirement of that ordinance is contrary to the whole spirit of the teaching of Christ; for that teaching is ever against the importance of symbols merely as visible facts, and the two sacraments of His instituting are meaningless, empty and useless if dissociated from the teaching with which He identified them.

Our purpose in this paper is not to discuss the symbolism of water contact in baptism, but rather the significance of the words which indicate the significance of the ordinance as the point of change, the moment when the convert professedly parts with the old life and accepts and enters on the new. "Baptizing them," said Jesus, "into the name of the Father, and of the Son, and of the Holy Ghost." Always three; never less and never more. These sacred names have no equals whatever, and on the other hand have each an equal claim to recognition, faith and covenant. The Triune God was never so mentioned in any ordinance of the Jews, for the foremost and dominating thought of Judaism was the unity of God, which fact was emphasized in protest against the polytheism of the heathen world. The first commandment of the ten said, "Thou shalt have no other gods but Me," and the banner motto of the system was, "Hear, O Israel, the Lord our God is *one* Lord." So when a proselyte from another system submitted to circumcision, he thereby signified his renunciation of every deity formerly acknowledged by him, and his acceptance of Jehovah, the one God of the Jews. But as Christ had revealed the mysterious truth that the one God of the past is really the three-one deity, who sustains a trinal relation to man, so the becoming a Christian meant the acceptance of God as thus revealed and defined. Baptizing into the threefold name, therefore, meant the bringing the convert into true relations with God as a Trinity in Unity.

Becoming a Christian means, in the first place, that God is to be thought of not as a wonderfully elevated abstraction, nor as an infinite, despot king, nor as an Almighty Creator and ruler merely, but as my Father, whose whole aspect toward me is colored, softened and warmed by that endearing paternal relationship. It means, in the second place, that "God was in Christ, reconciling the world unto Himself," and that through that Christ, who is the Son, I am reconciled, for I take Him as my all-sufficient Mediator. It means, thirdly, that with the same entire renunciation of opposite or rival ideas, I receive the Holy Ghost, to be what Christ said He would be to me.

Now Jesus said of Him, that He is "the Spirit of Truth." "The," not "a," spirit of truth. There are not two. He allows no rival. He needs no assistant. He calls Him the "Comforter," who more than fills the void created by the absence of Himself as a tangible personality. Exclusively "the" Comforter, His indwelling is all the comfort a disciple of Christ needs, and such an one cannot be comforted by any or all things else if he is absent.

He promises, concerning Him, "He shall teach you all things." There is no limitation other than what is in the word "teach." No teacher teaches what he is certain that the pupil knows already. What the human being who is not filled with the Spirit really knows of his privilege and duty as a witness for Christ is very little, when compared with what he does not know. The disparity between teacher and pupil in this case is much greater than is to be found in any school of science or literature. The "all" excludes all possible rivalry, all need of co-ordinate teaching. It also stretches the teaching over the whole life.

He says concerning him, "He shall bring all things to your remembrance, whatsoever I have said unto you; He shall take of Mine; He shall receive of Mine, and shall show it unto you." These statements describe a function which must be peculiar to Him from the nature of the case. No being or thing but a Spirit could do what is here described. None but the Spirit of God could raise and illuminate the spirit of man so much above its own level of intelligence, and lead it beyond the limit to which culture and human environment can develop it. And none but the Spirit of God could tell the disciples to whom Jesus spoke anything more than what they knew of Him, for they were His most intimate human associates. And since the reading of His recorded sayings, with the assistance of the best human exposition, is certainly not superior to the hearing of those sayings from His own mouth, that "shewing" is as needful to us as it was to them. And Jesus drops no hint that in this function there would ever be any rival to Him.

He says of Him, "He shall guide you into all truth." Being sincere men, Christians are inquirers after such direction as will save them from all that is false and wrong. Whatever more is needed than the precise idea which the word "teach" implies, whatever more is needed above what is promised in the "shewing" and the "bringing to remembrance" is here promised. When a check is needful, when a stimulus is useful, when other facts than those which are peculiarly Christic are needed for the full equipment of the witness, then the unlimited resources of the Divine Guide will be at the call of him who asks in faith. Guided always right, never wrong. What a privilege! What a vantage-ground! How grandly we can thereby make the most of life! How blessedly life will be a divine success!

He promises concerning Him, "He shall be in you and abide with you forever." This perpetuity is a quality that corresponds with the exclusiveness above described, and shows an attribute of the personal God.

"Ye shall receive *power* when the Holy Ghost is come upon you." Like as it is with the comfort, so is it with the power that He imparts; it is all that the believer needs. And like it again, this power is only to be received by receiving Him. All and only from him. Not one wave of that power from any other source. The instrument and the material may be procured in some other way, but the *power* only from his indwelling.

We have dwelt on the third person of the Godhead so largely, not because we wish a disproportionate stress to be laid on the truth concerning Him, but because that truth is so generally kept in the background, indeed very largely ignored, and not really accepted, and we wish to do our part in bringing that truth to the vision of God's people.

Our answer to the question, "What is a Christian," can now be given in a few lines.

A Christian is one who refuses to be his own Providence, or to trust in second causes of any kind, for Christ has revealed to him that God is his father, and that is enough Providence for him.

A Christian is one who having discovered that he must have a trustworthy mediator or be lost, refuses to accept any other mediator than the Incarnate Son of God, believing that He is abundantly sufficient in that capacity.

A Christian is one who has received the Holy Ghost in Pentecostal measure, because that is the measure in which he was promised; accepting Him to be his Comforter, Teacher, Guide, and Empowerer, for Christ teaches that He is to be all these to the believer. And there is no rival to Him in these relations.

So he who fails of accepting God in any of these relations to Him, fails of being a Christian, however great a success he may be in other respects.

Theology needs revolution and reconstruction on this basis, so that it may be the exposition of the original faith of Christ and His apostles.

B. SHEERLOCK.

EXPOSITION.

BY F. WILLIAMS.

"By one offering He hath perfected forever them that are sanctified."—HEB. x. 14.

It seems almost presumptuous to attempt the exposition of this passage; a passage which almost every commentator has plainly confessed to be exceedingly obscure, and hence difficult of explanation. I do so because I had a talk the other day about *it* and kindred Scriptures with a gentleman who makes some pretensions to learning, and assumes a kind of authority in Scripture exegesis. After the discussion, which was long and animated, in which several persons took part, I came to the conclusion (which was forced upon me both by what I saw and heard) that he is of those who "hold the truth in unrighteousness and believe a lie." The gentleman referred to has passed examinations in theology, and is a prominent member of one of the Evangelical churches.

His exposition is by no means either new or uncommon, and is as follows: Christ, by His death, made an atonement for the sins of the whole race. The

benefits of this atonement are made over to the *individual* when he exercises faith in God for the forgiveness of his own sins. From thenceforth he is "perfected forever," since a perfect atonement was made to the law of God on his behalf. He becomes separated to, and is made a child of God. He still sins in thought, word and deed daily; but his transgressions are all covered by "the blood," and are all blotted out on daily confession. The quotation used to back up all this is, of course, 1 John i. 7, 8, "The blood of Jesus Christ His Son cleanseth (Greek present tense, operation continued,) us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us." Let us now examine critically the passage quoted at the head of this article.

We observe, first, that it is those who *are sanctified* who are said to be perfect forever. Now, the sanctified are those who are *separated* from the *world* and separated to *God*. Separation from all unholy to all holy uses; separated from all devilish and even all merely human aims and objects, to fulfil the divine purpose. That this is the meaning of the word "sanctify" in the Bible is, we think, sufficiently clear to every one claiming to "know" the Scriptures.

A sanctified man is, then, a "separated man," or to use an equivalent phrase, a "set-apart" man. Now, evidently this word does not admit of degrees. Every child who has gone through a grammar book knows there are many adjectives which, accurately used, do not admit of comparison; a round hoop is round, and cannot be rounder, etc. So, also, a person must be either "separated" to God or not. Wherefore the Master says, "A man cannot serve two masters; either he will hate the one and love the other; or he will cleave to the one and despise the other. Ye CANNOT serve God and Mammon."

Now, a man cannot sin, that is, transgress the law of God without, in that very act, being separated from God. To assert otherwise is a childish trifling with words. To say that a person may sin and yet *not* be separated from God is to declare, with Loyola, that black is

white, because the Church says so. If, then, when a man sins he is sanctified no longer, what becomes of his supposed "perfection forever?"

Again, compare the sanctification here referred to with that spoken of in the tenth verse. Here we are said to be sanctified in *doing the will of God*. Not in the offering of sacrifices, *i.e.*, attending prayer-meetings and church services, Bible readings and manifold charities, as *substitutes*, but *doing the will of God*; that is, taking on one's self the offence of the cross, obeying the truth in the love of it, walking in the Spirit to fulfil the righteousness of the law.

That such is the meaning of this tenth verse is evident from the three verses immediately preceding it, in which it is affirmed that Christ came not to offer sacrifices and burnt-offerings according to the Jewish law, but to do the will of God. Doing the will of God with Him meant all that is recorded in the Gospels, even to the overturning of the money-changers' tables in the court of the temple, the breaking down of the wall of partition between Jew and Gentile, and the death on the cross. By doing of this will we, too, are sanctified. To be sanctified and to keep sanctified may mean the splitting up of organizations, the division of households, the separations of husbands and wives, financial disasters and general shipwreck as far as this world is concerned. But to *do the will of God* means to possess the peace of God, which outweighs in value all the losses herein mentioned more than language can express or thought conceive.

We believe it is intuitively known to men, the world over, that the only way to obtain and to keep the peace of God, the peace which passeth all understanding, is in the doing of His will. Hence the question arises, how are we to know His will? In reply, we lay down the postulate that if it be incumbent on man universally to do the will of our Heavenly Father, there must be a means of making that will known to every man willing to obey. This, it will be observed, is in perfect harmony with the statement of our Saviour: "He that will do the will of God shall know the doctrine." The terms of this declara-

tion render the promise "shall know" quite independent of a scholarly education. That is, it is not necessary for a man to pass an examination in theology, or to qualify in one of the universities for the practice of law or medicine before he may know the will of the Highest. If that were so, the masses of mankind, even in the civilized countries, would be utterly disqualified. But the promise of the Master has no such qualification, and is, indeed, fatal to any view of that nature. Nor is it subject to any adventitious or accidental circumstance whatsoever.

In other words, the divine will is not communicated to man by any human invention in the shape of systematic theologies, or codes of Christian ethics, but by direct revelation to man's inner consciousness. This is accomplished through the agency of the Holy Ghost. We have recourse again to the words of the Master, "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things," and again, "Howbeit, when He, the Spirit of Truth is come, He will guide you into all truth." Finally, that conscious lack of *power to do* the will of God when known; a lack which every person, without exception, has felt often, is completely and permanently supplied by the same divine agent. "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be My witnesses to all parts of the world."

The remaining words of the quotation at the head of this article need not offer any serious difficulty. "By one offering," or as it is phrased in the context, "through the offering of the body of Christ once for all," indicates that Christ was the appointed means of *obtaining* for us the gift of the Holy Ghost. We again quote His own words, "It is expedient *for you* that I go away, for if I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you."

The conclusion of the whole matter is this: God has made ample provision whereby each individual may *know* and *do His will continuously*. Whoso fails *in any particular*, does so by his own

neglect, at his own cost, God being blameless. But man, failing to do the Master's will, rejecting the divinely appointed means, attempts to evade the plain teachings of Scripture by dark and intricate subtleties; in so doing he lulls his conscience into a fatal slumber, and at last finds that it is a "fearful thing to fall into the hands of the living God."

Vancouver.

THE PARACLETE.

BY REV. I. PEPPER, B. A.

The Holy Ghost is called the Paraclete. The Greek word is employed five times in the New Testament. John xiv. 16: "And I will pray the Father, and He will give you another Paraclete, that He may be with you forever, even the Spirit of truth." John xiv. 26: "But the Paraclete, even the Holy Spirit whom the Father will send in My name, He shall teach you all things, and bring to your remembrance all that I said unto you." John xv. 26: "But when the Paraclete is come, whom I will send unto you from the Father, even the Spirit of truth which proceedeth from the Father, He shall bear witness of Me." John xvi. 7: "It is expedient for you that I go away: for if I go not away, the Paraclete will come not unto you; but if I go, I will send Him unto you." 1 John ii. 1: "And if any man sin, we have a Paraclete with the Father, Jesus Christ the righteous." The word Paraclete is translated in the A. V. and in the R. V. Comforter four times, Advocate once. It would be better translated in every case Advocate, as in the margin of R. V. It means "one who is summoned to plead a cause," not "one who exhorts, or encourages, or comforts." We will see by the context that the idea of pleading, arguing, convincing, instructing, is promised in every instance. To call the Holy Spirit the Comforter is to narrow down his work very much. He is to teach and to remind, to bear witness to Christ. He is to convince or convict the world in respect of sin, of righteousness, and of judgment. "He will give you another Advocate" has special meaning,

when we remember that Christ is our Advocate; the Advocacy of Christ and the Advocacy of the Spirit mutually illustrating one another. This rendering brings out an important coincidence between the gospel and the epistle, proving them to have the same author. The Holy Spirit, then, is our Advocate or Counsel to help us, to aid us, to suggest true reasonings to our minds and true courses for our lives, to plead our cause before God the Father, and to confound our adversaries. (See Lightfoot "On Revision," pp. 50-56.) How much more we need an Advocate than a Comforter to plead our cause, to argue our case, to "post" us, to bear witness of Christ Jesus Christ is our Advocate with the Father, but it is needful to have another Advocate, Jesus' substitute in His absence, who shall be with us forever.

Holland Centre, Ont.

TO BE TRUE CHRISTIANS.

BY WM. L. PYE.

It is necessary first to have a proper *head* knowledge of Jesus Christ as Redeemer, and then an earnest, anxious desire for salvation. These make a basis for loving trust in Him, so as to be subjects of the new birth by the Holy Spirit of Truth. It is thus we enter into the kingdom of God by regeneration and the Holy Ghost baptism.

Second, a *heart* knowledge of Jesus Christ revealed by the Holy Spirit's "still small voice" in the soul; for it is He thus guides our consciences, provided we obey Him. Then it is that as branches of the true Vine we abide in Him. Then also the process of sanctification goes on as time advances, the soul rising higher and higher in progressive sanctification, embracing in its continued growth what is implied by the higher life, entire sanctification, etc. Also the promised blessings of joy and peace unspeakable, and full of glory, even amidst all trials, are realized continually. Now, as these become a permanent heritage, so we become established, that is, reach the stature of manhood "in Christ Jesus."

Here it is that fitful faith gives place to continuous confidence that all things work together for good to them that love to obey God, for now they are really and truly conformed to the image of His Son spiritually, and so obey the law of the Spirit habitually; that is, from choice, having been made absolutely free from the law of sin and death, and so constituted children of the living, everlasting and eternal God.

For as we love to obey God through the teaching of Jesus Christ, so the Holy Ghost changes us from glory to glory in God's love and salvation.

Sherbrooke, N.S.

“LET NOT GOD SPEAK WITH US,
LEST WE DIE.”

BY REV. A. TRUAX.

“And the people said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.”—EXODUS XX. 19.

This was the cry of Israel of old, and it seems to be the cry of modern Israel. The whole world is in search of a man who can teach truth; and thousands are following their modern Moses, but who hears and knows the voice of God? Who believes even that God *now* speaks to men? Almost any man can get hearers enough, no matter how absurd his doctrine or how foolish his teaching. Let him but speak boldly and confidently and set himself forth to be somebody, “The great power of God,” and multitudes will sit at his feet, look up into his face, and say, “Speak thou with us, and we will hear,” yea, and follow, too. The gullibility of the human race in religious matters is simply amazing. The mightiest intellects fail to grasp the simplest spiritual truth, and the noblest characters become the abject slaves of some trumpety human creed or system. Men who prove all things in business and scientific matters betray the utmost credulity in things spiritual. Hence all sorts of fantastic and silly doctrines are taught in the name of the Bible, and all manner of vile conduct practised in the name of religion. Our American cousins are even now making almost frantic efforts to prove from the Bible that women should not sit in General Conference.

The chief cause of all this religious nonsense is want of confidence in God and—in a certain sense—humanity. That is, the present work-a-day humanity. Confidence enough most men have in the humanity of a former age and even of the earliest generations, but little in that of the present age and century. There are multitudes who believe in a God who *was*; few who have practical faith in the God who *is*. Many believe God *spoke* to Moses, Isaiah, Paul; few believe the “Good Shepherd” now *speaks* “to His own sheep,” and “calls them by name.”

Many know God historically and theologically; few know Him practically and experimentally, from personal experience and daily intimate fellowship and communion.

The Jews had every reason to fear God's voice. It was death for them to come into God's presence unbidden. See Exodus xix. To Moses only God would speak, and from Moses alone could the people learn the will of God. Those who heard and obeyed Moses, also obeyed God; those who rejected Moses, denied God. This state of things continued until the coming of Christ—the last prophet after the Mosaic sort. From Moses to Christ God chose a select few to be His prophets and oracles. Since Christ's time all are prophets as well as priests unto God, and hence all have precisely the same privilege of hearing God's voice and also of speaking to Him. Formerly a few only were invited to audience with God, now all have a gracious invitation extended to them. Then the law was delivered to a few. Now it is written in all hearts and placed in all minds. Then men followed the letter of the law spoken or written by Moses. Now neither Moses, nor Christ, nor Paul can be successfully followed as to the letter of what they said or wrote, for “the letter killeth.” Following the Spirit is the *only* successful way of keeping the commandments. “The spirit life.” So now instead of taking up the cry of Israel of old, “Let not God speak with us, lest we die,” many are learning that this must be reversed, and our cry must be, “Lord, speak with us, and we shall live; let us not follow the voice of *any* man, no matter how wise or holy, or

we shall surely die. "Cursed is man that trusteth in man."

A part of this great lesson has been learned by the Churches, viz., the witness of the Spirit to sins pardoned. We have learned that men cannot be sure they have spiritual life until they hear the direct voice of God in the soul. The problem of Christendom has been and still is how to *retain* the life in all its fulness, force, and power. Neither the Methodist nor any other Church has yet given a clear deliverance on this great question. The solution is perfectly simple if we go back to Pentecost and to the experience and teaching of the first Christians. "Be born of the Spirit, "receive the Spirit" and you receive life. "Walk in the Spirit," and you *retain* life. "Receive the Spirit," and you receive power. "Walk in the spirit," and you retain power. Receiving the Holy Ghost, you receive power over sin. Walk in the spirit, and you constantly have power over sin, *i.e.*, "Shall not fulfil the lust of the flesh." When the Church adopts the Pentecostal method of serving God revivals will be at an end. No Church which walks in the Spirit needs a revival. Souls will be saved certainly, but not at the poor limping rate at which they are now saved. "A nation shall be born in a day." It is simply preposterous to expect the world to be saved by a Church which part of the time, and the smaller part at that, is in a state of revival, and the remainder is in a state of backsliding.

Confidence in God, then, that He now speaks to men is absolutely essential. Confidence in ourselves that we can hear and know His voice as well as any in this dispensation is just as necessary. Until man really wakes up and finds himself a prince, a king, a prophet, who has the ear of the great King of kings; and, therefore, does not need that any man should teach Him, there is little hope of him. He will not, he cannot walk upright. He will still go through life seeking for some Moses, or Paul, or Wesley to guide him. Albeit his great soul can never be satisfied with these human teachers, but will cry out for the ever-living, ever-present, ever-speaking God.

AFTER ALL.

Grief is strong, but joy is stronger ;
Night is long but day is longer.
When life's riddle solves and clears,
And the angels in our our ears
 Whisper the sweet answer low
(Answer full of love and blessing),
 How our wonderment will grow
At the blindness of our guessing ;
All the hard things we recall
Made so easy after all !

Earth is sweet, but heaven is sweeter ;
Love complete, but faith completer,
Close beside our wandering ways,
Through dark nights and weary days,
 Stand the angels with bright eyes ;
And the shadow of the cross
 Falls upon and sanctifies
All our pain and all our loss.
Though we tumble, though we fall,
God is helping—after all !

Sigh then, soul, but sing in sighing
To the happier things replying ;
Dry the tears that dim thy seeing,
Give glad thoughts for life and being ;
 Time is but the little entry
To eternity's large dwelling,
 And the heavenly guards keep sentry,
Urging, guiding, half compelling,
Till, the puzzling way quite past,
Thou shalt enter in—at last !

—Susan Coolidge.

INDEPENDENCE.

"We want to shadow our weakness under some practised leadership, or share in a conflict that others win, after we have been under drill, and ought to be moving on our own responsibility. A sister once came to our band to labor in it, but found that there were more in it than could work to advantage. She went to another band, but found that there also the band hardly needed her. A neighbor called to have her lead a prayer-meeting. She hesitated, but dared not refuse. She went. Souls were convicted. They wanted her to come the next night. She could not refuse. A wonderful meeting followed. Many found the Saviour. Many were sanctified wholly. Thus she was thrust out in the work in an unexpected way and place. It was God's plan to get her into the field where He wanted her, and where she did a mighty work for the salvation of a large section of country.—Isaiah Reid.

ALL-SIDED GUIDANCE.

BY F. R. HAVERGAL.

"And guided them on every side."—2 CHRON. xxxvii. 22.

See the completeness of Jehovah's guidance! It is so different from human guidance. How seldom we feel that a human counsellor has seen our difficulty from every point of view, balanced all its bearings, and given guidance which shall meet all contingencies, and be right, not only on one side, but on every side. But "His work is perfect" in this as in all other details; He will guide "when ye turn to the right hand, and when ye turn to the left." Perhaps we have gone about as Elymas did in his mist and darkness, seeking some to lead him by the hand, putting confidence in earthly guides, and finding again and again that "it is not in man that walketh to direct his steps," and getting perplexed with one-sided counsels. Let us to-day put our confidence in His every-sided guidance.

Very often the very recoil from an error lands us in an opposite one; because others, or we ourselves, have gone too far in one direction, we thenceforth do not go far enough, or *vice versa*, excess reacting in defect, and defect in excess; a received truth overshadowing its equally valuable complementary one; the fear of overstepping the boundary line of the narrow track of truth and right on the one side, leading us unconsciously to overstep it on the other side. But the promise which we should claim is, that the Holy Spirit would guide us into all truth, "on every side."

How intensely restful, is the completeness of guidance! There is nothing outside of God's all inclusive promises about it. "I will direct all his ways." "I will direct their work in truth." Not only the general course, but the steps of a good man are ordered by the Lord. And what is less than a single step? Just realize this; every single step of this and every day, ordered by Jehovah! And lest you should sigh "this is not for me, because I am not good," He repeats the same assurance still more simply: "The Lord directeth his steps!"

Now, if we really believe these words, need we feel worried because we cannot see the steps ahead which Jehovah is going to direct if we will let Him?

If we will let Him! Yes, this is no fatalistic leading. The guidance is conditional. He says: "I will guide thee with Mine eye;" but then we must look up to meet His eye.

"Thou shalt guide me with Thy counsel," but then we must listen for, and listen to His counsel. "He shall direct thy paths," but it is when we acknowledge Him in all our ways. He does not lead us whether or no.

Suppose a little child is going with its father through an untracked wood. If it walks ever such a little way apart it will make many a lost step; and though the father will not let it get out of sight and hearing, will not let it get lost, yet he let it find out itself that going just the other side of this tree leads it into a hopeless thicket, and stepping just the other side of this stone leads it into a muddy place, and the little steps have to be retraced again and again, till at last it asks the father to hold its hand in his. Then, and not till then, there will be no lost step, for it is guided "on every side."

Need the little child go on a little longer by itself first? Had it not better put its hand into the father's at once? Will you not do so from this time, from this very moment? Give up trying to pick your way, even if the "right paths" in which He leads you are paths that you have not known, say, "Even there shall Thy hand lead me." Let Him teach you His paths, and ask Him to make not your way, but "Thy way straight before my face." So shall you find the completeness and the sweetness of His guidance, for "the Lord shall guide thee continually," by the springs of water shall He guide thee. He shall be the guide of your youth, and carry you even unto your old age; He will be your guide even unto death, and beyond; for one strain of the song of the victorious ones, that stand upon the sea of glass mingled with fire, shall be, "Thou hast guided them in Thy strength unto Thy holy habitation." "For this God is our God forever and ever."

FROM BISHOP WILLIAM TAYLOR.

A splendid ship this! On Wednesday last I lay musing, and was greatly drawn out, not simply to pray, but to say that God will lead in all the details of our work. I thought what a grand thing thus to be guided and guarded by divine wisdom; and I said, "Half way through my seventieth year! I hope for many years yet to push this work in Africa for God." It came to me like a direct revelation in reply to what I was in thought saying, "With long life will I satisfy him, and show him My salva-

tion." Coming direct from the eternal throne to my heart, I applied it to myself, and melted into grateful adoration at the feet of our Father in heaven. The salvation that I shall see will be on the scale commensurate with His resources and Africa's needs. Glory to God! Amen.

Yours lovingly,
WILLIAM TAYLOR.

Liverpool, Eng., Jan. 2nd, 1891.

"REDEEMING" HEATHEN GIRLS.

In Angola a heathen child cannot be bought or redeemed without acquiring a legal or illegal slave. Slaves are still bought and sold there, and the law recognizes half-slaves. In Kongo the buying of eighteen boys, at three cents each, by Mr. Stanley, came under the head of buying slaves, which is against the law, but Mr. Stanley could not be accused of trading in slaves.

In Liberia slave-trading is prohibited and does not exist. But in parts of Liberia there is a tribal law or understanding that may have to some the appearance of buying and selling. Here girls are in demand for wives and for immoral purposes. To obtain a girl for any purpose it is necessary to get the consent of the "family," which means the consent of more than the parents, generally grandparents and others. A girl-child is not at liberty to go from her home and be free from control of the "family" till consent is obtained and paid for. Girls in the mission-schools are liable to be called for any time, for some polygamist, unless the mission has paid for the consent of the "family." We have in our African missions some fifteen girls (all in Liberia), whose parents agree not to take them away. This process is called by some "redeeming," but that is not entirely the proper word, for they were not slaves before and surely are not now, and yet they were as slaves and worse. They are being Christianized and educated, truly redeemed, and may become legitimate wives of proper men.

We have obtained consent in some tribes for thirty dollars, but the best girls we have come from a better class of people, and here it costs about sixty dollars. "The money to be current," Bishop Taylor says, "has to be converted into bullocks, brass kettles, gunpowder, Dane guns and cloth, and the redemption is attended with as much ceremony as it was necessary to make Ruth the property of Boaz."

Persons are not allowed to support the children set apart and named for them—that is, the children must not know 'hat they are the "wards," or the "favors" of any one. Money paid for the education and support of a child must go into the general mission fund or go toward the improvement or support of the mission where the child is. All the children are treated alike; they obey the rules, and do the work of the mission.

In a last letter from Liberia, Sister McNeil, of Cape Palmas, says:

"The thirty dollars received we used as part of the money needed for a little girl we call Josie. She is learning English rapidly, and is very sweet and winning in her ways. I have six native girls, three of whom are redeemed, and Josie partially. The last to come was little three-year-old Amanda Smith, whom we would all like for the name if not for her own sweet self."

The newspaper accounts of our missionaries in Kongo buying or redeeming heathen children are entirely untruthful and of a slanderous nature. We never have had twenty girls by any "process" whatever. We get boys to teach, for the asking.—*The African News*.

A RECIPE FOR A POPULAR PREACHER.

Some time since the *Boston Journal* had the following editorial, which is worth repeating:—

To "An Inquiring and Anxious Theologue" who desires our advice as to how he may attain his ambition and become a popular preacher, we would observe in the first place, that he has come to the right quarter for counsel. The old-fashioned clergyman was the product of the seminaries, and of theological training, but the popular preacher is made by the newspapers; and an editor can give an aspirant points which are overlooked by the theological professors. The formula for making a popular preacher involves these ingredients: One-third voice and personal "presence," one-third sensational selection of topics, and one-third heresy. The proportion of ingredients varies somewhat in special cases, a little extra allowance of heresy, for example, serving to offset trifling deficiencies in personal appearance; but in general, the properties should be blended about as we have indicated.

The first point which we have mentioned requires little to be said, except that the as-

pirant must cultivate assiduously such gifts in that direction as nature may have favored him with. As to the selection of topics, he will understand that the first consideration to be regarded is, "What will draw?" There remain some types of the old-fashioned clergymen, who conceive it to be their duty to preach moral and religious truth, with a view to influencing the lives and conduct of their hearers; and the same clergymen are understood to employ much of their time in such humdrum and common place work as the visitation of the sick, the consolation of the mourning, and the relief of the poor. These vagaries probably spring from the old notion of a clergyman as a pastor, or a shepherd of a flock. But the popular preacher of to-day has been evolutionized, so to speak, far beyond that stage. He is a brilliant essayist, or humorist, or sentimentalist, as the case may be, who appears before an audience once a week with something which is calculated to interest and entertain them. Audiences do not gather to listen to unpleasant things about themselves, as preachers are likely to learn who proceed on the contrary theory; unless, indeed, the unpleasant things are put in such a spicy and telling way that each auditor can hug himself, as he thinks how it fits some one else, and how he must be feeling about it.

But the thing which most needs to be cultivated is heresy. We should especially counsel the Inquiring Theologue not to be afraid of it. The time has been when heresy entailed unpleasant consequences, but that was in the time when preaching was supposed to have some connection with the Scriptures instead of with popular follies and politics, and the topics of the day. Nowadays heresy is the short cut to popularity. Let the young minister begin by dropping the suggestion that the author of the book of Genesis entertained very unscientific conceptions, and he will awaken an interest. Let him go on to question the authenticity of certain books of the Bible, and to intimate that the most remarkable prophecies were written long after the events prophesied of occurred, and he will find his congregations increase. Then let him proceed to discuss Christianity in a broad and philosophic spirit as one among many excellent religions, and the Bible as one of a number of admirably written books, and he will gaze from his platform upon ushers filling aisles with campstools for the throngs who gather to hear him, and will find himself occupying columns of space in all the leading papers. These results are not matters of conjecture; we

could mention the names of several clergymen of no extraordinary ability, who plodded along in honest and useful obscurity, until they struck a rich vein of heresy, when they became instantly famous.

Does the Inquiring Theologue remonstrate that all this seems to have little to do with preaching the Gospel, enlightening the blind, and helping the needy? We admit that it is open to that objection. But we have only undertaken to give a recipe for a popular preacher, and if we have omitted to include such matters as those just mentioned, it is because they have little to do with the art of popular preaching.

EMBASSAGE OF THE HOLY SPIRIT.

If matter acts on matter without visible contact, and mind mysteriously affects mind independently of bodily senses, why should the dominance of the Supreme Mind over its own creature be deemed incredible? Denying the possibility of such dominance clearly denies the prerogative of a Creator, and makes the Supreme Being the dependent servant, rather than the master of His own works.

Man focusses light and paints images, and sends messages across the continents. By use of telegraph, he calls together merchants of every land, and constitutes them a world's board of trade. With lightning dispatch he sends forth news concerning some local tragedy that touches the sympathies of the civilized world, heralds some political revolution that kindles the hopes of the oppressed to the farthest boundaries of the earth, or some social event that becomes the theme of idle gossip on opposite sides of the globe.

President Cleveland, surrounded by his Cabinet at Washington, by touching a battery of human contrivance, started the imposing pageant of the World's Fair in New Orleans, fourteen hundred miles away. May not, then, the Supreme Being utilize the mechanism of nature as a higher system of telegraphy in imparting to those created in His own likeness and craving communion with Him, fuller knowledge of Himself and of His will? May not He mysteriously touch springs of thought, feeling and purposes which affect the life, character and destiny of individuals, nations and races.—*Ex.*

WHEN the soul is at ease it may be amused, but a hungry soul wants bread. —*Evans.*

ALL IS WELL.

SOUTHGATE.



"Is it well with thee? It is well."—2 Kings iv. 26.

Through the love of God our Saviour,
 All will be well;
 Free and changeless is His favor,
 All, all is well.
 Precious is the blood that healed us;
 Perfect is the grace that sealed us;
 Strong the hand stretched out to shield us;
 All must be well.

Though we pass through tribulation,
 All will be well;
 Ours is such a full salvation,
 All, all is well.

Happy, still in God confiding;
 Fruitful, if in Christ abiding;
 Holy, through the Spirit's guiding;
 All must be well.

We expect a bright to-morrow;
 All will be well;
 Faith can sing through days of sorrow,
 All, all is well.
 On our Father's love relying,
 Jesus every need supplying,
 Or in living or in dying,
 All must be well.

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