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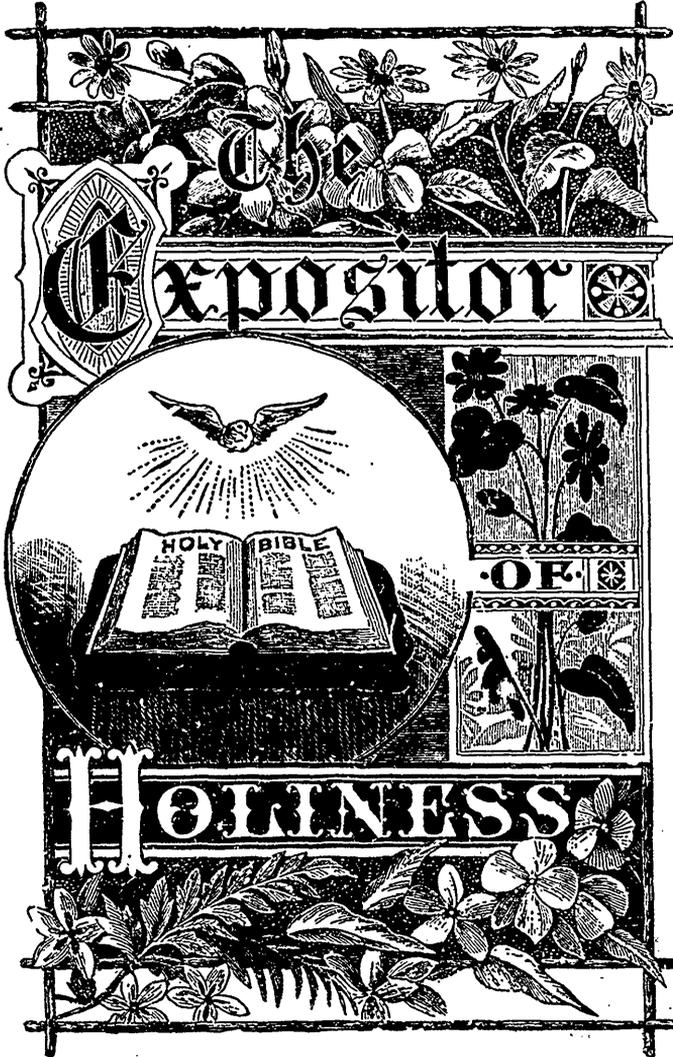
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CALENDAR OF HOLINESS MEETINGS.

- Every Tuesday, at 3 p.m., at 207 Bleeker St. A hearty invitation is extended to all to attend this meeting. Friends are free to come late or leave early when they are not able to remain during the whole service, which usually continues for two hours. Strangers in the city will easily find the place by taking any Sherbourne Street car as far as Howard St., and a very little inquiry at that point will suffice to find the place, as it is quite near.
- Every Saturday evening, at 8 p.m., in a hall in the new building called Yonge Street Market, corner Yonge and Gerrard Streets, entrance on Gerrard Street.
- Every Monday, at 8 p.m., at the residence of Mrs. Hughes, 25 St. James' Avenue.
- Every Sunday, at 3 p.m., at the residence of Mr. McMahon, Parliament Street.
- At Summerville, at the residence of Bro. Harris, every Wednesday, at 8 p.m.
- Otterville, at the residence of H. Titus, every Monday, at 8 p.m.
- At Hagersville, at the residence of Erastus Hagar, every Saturday, at 8 p.m.
- At Galt, at the residence of J. K. Cranston, 24 Oak Street, Sunday, 3 p.m.
- In London, every Sabbath, at the residence of Bro. Couke, 243 Wellington Street, at 2.30 o'clock p.m.
- Hamilton, at the residence of Miss Fitzpatrick, 44 Gore Street, every Friday, at 8 o'clock p.m.
- At Linwood, in Band Room, rear of the Methodist Church, every Saturday, at 7.30 p.m. Leader, Bro. Kennedy.
- At Markdale, every Sabbath, at 10 a.m., and every Tuesday, at 8 p.m., at the residence of H. A. Harris.
- At Cross Hill, every Friday evening, at the residence of William Petch.

THE SO-CALLED "GALT HERESY CASE."

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

IS IT A NEW DEPARTURE ?

When the Canada Holiness Association was organized, about twelve years ago, it was presumed to be in perfect accord with the holiness movement in the United States.

We had the honor of preaching the first sermon before the first convention, and in it we took the ground that whatever might be the puzzling questions raised about the doctrines connected with the modern holiness movement, it was not necessary to wait till they were all examined into and understood.

There was a short cut to the heart of the subject, we maintained, to wit: God commanded us to be holy. If not consciously obedient to this commandment, it was clearly taught that we might, could and should be. It was not necessary to know the full meaning of the command before we obeyed. It was sufficient to know that God understood what it meant to us in each individual case. Therefore, each one could go in perfect confidence to God and ask Him to make him holy according to His, God's, thought as to the meaning of this command to him. That provision was made for this definite prayer to be answered when the petitioner exercised faith for this particular result.

Thus we showed that this Gordian knot was cut, the puzzles got around, or relegated to the land of speculation, pure and simple, and the soul enabled to secure the blessing, or rather fact, of holiness of life, and learn as to its nature as the promises were day by day fulfilled.

This foundational position was accepted by all as both scriptural and reasonable, and so we addressed ourselves to the definite work of living holy lives ourselves and helping others into like faith:

As soon as possible, viz., in the second year of the Association's life, we attended one of the great holiness camp-meetings, under the auspices of the National Holiness Camp-Meeting Association, and led by the late Rev. J. S. Inskip. We were received kindly, nay, cordially, were even asked to preach, and the fact of our having started the EXPOSITOR was warmly commended.

The following summer, in preparing for our first camp-meeting, we did our utmost to secure some of the leaders of that movement to come and help us with their matured experience, expecting that if they came they would, virtually, take charge and direct the whole meeting.

Also, we secured an exchange with most of the holiness periodicals then published, and freely utilized their contents without the slightest suspicion that our writings would ever be put under a ban by them.

Thus it will be seen that we acted in all good faith in our attitude towards, and dealings with, the holiness movement in the States.

But it will be noticed that underneath all this we had laid a deeper foundation than simple loyalty to a holiness movement, even a determination to be taught of God concerning the what and how of holiness. And so, as all our labors were placed under the direct control and supervision of the Holy Spirit, we followed where He, and not they, might lead.

Following our Divine Guide we were convinced of the necessity of emphasizing more and more His distinctive work. And as time went on we were called upon to investigate, one after another, the questions left in a loose, unsatisfactory condition by all holiness writers, such as dress, mistakes, physical manifestations, righteous living, inbred sin and faith-cures. But as we proceeded with our investigations we found that said periodicals objected, and finally, after the two forces had come into close contact at Wesley Park, they all, without exception, repudiated our work as heretical in the extreme, and, indeed, were not very choice in the terms used to characterize it.

But when this attitude was definitely assumed by them we realized that a call was made upon us, not only to re-examine the foundations of our own faith, but to more closely scrutinize theirs. This examination we carried on openly, not only in our writings, but also in our public gatherings.

Whilst thus engaged, we felt it was right to take the writings and testimonies of those who were representative men.

in the movement, and submit them to close, exhaustive examination, for the benefit of all concerned. We are conscious of having taken no unfair advantage of any one. We have done our utmost to take their teaching and testimony according to their own valuation, in order to learn what was the utmost of its outcome as to holy living.

The result has been startling, indeed, for, without exception, they all fail before the test of having lived holy lives, no matter how carefully and faithfully they may have carried out their formulated doctrines and rules and regulations for holy living. No representative individual of all the movement exists who guarantees holy, righteous living as the outcome of their teaching. Hence, on their own showing, they are weighed in their own balances and found wanting.

We believe they set out honestly to solve the problem of how a man may live by the year free from condemnation before God, and signally failed.

Hence, without hesitation, we class the whole movement, as a movement, with the efforts of those who, like the Galatians, having begun in the Spirit seek to be made perfect by the flesh. Their whole creed, from foundation to keystone, is simply and only an elaborated effort to climb into a righteous life by legalistic effort. And, moreover, they illustrate in that effort the universal truth enunciated by Paul, "By the deeds of the law shall no flesh be justified."

Therefore, as the necessary result of our exhaustive investigations, we turn away from the whole movement as an effort to substitute another gospel for that which was preached at the beginning of this the Spirit's dispensation.

Our object lessons are now a thing of the past. Henceforth we realize we have nothing in common with this movement. We do not imitate their tactics and heap anathemas upon them, or ascribe their work to the devil. On the contrary, we look upon the representative men and women of the movement as, in the main, of pure intent, and as the best class of those who, having failed to secure the righteousness which

is of faith, are seeking to be made perfect by the deeds of the law.

But whilst having these kindly feelings towards them all, we endorse their publicly expressed opinion concerning us to the extent that we no longer have a part or lot in their holiness movement. Indeed, we shall as earnestly as themselves henceforth utterly repudiate their peculiar teachings as not in accord with the Gospel of Jesus Christ. We mean, of course, their doctrines about cleansing from inbred sin as a second blessing. Where they are on common ground with the evangelical churches concerning conversion and regeneration we, of course, are in harmony with them; but, we repeat it, concerning their distinctive teaching concerning holiness we are at utter variance. So much so, that we do not expect the question will come up again for object lesson classes or exhaustive examination.

WE EMPHASIZE CONVERSION.

The greatest spiritual crisis in man is when he turns away from sin and selfish pursuits to God, and accepts His forgiveness for all the past, and the witness of the Spirit to the fact of forgiveness and adoption into His spiritual family.

We have investigated, by personal experience, and close examination of the experiences of others, all the different phases of holiness teaching, and do not hesitate to say that there is, there can be, no spiritual experience superior to this all comprehensive one.

Let any one divest himself fully of all the trammels which dogmatic assertion or unctuous testimony may have thrown around him, and examine this statement carefully and without prejudice, and he will, must arrive at the same conclusion.

Now, when a sinner comes to God, and without reserve turns from all the past and accepts Christ as his present, all-sufficient Saviour, with the intention to follow Him forever, what are the known results?

In the first place, all the past sins are blotted out. They never can rise up again in condemnation. Can any future

blessing or crisis do more than this for him with reference to those sins?

In the second place, the Spirit testifies to him of this fact, and hence he has the highest proof possible to men of its truth. Can any future experience add to this certain knowledge?

Again, this forgiven sinner is adopted into the spiritual family of God and made an heir of God, yea, a joint heir with Jesus Christ. Can any subsequent act of grace improve on this relationship?

Further, he is now a new creature in Christ Jesus. Can this fact be improved on?

Still further, he loves God with all his regenerated heart. This fact we dogmatize on as a matter of experience, and in proof thereof not only appeal to Scripture but also to the experience of every genuinely converted child of God.

What, though holiness creeds say no.

"The things which we have felt and seen
With confidence we tell,
And publish to the sons of men
The signs infallible."

And finally, this converted child of God is consciously prepared for the coming of the Lord.

Again we appeal to facts to establish this thing. We ask all, who have been at any time converted, to go back to that time and see if there was the slightest dread in the soul at the thought of the coming of Christ. No, we were consciously prepared, and so could abide Jesus Christ's own test made and presented for His followers.

And all these things were witnessed to by the Holy Ghost given unto us.

We speak not here of the joyous emotions produced in us by the knowledge of these facts, for the effects of such, and all knowledge on the emotions must ever be a variable quantity, differing not only in different individuals, but at different times in the same individual, even when the exciting causes are the same or similar.

Now, we ask, who would covet an improved experience, provided this initial experience of conversion were made permanent? If the first love and peace and joyous confidence towards God had continued without one moment's inter-

ruption, could one be induced to seek for a second blessing from conscious need of it?

But this experience does not last, many, if not all, exclaim. Then the question is how to make it last. What is called the holiness movement, but what we are inclined to call the holiness creed movement, has not succeeded in evolving a guaranteed process for securing this desired good, and hence we count it out in our further investigations.

However, we do not intend to investigate concerning this matter in this article. Our design is to call attention to the fact that we cannot be successfully accused of discounting justification by faith, including, as it does, the witness of the Spirit, or, as our Calvinist friends word it, assurance of faith, seeing that the highest testimony we can give can, on our own showing, be no higher than claiming to have learned how to remain justified.

With the adherents of the holiness creeds, the case is different, for their testimony, as we have shown, necessarily discounts justification. Indeed it not only discounts justification, but even the witness of the Spirit, who, we maintain, testifies in the soul to preparedness to meet Christ.

By contrast we assert that, whatever be our profession concerning permanency of experience, we claim no greater preparedness to meet Christ than the believer who is enjoying the witness of the Spirit to forgiveness and adoption.

Wherefore, we maintain that we can truthfully proclaim this fact in the visible churches, viz: that we emphasize justifying grace as the grandest spiritual blessing of our holy Christianity, and lay claim to nothing higher.

And further, whilst we have nothing in common with the peculiarities of the holiness creed movement as to experience, we do hold common ground with every converted soul—a common ground which neither our creed nor any professed after-experiences tend to modify in the slightest degree.

HELL is truth seen too late.—*Adam.*

THE EXIGENCES OF HOLINESS CREEDS.

It is the fancied necessities of their creeds which make professors of the blessing of cleansing from inbred sin underrate justification. For how can a believer be cleansed from sin if there is no sin to be cleansed from? Hence it is presumed to be present in the soul which is only justified, even when there is confessedly no inward consciousness or outward proof of its existence—its presence being simply and purely an inference.

The history of this inference is an interesting one, and may some time claim investigation as a simple matter of curiosity, but the cause of its origin is easily traced.

When in the early Church the Galatians, and other Christians like them, forsook the way of the Spirit, and attempted to be made perfect in the flesh, that is, by the works of the law—legalistic efforts—they failed to live a justified life. And no matter how often they returned to first principles, *i.e.*, recommenced in the Spirit, they as often failed when they strove to live without condemnation by the use of doctrines or works. And when they finally lost sight of the way of the Spirit, how natural for them to presume that there was in them at conversion some inherent defect which accounted for their constant failure to retain their first love.

Having admitted this, then it was in order to manufacture substitutes for the walk in the Spirit.

And, here we remark, that the holiness creed device is not the only one—the theological world is full of them.

But recently we listened to the testimony of a brother who could tell of six months' uninterrupted walk with God from the moment of his conversion. And his description of that walk was quite up to apostolic language. But, when years of failure supervened, he had at length taken refuge in doctrinal device to meet conscious lack. He had fallen back on the letter of the Bible, forcing himself to believe in spite of his lost unction, that he was eternally saved, because Christ said, "He that be-

lieveth hath *eternal* life." But as we listened to the two parts of his interesting experience we could easily recognize how dry and perfunctory was the latter, as compared with the former part of it, by the very tones of his voice, let alone the unconscious admissions of his testimony.

Do we anathematize these legalistic efforts after continuous justification? Not in the absolute sense. It is only by compassion that they are to be desparaged. Legalism is a good thing, in the absence of a better. It is only by contrast that it sinks down to its proper level. And it is only when it *consciously* undertakes to usurp the place of spirituality that it becomes deadly.

Legalism, whilst it stops short of securing the object aimed at, *viz.*, continued justification before God, yet is vastly better than anarchy and unbridled lust, and it only shows its innate antagonism to spirituality when it meets the Son of God, or those who illustrate His walk in the Spirit.

But our chief aim in this article is to show that one cannot profess the blessing of being cleansed from inbred sin without in that very act desparaging the blessing of justification. For it implies on the very face of it that the one who only professes justification, no matter how close his walk with God, is on a lower plain of Christian life than the one professing to be cleansed, because, according to his, the latter's creed, the other has not, like him, got rid of inbred corruption, and that, therefore, whilst the one is not prepared for heaven, the other is so prepared. Hence we maintain there must ever be an impassable gulf between the two professed experiences. It matters not if the one professing the higher blessing protests against such minifying of the other, or lower blessing, in spite of his protestations, the wording of his testimony does so minify it.

It is not good to live in jest, since we must die in earnest. — *Whichcote*.

WE have two ears and one tongue, that we should hear much and say little. — *Zeno*.

COMMON GROUND.

If the experience of first love be closely examined it will be found that during that time we illustrated all that is said in the New Testament concerning the walk in the Spirit. We did not fulfil the lusts of the flesh, but walked in all God's commands with delight—as a matter of choice.

Out of the abundance of our heart our mouth spake, and as we witnessed for Christ, either in private or public, we were conscious of pleasing God in the act, and so, in harmony with James' teaching, we were "blessed in the deed."

The thought of the nearness of God at no time prompted involuntary confession of sin, but on the contrary, awakened our intensest delight, for

"With confidence we then drew nigh,
And, Father, Abba Father, cried."

We did not act from a sense of duty, or as carrying out any set of rules or regulations for holy living, but as following a holy instinct. Indeed, we illustrated the prophetic description of this spiritual kingdom. We were *all taught of God*, obeying the laws of God *written* in our heart by the Holy Ghost who was given unto us.

In short, the language of the following hymn, penned by Charles Wesley, as descriptive of the first hours of his converted life, is none too strong to describe our religious experience:—

O how happy are they
Who the Saviour obey,
And have laid up their treasures above !
Tongue can never express
The sweet comfort and peace
Of a soul in its earliest love.

That sweet comfort was mine,
When the favour divine
I received through the blood of the Lamb ;
When my heart first believed,
What a joy I received,
What a heaven in Jesus's name !

Jesus all the day long
Was my joy and my song :
O that all his salvation might see ;
"He hath loved me," I cried,
"He hath suffered and died,
To redeem such a rebel as me."

O the rapturous height
Of that holy delight
Which I felt in the live-giving blood !

Of my Saviour possesset,
I was perfectly blest
As if filled with the fulness of God.

Whosoever now has the experience portrayed in this hymn, occupies common ground with us, and whoever, at any time, had this experience, then, occupied common ground with us.

Again, when one has lost this experience through sin, when that sin, or those sins which destroyed the experience, were recognized or forsaken, and forgiveness and the Spirit's witness again obtained to regeneration, then, we have common ground. And if, after a thousand falls, the clear, unmistakable knowledge of God's favor is again received through the Spirit, then, again, have we common ground for experience-comparing.

Still again, if the professed follower of Christ, whatever be his failure in following God, submits any soul perplexities or trials of life to God and takes the course of conscious obedience to Him, in the settled peace and confidence which he secures concerning the way he takes, he occupies common ground with us.

Does a man after, mayhap, much hesitation, and unwillingness, set himself apart to spiritual work, either at home or abroad, simply because he believes he hears the call of the Spirit to that work ? In his act of confidence, and restful obedience, he occupies common ground with us.

Now prolong those experiences of first love through the years ; let those acts of obedience be but specimens of the whole life lived at any time after conversion, and our experience is fully portrayed to the apprehension of every converted, obedient child of God, no matter how short the joys or how fitful the obedience.

We maintain that the joys of converting grace, so vividly described by Charles Wesley, were connected with, and dependent upon, our walk in the Spirit as the one law of life, and our restful confidence of being on the right course when acting in obedience to decisions formed in the presence of God, was because of our walk in the Spirit, therefore, we reason that the same walk

in the Spirit, that is, the same obedience to Him alone, would, and must perpetuate the same joy and peace in the soul of the believer.

IS IT WESLEYAN?

We ask anyone to study well Wesley's descriptions of the experience of the witness of the Spirit to forgiveness and adoption, and then put them beside New Testament descriptions of the new birth, or even beside the modern descriptions of the experience of cleansing, and see if any one discounts the others. We refer, of course, to justification in its earliest experience; that is, before there has been any sense of condemnation realized as the result of sin.

It would not be difficult to quote exhaustively from all these sources, and show that it would be absolutely necessary to label each quotation to prevent the reader mistaking any one set of descriptions for either of the other two.

But stay, do not many persons tell of the two experiences having been realized at different periods in their Christian career, and then maintain that the one was essentially different from the other? This is true, and yet the listener, who has heard both experiences told, fails to distinguish between them; that is, when both are good, representative ones.

What we wish to show from this is, that as Wesley exhausted his descriptive powers on the first experience of justifying grace, it is Wesleyan to assert that his description of Christian perfection would be fully met if the experience of initial justification should be made a continuous one. Of course, leaving out of this experience the consideration of growth in knowledge in every direction. The supernatural element, that which constitutes oneness with God, is the witness of the Spirit to forgiveness and adoption, and the continued realization of His presence and witness perpetuates the joy and peace of the Christian's first love, and so fills completely the description of Wesley concerning Christian perfection, or the rapt utterances of the New Testament writers, nay, of Christ Himself.

But, as to the perpetuation of this first love, whilst the Wesleys described it, they neither illustrated it in their own experience, themselves being witnesses, nor taught successfully how it was to be accomplished.

We know that the Methodist Church is divided up into two great parties on this question of John Wesley's testimony to, and experience of, his doctrine of Christian perfection, but we unhesitatingly, after exhaustive investigation, take sides with those who maintain that he made no such claim.

However, he noted well the fact, that, as a rule, his converts, with himself, failed to retain their first experience, and he gave much of his time to remedying this patent defect in their spiritual career, but, as we have shown in some previous articles, when discussing the great revival of 1762, with indifferent success. We say indifferent success, when comparing the few who for a longer or shorter time succeeded, with the many who failed, we are not comparing his labors in this field with others before or since his day. It is quite possible to admit his success as greater than that of all others, without touching the fact that after all his success in securing the perpetuation of the experience of conversion amongst his converts was small.

But the fact, itself, of this failure to walk in justifying grace, he grappled with with all his might, but in his researches he never was led to question the correctness of the teaching of Augustine concerning the inbred sin question as the explanation of this fact of failure. But, as our readers know, he adopted the theory that this tendency could be destroyed, and the soul live in the uninterrupted enjoyment of the favor of God—walking in all His ways, and so find its Heaven on earth begun.

Now, if keeping converted be made to represent John Wesley's doctrine of Christian perfection, and we claim that it does, then all that is essential in his teaching is wrapped up in conversion, and learning how to retain justifying grace. His speculations concerning what the fancy quantity inbred sin was, and its necessary presence in every child of God, no matter now bright, how genuine

his experience of converting grace, can be treated as mere speculations without serious departure from his teaching, provided the facts he emphasizes are not denied. These essential facts are the witness of the Spirit to forgiveness and adoption, and the possibility of perpetuating that experience.

If only the followers of John Wesley, who succeed in illustrating by the year, that is, continuously, his description of justifying grace, are permitted to throw stones at us because of thus plainly stating our views on these matters, we could live in a glass house, and a very thin one at that, without apprehension, provided we except those who illustrate the walk in the Spirit. But these, we are assured, would have no desire to break our domicile, seeing they would be in like habitations.

We repeat the statement, then, that concerning the essential facts of experience, the foregoing statements are in perfect harmony with Wesley's teaching, but we differ in our teaching concerning the means made and provided for securing the continuance of justifying grace. We emphasize the walk in the Spirit as the one and only means to this end, whilst he did not fully emancipate himself from the legalistic teachings of the centuries before, but, to a certain extent, practised and taught, as if orthodoxy in doctrine and legalistic efforts were part of the means to be used to secure this end.

IS THIS OUT OF HARMONY WITH CALVINISTIC TEACHING?

We think not. Indeed that was our decided belief as we watched the course of the trial of the Galt friends, and we did not hesitate to put ourselves on record concerning this matter, maintaining that a false issue was then raised which vitiated the judgment finally delivered.

This issue was the doctrine of inbred sin, as taught by the modern holiness creed movement. And we are ready to excuse, to a great extent, the verdict rendered, because of the indefiniteness

of the answers and experiences of the accused when this subject was touched.

The fact is, the seven were not an unit in their views concerning the matter, and so hesitated in their answers, and even appeared somewhat misty in their references to this doctrine. Some of the number were not sure but that "yes" and "no" answers would compromise them in their profession of living in the enjoyment of the *constant* assurance of faith, seeing they entered into this knowledge or experience when using the nomenclature of the holiness creed movement.

This lack of transparent clearness of language on their part is the Church's justification for the verdict of suspension rendered.

As to the obligation of their Church to so have examined into the matter as to have found out the real state of the case, we do not here give our opinion.

But from our standpoint we maintain that so soon as the Presbyterian Church learns from positive, unequivocal testimony that the suspended ones repudiate all connection with the doctrines of inbred sin as held by the holiness creed movement, it will be in order for them to remove the sentence of suspension and admit that the misunderstanding connected therewith is an ample explanation of the attitude of both parties. Here is where we can see common ground for mutual concession and reconciliation.

The doctrine of the witness of the Spirit to forgiveness and adoption is clearly taught in that Church. Indeed, the late Mr. Cranston, father of the three suspended brothers, stood side by side with his pastor, Rev. Dr. Smith, in fighting out this battle about a score of years ago, and secured the recognition of this experience of the assurance of faith as a true Presbyterian doctrine.

All that his sons are contending for is the possibility of having this experience continually.

And, evidently, the one experience is the logical sequence of the other. For, if one may have this assurance for five minutes, it must be possible to have it for five years; and, conversely, if it is not possible to have it for five years,

it is not possible to have it for five minutes.

Allowance should be made on one side for indefiniteness of utterance, and on the other side for the startling effects of an *apparently* new experience.

And so we cling to the hope that ere long the sentence of suspension, now excluding some of the most spiritual members of the great Presbyterian Church from her ordinances, will be taken away without seriously compromising either party, and with great relief to all concerned.

Of course, if the Presbyterian Church at any time should rule that its doctrines teach the impossibility of enjoying the assurance of faith as a continuous experience, then, we suspect, the suspended seven, and all others who have obtained, or may in the future obtain it, will be forced to retire from its services if for no other reason than to maintain their self-respect. But, we are inclined to think that as improbable as for the Methodist Church to decide that it is impossible to remain converted; that is, retain by the year the witness of the Spirit to forgiveness and adoption.

SOME OF THE NATURAL RESULTS OF THIS DEPARTURE.

One of them we have already mentioned, to wit, the fact that we need spend no further time in examining the defects of the holiness creed systems, or of the experiences and practices of their representatives. As we have already said, our object lessons are now over. This fact is, we presume, as great a relief to ourselves as to our readers.

Another result will likely be the uselessness of any farther selections from the writings which embody, or are warped by belief in, holiness creeds.

Still another result, we think, will be greater prominence given to writings which simply emphasize conversion or assurance of faith. In other words, we expect to see the EXPOSITOR gradually become what Bro. Savage tried to help make it, a revivalist periodical as well as a holiness magazine.

As we take the ground that holiness

consists in being converted, and continuing in this grace, it follows that the magazine is as much an *expositor of holiness* when emphasizing conversion or assurance of faith in its beginnings as in its continuance.

We repudiate any *higher* Christian life than that of justification by faith; hence, initial justification is as much of the essence of holiness as any other experience. In short, we take our stand on the fact that there is, there can be, no true *holiness* literature as distinguished from justification literature.

Another result has come to us as a kind of surprise. It will have been noticed that hitherto the pages of the EXPOSITOR have contained no advertisements, with the exception of a few book lists.

Now, personally, we had no fancy notions concerning this matter, and so neither inclination nor conscientious convictions stood in the way of their admission. But the command from the Master was emphatic, and so we excluded them simply because of these instructions.

We think we now understand the reason of this fact. Amongst *holiness* writers this was, and still is, a burning question. Some editors denounce others for making their periodicals advertising mediums, and draw attention to the fact of the absence of such advertising from their columns as the sign of their possessing a superior article.

Well, we were required to be as ultra as the most conscientious, in this matter, for the reason, we will presume, that the critics of the holiness creed movement should find nothing outside our teaching concerning the walk in the Spirit to criticise or compare with their conscientious convictions. But now, that we admit and emphasize the complete and final departure of the one movement from the other, we expect no longer to adhere to this ultraism.

Indeed, we should not be surprised if the same law which, whilst this conflict was going on with the holiness creed movement, required us not only in the matter of advertisements, but also in excluding from our columns all dunning and appeals for financial help, to fulfil

all the righteousness of the holiness creeds up to the highest measure of the most scrupulous. (For we challenge investigation concerning the fact that hitherto Muller's Orphanage was not run on more conscientiously legalistic lines, concerning money matters, than this magazine has been.)

We say we should not be surprised if now the call will be as clearly to imitate ordinary business methods in the future publication of the EXPOSITOR, provided always that those methods are honest and honourable.

IS IT A BID TO THE CHURCHES ?

In one sense it is. We come to them from our lengthened investigation of the holiness creed movement with the olive branch of peace, asserting, that is, making prominent the common ground which we occupy with them, that is, with all who in the Churches are or have been converted or possessed of the assurance of faith.

We also offer to them the benefit of our experiences in the holiness creed movement, testifying that they who are striving to solve the problem as to how to retain converting grace can find no substantial help in that direction.

We certainly claim that we belong to the Churches by having the common ground in experience above mentioned, and believe that we can prove and are proving a blessing to many, and we fondly hope that when the confusion and misunderstandings which have arisen because of the hurricane which struck us from the holiness creed movement, shall have somewhat subsided, that our ability to help carry forward the true interests of the Churches will be manifold increased.

We shall not be disappointed if it takes some considerable time for legitimate prejudice and suspicion to give way, and so we expect to wait patiently, going forward with our work of helpfulness steadily and constantly as opportunity may permit.

To us deliverance from the hard bondage of holiness creeds into the true liberty of continued walk with God is so

satisfactory, so blessed, that we cannot but expect to see many others gladly accept like precious faith.

If, however, the spirit of the world has so taken possession of the Churches that it, in its controlling power, can succeed in closing every door of access, then we shall still go on our way rejoicing, even although grieving over the supremacy of worldliness in the Church visible, feeling certain that the all-conquering Captain of our salvation will ever place us where the greatest possible good can be accomplished for His glory and the benediction of mankind.

ARE WE DICTATING TO THE ASSOCIATION ?

By no means; we are, in all these things, simply directing attention to facts.

It is a fact, that we constituted a part of the modern holiness movement, some twelve years ago.

It is a fact, that as we have emphasized the work of the Spirit, so the rest of this movement has repudiated us and our teaching.

And so, now, it is a fact, that we are no longer a part thereof; themselves, as well as ourselves, being judges.

It is a fact, that the modern holiness creed movement has not learned how to *keep* the child of God converted, even taking their own statements at their par value.

It is a fact, that *we* teach and profess to illustrate how to keep converted, or, which is the same thing, how to retain the assurance of faith.

And so the facts of the case testify that there has been a decided departure from the holiness creed movement. But this departure, though gradual and inevitable, has been because of our emphasizing and illustrating the walk in the Spirit. Hence, the two movements have become the very antepodes of one another.

Every member of the Association who has examined our history with sufficient care must accept the situation as these facts make it, per force. For no neutral ground is left to occupy. As concerning

these two movements, choice must be made between one or the other, or neither. He who chooses to be a part of the holiness creed movement, ceases to belong to the movement represented by the Canada Holiness Association, and *vice versa*. They characterize our work as of the devil; we simply maintain that they, having begun in the Spirit, are seeking to be made perfect by legalistic methods. Moreover, we claim common ground with every individual amongst them when they bear truthful testimony to the witness of the Spirit to conversion or guidance in any individual act of life when the Holy Ghost is followed as supreme guide.

And because much of this walk in the Spirit is illustrated in their work, we rejoice with them in all this, and give them our God-speed. But their semi-antinomian doctrines we utterly repudiate, and discriminate against as of the same essence as of the law of sin and death which Paul so graphically describes and discriminates against.

But, again, we contend that in all this we are simply emphasizing the facts which the history of the movement, represented by the Canada Holiness Association, have brought out and made public property.

SPECIMEN NUMBERS.

We send out several hundred specimen copies of this month's Magazine. Our chief object is to call widespread attention to the attitude of the EXPOSITOR, and the movement it represents, to the *holiness creed movement*, of which it was originally a part; as also its true attitude to the evangelical Churches. We bespeak a careful reading of its contents.

It is not lawful for a Christian to sue his brother at the law unless he can be patient if he loses; charitable if wronged; persevering without covetousness; successful without vindictiveness. If he can do all this, why need he go to law? To go to law for revenge, we are simply forbidden: that is, to return evil for evil.—*Jeremy Taylor*.

A MISSIONARY OF THE HOLY GHOST.

For the benefit and information of those interested in the distinctive work of missioning the masses in the doctrine and work of the Holy Ghost, I wish to state that, during the progress of the late camp-meeting at Niagara, the writer took up a subscription from those present, to go towards the maintenance of the first missionary of modern times, who devotes himself exclusively to this most important and vital doctrine of Christianity. The subscription was given to be paid quarterly in perpetuity, unless written notice was given to the treasurer to the contrary. H. Dickenson, Esq., of Woodstock, Ont., was appointed the treasurer, to whom all subscriptions should be sent when due, and prompt payment is requested. Any friends who may read this note, desiring to become subscribers to this fund, may send the amounts to the treasurer, which they desire to contribute.

We have as yet only one man who devotes himself exclusively to this work; but the writer looks forward to the day when there will be many of them, and according to Apostolic example and precept, those who preach the Gospel should live of the Gospel.

Let each person interested in this work ask God for information as to the share he must take in this matter, and then kindly communicate the results to the treasurer.

T. S. LINSOTT.

Brantford, Ont.

REMARKS.

We confess to very much hesitation before we consented to have the above article appear in the EXPOSITOR. We found, on investigation, that we had become somewhat enamored of the way thus far adopted in the management of

the finances of the EXPOSITOR, and the work connected with it.

And it was only since publishing the last number that we learned the explanation of the fact that we had been required to conduct it, and, in short, all our financing, after the straightest sect of the holiness creed movement.

Now, at any time, turning a sharp corner awakens solicitude and extra carefulness. And so, as one after another of the natural results of the present turn presented themselves we examined carefully and decided not anything until certain, satisfying knowledge was received as to the right course. However, this short article came as the climax, and, indeed, was the last matter which came up for consideration. We cavil'ed at the article itself, and then at the heading, for reasons which must suggest themselves to every reader. But finally it appeared clear to us to accept it in its entirety, as sent to us, that it might accomplish, unchecked, its mission.

It is a fact thus far that we have given our whole time to the work and offices of the Holy Ghost. Not, we remark, from any desire to be a hobbyist, but simply because that part of Christianity, we believe, has been least attended to. However, when the equilibrium is restored, it does not follow that there will not be a change with us in this respect.

As to the financial part of the article, we emphasize the fact that there is in it no appeal to any for a subscription. It is simply an effort to place certain facts before interested parties for their good, in the firm belief that He who has called for this method will see to it that the end to be accomplished will be reached, under His immediate superintendence.

THE LAST OF THE YEAR.

The last number of the Magazine for the current year cannot fail to awaken specific thought. Time sweeps on with unchanging monotony, and, no matter what the surroundings, December is the last of the year to all alike. Holiness of life does not stop the resistless march of time nor yet its opposite; saint and sin-

ner alike will have lived another year when the last hour of this twelfth month shall have ushered in its successor.

And yet the nearness of January, 1892, preaches its sermon to those who fain would have the year linger, that they may fulfil some, if not all, the good resolutions formed at the commencement of '91. What a mighty satisfaction to send the present year after its predecessor with the record of at least a few days of living at one's best—a complete man or woman in Christ Jesus!

That grand consummation, the teachings of Christ show, is within the reach of all. Let the soul retire to its closet of seclusion and enter into an intelligent, everlasting covenant with God to obey Him at any cost, following, without reserve, the convictions arrived at in His spiritual presence, and at once, any life, however burdened with a sense of conscientious failure to know and do the perfect will of God shall be born again into the kingdom of righteousness, peace and joy in the Holy Ghost, accentuated in its joy by the sense of everlastingness of the life which the Spirit impresses on the soul of the believer who thus abandons himself to walk hereafter in the Spirit alone.

THE LORD'S SUPPER.

The passages on which this ordinance is based are Matthew xxvi. 26, 27 and 28; "And as they were eating, Jesus took bread and blessed and brake it; and He gave to His disciples and said, take, eat; this is my body. And He took a cup and gave thanks and gave to them, saying, drink ye all of it; for this is My blood of the covenant, which is shed for many unto the remission of sins." Mark xiv. 22, 23 and 24, substantially the same record as given by Matthew. Luke xxii. 19 and 20, where the record is varied by the addition of the following phrase, "This do in remembrance of Me;" and 1st Corinthians xi. 23, 24, 25 and 26: "For I received of the Lord that which also I delivered unto you. How that the Lord Jesus in the night in which He was betrayed took bread; and when He had given thanks, He brake it,

and said, Take, eat, this is My body which is for you: this do in remembrance of Me. In like manner also the cup, after supper, saying, this cup is the new covenant in my blood: this do as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink this cup, ye proclaim the Lord's death till He come."

We propose examining these passages in the light of Pentecost. In Matthew, Mark and Luke, the record is of what took place before Pentecost, in Corinthians, after Pentecost. The phrase, "This do in remembrance of Me," recorded in Luke, and the phrase in Corinthians, "till He come," are the passages on which the observance of the Lord's Supper, as generally practised by Christendom, are based.

We are aware that Christendom represents too close examination of what it has universally accepted. Presumptuous sin is laid at the door of the examiner. But notwithstanding this, we fearlessly, yea, joyously, proceed with our allotted task, careful for nothing, but that we have the approval of the Master. As to the passages recorded in Matthew, Mark and Luke, we have to say, that the strongest phrase, "this do in remembrance of Me," was as binding upon the disciples who sat at the table with Jesus, as the ten commandments were upon the Israelites, and are upon us. Before Pentecost the true followers of the Lord obeyed Him. He told them to take bread and wine and to eat and drink in remembrance of Him, and they were imperatively bound to do so. If there be in the record any words of the Lord Jesus, the last teacher of ultimate truth, where it is enjoined upon us to "do this," that is, eat bread and drink wine in commemoration of His death, we are, of course, in duty bound to obey. But does not the record say, "do this?" Yes, to the disciples before Pentecost. But did not Paul say, after Pentecost, to the Corinthians, "Do this till He come?" No; we don't concede that he did, but even if he did, are Paul's words just as binding upon us as the words of the Lord Jesus? Is Paul a teacher of ultimate truth to the generations? And what about the record of John, where Jesus is made to say, that when He, the

Holy Ghost, is come, He shall teach us all things—He shall guide us into all the truth? Is not there a laying down a law for the Holy Ghost here? But we are expected, without inquiry, to eat and drink in the orthodox manner that our forefathers have done through the generations. We must not even stop to enquire whether the Pentecostal Church observed this ordinance or not; what the will of God is as to the number of times we have to "do" this; whether the bread must be leavened or unleavened. We must do what "our Church" enjoins upon us, be that Church Roman Catholic or Protestant, under pain of excommunication. True, the "fire" and the "rack" are not brought into requisition as in the old persecuting and inquisitorial times, but the cold sneer of Church censure, the silent, cold-shouldering of officialism goes on and will go on till the end. But did Paul enjoin upon the Corinthian Church the necessity of observing the Lord's Supper in the identical manner that the disciples of the Lord Jesus observed it before Pentecost? And if Paul did enjoin this upon the Corinthians, is Paul a sufficient authority for us to do a thing that is not enjoined upon us by the Lord Jesus? And even if Jesus did enjoin the eating of bread and drinking of wine upon His disciples, which undoubtedly He did, is the example thus set absolutely binding upon the one who "walks in the Spirit?" Must the Holy Ghost, who is the guide in all matters of faith and practice in this His dispensation be bound by some human interpretation of the words of the Lord Jesus? Must He, the equal of Jesus, be bound by the words of Jesus at all? Is His power so limited and His knowledge as to that "walk in the Spirit" so circumscribed that He must have the authority of some of the recorded words of Jesus to endorse His guidance? These are a few of the many problems which are on us in examining this question. Is your fear of ecclesiasticism such as to prevent an honest enquiry into any or all of these questions? Paul certainly did say to the Corinthians that he received from the Lord a piece of history. The piece of history which Paul received of the Lord was

that the Lord Jesus on the night in which He was betrayed took bread, etc. Paul also states that at some previous time he had delivered to the Corinthians this piece of history. "For I received of the Lord that which also I delivered unto you, HOW THAT the Lord Jesus, on the night in which he was betrayed, took bread," etc. In the verses before this, Paul is condemning the Corinthians, saying that he "partly believed that divisions" existed among them—that they put the Church of God to shame by their gluttony and drunkenness. In the verses after this he says, "for eating and drinking without discerning the body, many are weak and sickly and not a few sleep," advises the hungry to eat at home, and concerning spiritual gifts he would not have them ignorant—that no man can say Jesus is Lord but in the Holy Spirit, "we were all made to drink of one Spirit," "be not children but be men in mind." In all this where is it enjoined upon us to eat the Lord's Supper? Paul certainly refers to these eating and drinking unworthily. He certainly says that if they eat and drink, not discerning the Lord's body, they will eat and drink judgment unto themselves. But what we wish especially to point out is the flimsy foundation which that cumbrous structure, the Lord's Supper, after Pentecost, is built upon. What did the Lord mean as recorded in John vi., "Except ye eat the flesh of the Son of Man, and drink His blood, ye have not life in yourselves." "He that eateth My flesh and drinketh My blood hath eternal life." "For My flesh is meat indeed, and My blood is drink indeed. He that eateth My flesh and drinketh My blood abideth in Me, and I in him; he that eateth Me, he shall also live by Me." "I am the bread of life; he that cometh to Me shall not hunger, and he that believeth on Me shall never thirst." The Roman Catholic interpretation of these passages necessitates the invention of the doctrine of transubstantiation or change of substance. The Protestants must, like Paul to the Corinthians, emphasize "discerning" in order to get over the "hard saying" that this was to them.

And what of John's record in the

seventh chapter. Now on the last day, the great day of the feast, Jesus stood and cried, saying, "If any man thirst, let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believed on Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified;" and John iv. and 14, "Who-soever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him, shall become in him a well of water springing up unto eternal life." But this spake He of the Spirit which they that believed on Him were to receive. How many in this the Spirit's dispensation have received the Spirit in the Pentecostal sense, as the Lord Jesus Christ intended after His glorification had taken place? May not the receiving of the Spirit be to the follower of the Lord Jesus, in this the Spirit's dispensation, what the "do this" was to the follower of the Lord Jesus before Jesus was glorified? May the Spirit not guide a true follower of the Lord Jesus to cease eating and drinking, as the disciples ate and drank; and to discern the Lord's body by accepting of the Holy Ghost as the one law of life, and walking in Him, "doing this till He come?" To such an one, whose momentary occupation is "walking in the Spirit," "doing the will," pleasing God, what possible benefit could the eating of bread and drinking of wine be? How could the one who is remembering Him all the time, walking in the Spirit, doing the will as angels do it in heaven, remember Him any better by eating bread and drinking wine? And it does not follow that when one has discovered that he has been substituting the eating of bread and drinking of wine for the "reception of the Holy Ghost." And, so walking in Him as to please God in thought, word and deed. Such an one may not go to the table of the Lord weekly, monthly or quarterly, as the Holy Ghost may guide. Where the Spirit of the Lord is, there is liberty to go or not to go as often or as seldom as the Guide paramount may direct. What, the en-

quirer may ask, can the Spirit lead a person to break the positive injunction of Jesus, "do this?" Do what? Luke records that Jesus said before Pentecost, "Eat bread." John just as positively records, "Eat flesh." Luke says, "Drink wine." John says, "Drink blood." Which are we to obey? And if we must "drink wine," because Luke records that Jesus said we had to; must we not drink blood, because John records that Jesus said we had to; must we not wash one another's feet, because John recorded that Jesus said, "If I, then the Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example that ye also should do as I have done to you." And what about those words of the Lord Jesus, as recorded by Matthew, chap. vi. 17, "But thou when thou fastest anoint thy head and wash thy face?" Did not Jesus set us an example in this respect also by fasting forty days? And did not they fast after Pentecost when the Holy Spirit said, "Separate me Barnabas and Saul, and when they had fasted and prayed and laid their hands on them they sent them away." If these "prophets and teachers, as they ministered to the Lord fasted," why should there not be just as punctilious observance of fast days now, as of sacrament days? It is quite true that when the Lord Jesus inaugurated this, the Spirit's dispensation, we were to be no longer under bondage to the letter that killeth, but to the Spirit that quickeneth, that the Spirit was to take the place of Jesus, that the words of the Spirit were to be to us what the words of Jesus were to those who lived before the advent of the Holy Ghost at Pentecost, that on the matter of the fulfilment of the whole law of which not one jot or one tittle was to pass away till all be fulfilled, we were to have absolute trust that this would take place under the guidance of the Spirit, that it would be apparent to the one who walked in the Spirit, that the Spirit could not come into collision with any of the recorded sayings of Jesus that were binding upon the generations, that all the words of Jesus which include the Mosaic law would be perfectly safe in the hands of

the Holy Ghost to take of them and reveal them to us just as Jesus revealed the law in His day. Is there anything wrong about this? Is not this teaching Scriptural? If not, let it be pointed out. The columns of the EXPOSITOR OF HOLINESS are open, we have no doubt, to those who have a more excellent way to discourse about. Let some of those who are ready to denounce the Editor of the EXPOSITOR and his teachings have the courage of their convictions and right the wrongs. Explode the false teachings, unearth the delusions, heresies and fanaticism with which, according to the verdict in popular holiness quarters, this magazine abounds. Let some of the champions of orthodox holiness hasten to keep those other words of the Lord Jesus, to go and show their brother his fault between thee and him alone. Then if the brother be not gained in that way, take one or two with them, then tell it to the Church through the official Church organ or otherwise. Then let the EXPOSITOR people be as the heathen and the publican. Be sure and don't let them be as the latter till every one of the former words of the Lord Jesus be fulfilled.

We have been expostulated with some ourselves by officials of the Presbyterian Church. They insist upon us coming to the table of the Lord. We have no scruples in the matter. But we require a "thus saith the Lord" for the same. We could go fifty times a year for that matter. But is it not peculiar that the same Church for the same belief as to absolute guidance of the Holy Ghost and for having the temerity or hardihood of acting up to their belief, suspended the "seven alleged Galt heretics" from the privileges of the Lord's table—the same branch of the Protestant Church, through its officials, insisting upon some coming to, and others staying from, the Lord's table for the same cause? How is this? Is it orthodoxy? Then orthodoxy and consistency have parted company. Officialism lays claim to large liberty here. We await explanation as to whether liberty is not supplanted by license in this instance. Possibly some of the fathers and brethren will condescend to explain. We patiently await developments.

**"THE HOLY SPIRIT IS MY ONLY
LAW."**

This expression occurs in the November EXPOSITOR OF HOLINESS, in the article, "About teaching spirituality and legalism at the same time." It frequently occurs in substance in this magazine, and is often heard from the lips of those who are in the enjoyment of the Pentecostal life. I think it a proper expression, and a necessary experience of those who would live a satisfactory life. Still, I can conceive of it being used in a way anti-scriptural, that is anti-truthful, and as a matter of fact, it is often understood in this way, when used by a speaker or writer in the true way.

I understand it to mean that God the Spirit is recognized not only as the Author of all law, but that He controls all law, spiritual, moral, financial and otherwise, without limitation, in the interest of the Spirit-led man. Hence, such a man will, every moment of his life, be in the enjoyment of the highest good which is possible for him to enjoy at any present time. God teaches him His will, or what is the same thing, causes him to be taught, from moment to moment, so that he knows "all things" both in variety and extent that God expects him to know, or which it is possible for him to know at the time.

The Holy Spirit may be said to bear the same relation to the Christian as the teacher does to his pupil; the Divine Teacher leading His child "into all truth" as fast as he can be led, in view of his capacity and environments. And still further, the original capacity or ability the Christian possesses, both in adaptation, quantity and quality, is a direct gift of God. So that so long as a man walks in the Spirit, God makes Himself responsible both for his attainments and obtainments. The person, then, who lives a spiritual life, simply recognizes God as the author of being, the author and controller of law, and the absolute controller of his body, soul and spirit, and all that pertains to him, so that God makes "all things work together for his good" in the absolute sense.

While all this is doubtless true, the

Lord the Spirit is not limited in His method or medium of teaching. He uses other individuals, also what we call providence, accidents, our own infirmities, and even what judged alone would be called blunders, to teach us. Not only has the Holy Spirit inspired the truths of the Bible to teach His will, but He speaks to the spiritual in all His holy laws in nature, both in matter and mind, and inspires the soul to understand all the various truths therein contained, as he needs them. That the Holy Spirit can and does guide the faithful direct by "the voice of God in the soul," goes without saying.

Nor does God ever contradict Himself, and the person who takes "the Holy Spirit as his only law," will infallibly find that "the voice of God in the soul," harmonizes with the voice of God in business, in providence, in mathematics and in morals. Now, if I, as an individual, have a class of spiritual pupils to teach, say in mathematics, I cannot be truthfully accused of legalistic teaching, by imparting to them a knowledge of that science, and showing them the importance of walking in harmony with its God-given laws, even if I do not refer them to the Holy Spirit in this thing. In such a case I should feel myself to be the agent of the Holy Spirit to teach these Spirit-led persons this important truth. They, too, would have a right to acknowledge God as leading them into this new truth, just as really as if He had not used any instrumentality in so doing.

Because a friend of mine, a young man, about to start business on his own account, is led of the Spirit, it is no reason why he should not need teaching, by some competent person, in business or commercial law, or why he should not be governed by the well-known laws of honesty and industry, also have a regular business system. The walk in the Spirit implies a walk in harmony with every law of God, so far as one's knowledge extends.

If a Spirit-led man violates grammatical law in his use of language, it is highly commendable in him to instruct himself in this particular, and while under the law of the Spirit, put himself also under the law of grammar, nor

would he by so doing violate the experience indicated at the head of this article.

And further, if I were called upon to teach such a man, it would not be sufficient for me to exhort him to walk in the Spirit, when I could be the voice of God to him in a specific way, in the matter of the use of language.

No person knows but God and the individual himself whether he walks in the Spirit or not, except as we may judge by the fruits. If a Christian, according to my best judgment, is doing, or is neglecting to do, anything which is out of harmony with any law of God, my eyes cannot be blinded to that fact because he professes to walk in the Spirit, not even if I believe that he does so walk. Nor does the fact of his taking the Spirit as his only law place him above the necessity of human teachers, for it may even become the duty of a person not consciously led of the Spirit to teach his Spirit-led brother in matters in which he may be in error, or of which he may be ignorant. And the moment the latter sees his error, as revealed to him by his brother, then such teaching must become a law to him, or, in other words, he must recognize the truth, no matter by whom presented, as from "the Spirit of truth."

In fact, when he sees truth he knows it is the truth, because he has in him "the Spirit of truth," whose business it is to "lead him into all truth;" and the case supposed is one of the ways the Divine Guide may adopt.

And now, in the article above referred to, in its reference to tithing, parental training, and other things.

It is my opinion that God teaches the duty and privilege of Christians giving to Him "as they have been prospered;" that is, proportionately, as much as He teaches truth and chastity. Personally, the Holy Spirit calls upon me to practice each of those laws, and to preach them to others, and to exhort all persons to practice them, whether saints or sinners, telling them that "His commandments are not grievous, but joyous, and in keeping of them there is great reward." If I find a person who gives but little or nothing of his means to God, or who is

not careful about the truth, or who is not chaste in his person and habits, and especially when I meet hundreds of them as I do in our congregations, I endeavor to preach God's laws to them as the Spirit leads me. A man led of the Spirit has these laws written in his heart; he may practice them not as laws, but just as naturally as he breathes, and perhaps as unconsciously, he recognizing no law but the law of the Spirit. And so it comes to pass that "the righteousness of the law is fulfilled in us who walk not after the flesh but after the Spirit." If I cannot induce a thief to receive the Holy Spirit as his guide, I endeavor to show him at least "that honesty is the best policy," and I have gained something if I can make him an honest man. And so all the way up from the lowest grade of humanity up to the highest type, short of the Pentecostal kind, I am led to operate upon in the same way. I met a bright little boy in Toronto smoking a cigar, and my heart pitied the poor little fellow. In a few loving words I pointed out to him the evils generally associated with that habit, painting it as black as I could, until the little fellow was heartily ashamed of it, threw away his cigar, and promised me, with apparent earnestness, never to smoke more.

This is the way God instructed me in that particular case, and I think I did not as much as mention the Spirit.

A father of a family, a man walking in the Spirit, is led to keep the whole law of God as naturally as he breathes, but he cannot succeed in getting his family to have like precious faith. Now would it be seemly in him to neglect inculcating right habits in his children, by precept as well as by his example, because they will not become spiritual?

If a parent allows his children, whom he has the power to control, to indulge in immoralities, and professes to walk in the Spirit, I should have no trouble in assigning that man a place among the hypocrites. It seems to me that a spiritual parent will necessarily develop the character of his children by teaching them those habits, and to do those things which he knows they would do if they were led of the Spirit, while all

the while waiting his opportunity to lead them to the Divine Teacher. I say *necessarily* in the same way as I would say a spiritual man will necessarily be an honest man. We can count on God doing certain things with absolute certainty, and one may narrate them to another without attempting to place him under any other law but of the Holy Spirit.

The expression, "the Holy Spirit," is my only law, indicates a rich experience, but it must be understood in a similar sense as the expression, "I want no other love but Thine;" in the latter case every other love is included in the all-embracing love of our Father God, and in the former every other law is included in the law of the Spirit.

Brantford, Ont. T. L. LINSKOTT.

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**"LET MY PEOPLE GO FREE"—
"PUT OFF THE OLD MAN AND
PUT ON THE NEW MAN."**

—————

The reason why so many persons make mistakes about those two passages of Scripture is:

First, they look on human nature, the flesh, as the old man, and that sin is in the flesh, and until we put off this body of sin at death, never until then do we get quit of sin.

Now, so long as this misconception is entertained, so long will the cry be, "O wretched man that I am," and until death no victory but sin and repent; sin and repent.

Now, the old man that is to be put off is the devil, that has so perverted our whole nature, and never can he be put off or dispossessed until we put on the New Man, the Lord from heaven, the Holy Ghost, and accept of Him in Pentecostal fulness, giving Him the complete and entire control of our whole being; for it is written that Christ and Belial cannot dwell in the same temple, and that we are the temple of God, which temple is holy. Was not Christ manifested to destroy the works of the devil? First, by cleansing us from all unrighteousness in His atoning blood, and when we present our bodies a living

sacrifice—holy, acceptable unto God, then He comes in and does His renewing and transforming work in our mind, changing us into the same image, from glory to glory, even as by the Spirit of the Lord.

I ask, then, in what sense is sin in the flesh, when the Lord said the temple is holy, which temple ye are. I, for one, do believe what the Lord says is true, and I have proven it so in my own experience, so long as I am led and guided by the blessed Spirit there is no condemnation. Not that there is no temptation, for the great enemy of souls with his cunning devices—for he knows all the weak points of our nature—and were we not kept by the mighty power of the indwelling Spirit, he would soon overcome us.

Now, to say that sin is in the body after we have been redeemed, is contrary to the teaching of all Scripture. "Now, the body is not for fornication, but for the Lord, and the Lord for the body" (1 Cor. vi. 13). "We are to present our bodies a living sacrifice, holy, acceptable unto God." (Rom. xii. 1). Now, if sin is still in the body, in no sense is it holy; and the blood of Christ has not been sufficient to cleanse it from all sin, and the Holy Ghost is dwelling in an impure temple. "For we are members of His body, of His flesh, and of His bones." (Eph. v. 30). Christ's prayer: "That they may be one as Thou, Father, art in Me and I in Thee, I in them and Thou in Me; that they may be made perfect in one." (John xvii. 21-23). "And what agreement has the temple of God with idols, for ye are the temple of the living God," etc. (2 Cor. vi. 16). "For the temple of God is holy, which temple ye are." (1 Cor. iii. 17).

Now, I have tried to show what God has done to make His people free, that sin shall not have dominion over them. When we accept of the Holy Ghost, and give Him absolute control of all the faculties of our mind and all the members of our body, then there will be only one law of our lives; that is the law of the Spirit, and the fruits of the Spirit are love, joy, peace, etc.; against such there is no law.

The conclusion of the whole matter is,

as God by the hand of Moses led His people out of bondage, now by the Holy Ghost, the Divine Guide, God leads His people out from the bondage of sin and Satan, and so long as they will follow and obey their Guide they will not fall from grace. But let us all take warning, for many, because of unbelief, their carcasses fell in the wilderness.

Galt.

DAVID CALDWELL.

FULFILMENT OF SCRIPTURE.

Eighteen hundred years ago Jesus undertook to read in Nazareth what Isaiah had prophesied 700 years before. He opened the book at where it is written, "The Spirit of the Lord is upon me because He hath anointed me to preach the Gospel to the poor," etc. After reading, He closed the book and said, "This day is this Scripture fulfilled in your ears." He had just been baptized with the Holy Ghost. The Spirit of the Lord had descended upon Him as a dove would descend. The Father had said of Him, "This is my Beloved." And so the people who first had been accustomed to hear Him, when they heard this personal testimony about the "fulfilment of Scripture," at first wondered, then were filled with wrath and led Him to the brow of the hill whereon their city was built, to cast Him down headlong. Both message and messenger were rejected thus early.

What about the "fulfilment of Scripture" in the present day? Is there any "fulfilment" going on? Or is there only "aspiration" and "endeavor?" Eighteen hundred years ago Jesus prophesied, "Howbeit when He the Spirit of truth is come, He shall guide you into all the truth." Let any one read this passage and add as a personal testimony, "this day is this Scripture fulfilled in your ears," and as great commotion will take place as took place in Jesus' time. It will be true that both message and messenger will be rejected. Jesus also prophesied, "He shall teach you all things." Let it be said by any follower of Jesus, "this day is this Scripture fulfilled in your ears," and the Scriptural turning out of the synagogue will assur-

edly occur—the headlong casting down take place. How is that? Only history repeating itself. Can the servant be greater than his Lord? Mark, the conditions must be the same. The Pentecostal baptism must precede the testimony. The testimony must be a truthful one. Many shall say, "Lord, Lord;" but it is not they who say "Lord, Lord," but they that "do the will" that shall enter into the kingdom. Let this testimony be given that "the will is done on earth as angels do it in heaven," and the message and messenger will be rejected—an attempt will be made to cast down headlong. Eighteen hundred years ago a certain prophet prophesied that greater works than those done by the Lord Jesus should be done by those who believed on Him. Let any one in this generation declare truthfully "that this day this Scripture is fulfilled in your ears," and it will be found that as He was, so will such an one be in this world. This same Prophet declares that "if ye abide in Me and My words abide in you, ask whatsoever ye will and it shall be done unto you." "Whatsoever ye shall ask of the Father in My name He may give it you." Let any one testify, "this day this Scripture is fulfilled in your ears," and both message and messenger will be rejected.

Eighteen hundred years ago Jesus said to the woman at the well of Samaria, "Every one that drinketh of this water shall thirst again; but whosoever shall drink of the water that I shall give him shall never thirst, but the water that I shall give him shall become in him a well of water springing up into eternal life." He also cried, on the last day, the great day of the feast, "If any man thirst, let him come unto Me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." But this spake He of the Spirit which they that believed on Him were to receive: for the Spirit was not given; because Jesus was not yet glorified. Speaking to His disciples He also said, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." It is also recorded that Jesus said, "As Moses lifted up the serpent in the wilderness, even

so must the Son of Man be lifted up; that whosoever *believeth*, may in Him have eternal life." How much belief is requisite for eternal life. "Repent, receive remission, and ye shall receive the gift of the Holy Ghost," Peter preached immediately after Pentecost. The popular idea at the present time is that we may go on all through our life sinning and repenting, and yet inherit eternal life. That we can believe the words of the Lord Jesus up to a certain limit—said limit being fixed by the phraseology of the creed of the sect to which we belong. That to believe past the limit is "heresy." That we may believe "ye must be born again," but unless the whole lifetime be occupied in the operation the belief is not an orthodox one. That we can go on singing all our lifetime, "Oh happy day, when Jesus washed my sins away," without there being any difference in the days. Sin being a necessary part of each day's operation, with its subsequent washing away—without having any specific enquiry as to which day is the "happy one." Man must believe on the Lord Jesus Christ, but how much? If he believes, he can only believe that which he knows. If he discovers that after Jesus was glorified, the Holy Ghost was sent, that He is here to be in the believer as a well of water, so quenching his thirst that he will never thirst again, filling him with righteousness, peace and joy in the Holy Ghost. Can this belief be essential to salvation? Can a man in the sinning and repenting state, discover this truth about the Holy Ghost, and reject it, and yet inherit eternal life? Be this as it may, let any one rise, read these passages and say, "this day is thine Scripture fulfilled in your ears," that the hungering and thirsting have ceased, because the Holy Ghost has become in him a well of water springing up into eternal life, and the people will murmur, stumble, wonder, say it is a hard saying, in short, do all that was done to the Lord Jesus when on the earth. Yea, the hour cometh when whosoever killeth you shall think that he offereth service unto God. Will this Scripture be fulfilled, and when?

H. DICKENSON.

A CASE RECITED.

A preacher of the glad tidings sends us the following account of a special experience:—

"In offering prayer at the opening of a public service, a spirit of supplication came upon me, so that all my soul was drawn out in cries and tears for the salvation of souls. I know not how long I continued in prayer, but it was with an effort that I stopped. The manifestation of unction and power was beyond usual experiences, either of my own, or any I have seen in others. The same unction attended the reading of a passage of Scripture, and most of the time while speaking. Tears flowed from many eyes, as I held up Jesus and His cross. All were attentive, and most listened with breathless eagerness, and some turned pale. Yet none gave their hearts to God; it seemed to me I could not bear it. Now, was there failure on my part? If so, where? Ought I to have continued in prayer as long as the Spirit made intercession, without thought of further services? or why was it that with such power there were none saved? Can you tell me?"

On the above: The main question concerns the relations of the worker and the great Worker. To ignore the Spirit's leadings is to bring loss somewhere, and perhaps disaster. The actual ceasing to pray was a human act; and the question is, whether the pressure of time was permitted to turn the worker's attention from the Spirit's leadings, or were the subsequent thoughts on the case mere temptations? It looks much as though it was the former; but we are not in a position to thoroughly determine. How very easy it is, even at important junctures, to be in substance diverted? The most spiritual need to keep the equilibrium of rest with the equilibrium of alertness, so that no pressure of circumstances can move them for a moment.—*Christian Harvester.*

REMARKS.

How these difficulties in connection with the work of the Spirit do crop out in the lives of earnest, sincere Christian workers! and generally the appeal for help ends where it does in this case, viz., in the non-committal reply that *perhaps* he was wrong, and *perhaps* he wasn't.

We are reminded by this incident of a similar one in our own life, one which would have, in all likelihood, secured similar replies and advice from fellow-

professors of holiness, had it been brought before them. The experience in question remained a puzzling one up to the time of our absolute abandonment to Divine guidance.

At that time we were holding special services at an appointment some six miles from the parsonage. Several had commenced to seek salvation, but none had as yet consciously obtained.

On the Friday forenoon, of the second week, we were at prayer for the services, in our study, when suddenly the spirit of prayer came upon us in a remarkable degree. Whilst thus engaged we were called to dinner. Now, it so happened, that a couple of our parishioners had come to visit their pastor and family, and were expecting to dine with us. Here was a question to decide. On the one hand were the claims of the protracted meeting, on the other the claims of courtesy, and the possible spiritual profit of these legitimate visitors.

We decided in behalf of the latter, intending as soon as possible to return to our prayer-closet for continued devotions. But when we essayed to take up prayer where we had broken off, we found that the spirit of prayer had left us and would not return.

At the evening service we had great power and liberty, and a number of fresh ones came out as seekers, but not one obtained conscious salvation. The next day the weather changed so decidedly as to close the meeting. It was the last service of the series. Would not the holiness editors of to-day treat this incident somewhat after the pattern of the above extract? Can anyone give an infallible rule by which one might be safely guided at such trying times? Well might Spurgeon exclaim, in view of such perplexities, "O for an oracle!"

Well, we have found just such an oracle, but we knew the Holy Spirit then only in a limited sense as guide, and yet how small that limitation was may be gathered from the fact that this was the only instance during two years of ministerial work on that field where we followed His guidance with doubtful step, still it was one, and it caused us to realize that there was some want of our being still unmet. We had not then

accepted the Holy Spirit as the one and only law of life, and so were not led into all truth on that occasion.

THE GENERAL CONFESSION.

A subscriber asks the following questions:

"How can the General Confession in the Ritual be repeated every month by any one enjoying full salvation: 'We acknowledge and bewail our manifold sins and wickedness which we from time to time most grievously have committed, by thought, word, and deed, against Thy Divine Majesty, provoking most justly Thy wrath and indignation against us?'"

We remark:—

1. If the above language is to be taken literally as applying to one who is walking daily in the clear experience of perfect love, it is false.

2. The language of the Confession quoted above was written at a time when it was generally believed that the best of Christians "sinned against God in thought, word and deed every hour." A better day has dawned, and a better ritual could doubtless be prepared, if, indeed, a ritual like that used by Episcopal churches is needed.

3. We do not hesitate to join in repeating the Ritual, nor in singing, "Prone to wander," on the principle that some of the worshippers may find it expressive of their real experience; and we worship not alone for our own comfort, but as one of a great company with varied needs.

4. On general principles we are sinners, we are sinful; we have sinned, and the Confession may refer to the time when we personally needed to make such a confession.

5. The *inadvertent lapses, infirmities and mistakes* of our lives need the cleansing blood, and *confession* of our *weakness and peccability* is most appropriate. Though the language of the Confession may seem strong, yet it is *better to confess too much than too little*. We cannot be *too humble* when in God's presence, engaged in solemn acts of worship.—*Christian Witness.*

The italics are our own.—ED.

☞ The above two articles were in type for the last number, but were crowded out.

DISCRETION in speech is more than eloquence.—*Lord Bacon.*

FOLLOWING FULLY.

BY MARY L. DANIELS.

If I follow Thee, my Master ;
 Wear the crown ; Thy glory see ;
 Must I tread the thorny footpath
 All the way alone with Thee ?

I could follow where true worship
 Sways the palpitating crowd ;
 When the multitude far reaching
 Cry " Hosanna " high and loud.

I could go where loaves and fishes
 To the hungry ones are fed ;
 When the grateful throngs are asking
 Benedictions on Thy head.

I could follow up the mountain
 To the glory-gilded peak ;
 Wait with sacred, shining trio
 For Omnipotence to speak.

But to press the banks of Kedron,
 Pierce the gloom of Olivet,
 Be forsaken ; feel the sin curse,
 Dark forebodings, bloody sweat,

Meet the rabble ; bear the hatred,
 Scoff and scorn and angry tone ;
 And while loving be rejected
 For Thy truth's sake—Thine alone.

Humiliation and temptation ;
 Crucifixion, shame and woe ;
 O, to follow thus my Master,
 Never asking—Whither so ?

Yea, dear Lord, I find by following
 That I'm gaining by my loss,
 Self-life losing—Christ-life winning,
 Not by pleasure but the cross.

—Sel.

As Hezekiah by the railing lines of Rabshakeh, so bring thy quarrel before the Lord and leave it in his just hands.—*Hall*.

"BEATING his fellow-servants." A good man would be loth to be taken out of the world reeking hot from a sharp contention, and not a little out of countenance to find himself, in this temper, translated into the calm, the perfect charity and good-will of heaven.—*Tillotson*.

ROBERT BOYLE brought his mind to such freedom that he was not apt to be imposed upon, and his modesty was such that he did not dictate to others ; but he proposed his own sense with a due and decent distrust, and was ever ready to hearken to what was suggested to him by others.—*Burnet*.

THE SECOND ADVENT.

DR. DANIEL STEELE.

A very brief article of mine in a symposium written at the instance of Joseph Cook has called forth both the commendation and condemnation of a writer for the *Friend's Expositor*. Though overwhelmed with work, I deem it my duty to the public to make a reply to the critique of my respected brother in Christ, Captain Kelso Carter. The distinguishing doctrines of the Millenarians are

1. That the Second Advent of Christ will be before the thousand years spoken of in Rev. xx.

2. That He will reign on the earth in person, with His glorified saints, a thousand years prior to the general resurrection and final judgment.

3. They discard the idea of the world's evangelization by the present system of agencies, gospel preaching accompanied by the Holy Spirit. They do not expect the heathen to be given to Christ for His inheritance while He remains at the right hand of the Father. But they announce the coming and personal reign of Christ as the great hope of a groaning and perishing world, there being no deliverance for our race until He comes in power and glory to establish His kingdom and to convert those sinners in a wholesale way whom the Holy Ghost, through the preached word, had failed to save.

To this we answer, 1. That this is another gospel from that which I find in the Four Evangelists. There is in them no trace of these Millenarian ideas. Nor do I find any hint of them in St. Paul's inspired unfolding of the pregnant germs of truth which fell from the lips of Christ. The four gospels and Paul's Epistles, calling the Hebrews Pauline, and adding the Pauline portion of the Acts, constitute seven-eighths of the New Testament. In the remaining one-eighth, all the Millenarianism is limited to a part of one chapter of a book, the most figurative and enigmatic of the New Testament, whose trumpets, and seals, and vials, and beasts, no two men explain alike, a book whose predictions some of the wisest and best men, like Moses Stuart and Dr. Davidson, say were many centuries ago fulfilled in the victorious conflict of Christianity with Judaism and pagan Rome. It is a sound canon of interpretation to explain the figurative by the literal, and enigmatic by the intelligible, and never to educe from

an obscure text or book a doctrine irreconcilable with all the plain utterances of the volume. Millenarianism in grounding itself upon one ambiguous passage violates this canon.

2. The doctrine that the conversion of sinners will be permitted after the second coming of Christ, has no basis in the New Testament. He comes to judge and not to pardon. To locate a system of saving agencies and a period of redemption for the wicked after the descent of the final Judge is neither in accord with Paul nor with the New Testament generally. Let the proof texts be adduced. In the words of my critic, "I simply challenge" the Captain "or any other man to produce even the shadow of such a declaration" in the New Testament.

Millenarians vaunt the antiquity and catholicity of their views. They profess their doctrines to be not only the doctrines of the Bible, but of the Church in her best and purest days, while they deny to the post-millennial theory any "authority of antiquity." They intimate that it originated in 1700.

I am more willing to submit this whole question to the ordeal of the great creeds of the Church. Let us examine the Apostles' Creed, the first to be formulated, and see whether it represents Christ as coming to establish a visible and literal kingdom. The creed fails to announce any such purpose but "to judge the quick and the dead."

This creed was formed during the very period when Capt. Carter would have us understand that Millenarianism was almost universally received. Strange that so important and widely believed doctrine should be entirely omitted!

The celebrated Nicene Creed, next to the Apostles' Creed, the best known, has the same defect. There is no Millenarianism in it. The purpose of the second coming is to judge the living and the dead. The Athenasian Creed affords not even a peg to hang Millenarianism upon. These three great symbols of the early Church are all utterly silent about any premillennial coming, or personal reign on the earth. They simply assert that Christ will come to raise the dead and judge the world.

If we examine the five Apostolic Fathers, the contemporaries of the Apostles and their immediate successors we shall find a silence on Millenarianism forever fatal to the idea that it was the primitive apostolic faith.

Let us now see how this doctrine fares in the Creeds of the Reformation which Dr.

John Lillie has cited against me. The Augsburg Confession asserts that the coming of Christ is to sit in judgment, etc., with no hint of any other purpose, and adds, "Others are also condemned, who are now scattering Jewish notions, that prior to the resurrection the righteous will possess a temporal kingdom and the wicked will be exterminated." The first great Creed during 1530 years which alludes to Millenarianism names it to condemn it. The same result is arrived at from an examination of the First and Second Confession of Basle, the Second Helvetic, the Heidelberg and Westminster Catechisms, the Belgic, the Scotch, and the Anglican Confession (39 Articles), only that Millenarianism is hopelessly excluded by stating that His coming to judge the world is "at the last day." The Council of Trent, say, "sitteth at the right hand of the Father, and will come again with glory, to judge the quick and the dead; of whose kingdom there shall be no end." The Trent Catechism, "Of this article this is the force and meaning, that at the last day Christ the Lord will judge all mankind." To the same result we come if we examine the Orthodox Confession A.D. 1642.

Enough has been said to show that the creeds of the Church, ancient and modern, Roman, Greek and Reformed, without exception, give absolutely no countenance to Millenarianism, but with entire unanimity teach a doctrine wholly irreconcilable with the first principles of that system. It may well be asked, "Can a system utterly destitute of any foundation in the common faith of Christendom, as expressed in all her great confessions, and directly opposed to it, have any just claim upon our regard?"

Nothing could be more unwise than Capt. Carter's appeal to the Standards and Confessions of the Church. He has perpetrated the military blunder of mistaking a hostile battery for his own, and marched his argument, all unconsciously, into the jaws of death.

4. But my great offence is found in the assertion that the Pre-Millenarians are strongly inclined to pessimistic views in respect to the world's evangelization and that such views chill Missionary ardor. We repeat the assertion and fortify it by the universally admitted principle that hope of success is necessary to the putting forth of the highest effort, while the belief in certain failure is a large factor of the failure.

Says Gen. Grant in a letter to one in subordinate command, "I infer from the tone of your letter that you will not be victorious, because you have doubts about it."

"*Possunt quia posse videntur*—They are able because they seem to be able"—is a maxim which the disclaimers of Capt. Carter cannot annihilate by the citation of just enough conspicuous exceptions to establish the rule. Let me be so bold as to apply the *argumentum ad hominem* to a Professor in a Military Academy. If in our late Civil War there had been given to him the choice of one of the two following brigades, either one composed of men fully inspired with faith in the ultimate triumph of the Federal arms, or one utterly despairing of victory over "a rebellion of eleven sovereign states," habitually magnifying Union disasters and Confederate successes, and morbidly foreboding a collapse of the National Exchequer, and dolefully rehearsing the fact that the Confederate bonds were bringing a higher price in London than the Federal securities. My Dear Captain, which of these brigades would you have chosen?

Capt. Carter challenges not only me but "any other man to produce even the shadow" of Scripture proof "that God has declared His purpose to *accomplish* the evangelization of the whole world alone through the agencies which have been at work since Pentecost." Our space will allow us to present only four or five "shadows."

1. Rom. xi. 25. Says Meyer, who is pronounced by Dr. Schaff "the ablest exegete of his age," "The conversion of the Gentiles ensues by successive stages; but when this *totality*" (as nations) "shall be converted, then the conversion of the Jews in their *totality* will also ensue; so that Paul sees the latter—which up to that epoch certainly also advances gradually in individual cases—ensuing, after the full conversion of the Gentiles, as the event completing the assemblage of the church and accomplishing itself probably in rapid development. All this, therefore, *before the Parousia*" (personal coming), "not by means of it." A little inspection of this "shadow" will reveal an indestructible substance, a pretty large obstacle in the path of the Millenarian, covering every point in the challenge, the evangelization of the whole world by Pentecostal agencies. Since Paul nowhere in his epistles and sermons hints of any other agency, the proof that another is to be employed logically belongs to him who denies Meyer's exegesis.

2. The great commission, Matt. xxviii. 19, 20. The same great scholar's note on the words "*unto the end of the world*" is "*until the close of the current age which would be coincident with the second advent,*

and after the gospel had been proclaimed throughout the whole world." The agency is plainly indicated in the promise of the presence of Christ with the preachers all along the ages down to the Parousia. This must be His invisible presence, through His successor, the Holy Spirit.

3. Matt. xxiv. 14, says Meyer, "must not be limited to the Roman Empire, but should be taken generally over the whole habitable globe, a sense which is alone in keeping with Jesus' consciousness of His Messianic mission, and with the phrase 'unto all nations' which follows." We know the wretched evasion of the Plymouth Brethren reflecting on the honor and goodness of God "that the gospel is to be preached not to convert the world but to testify against it." Says Meyer, "There is no need to import into the passage the idea of the condemnation of the heathen, which condemnation will follow as a consequence only in the case of those who might be found to reject the testimony." Neither Christ nor His heralds preach the gospel for the sole purpose of condemnation but of salvation. John iii. 17.

4. My last "shadow" is the parable of the leaven, Matt. xiii. 33. Here we will quote a strong premillennial annotator, Dean Alford. "The parable, like the last, has its *general* and its *individual* application; (1) in the penetrating of the *whole mass of humanity*, by degrees, by the influence of the Spirit of God; (2) in the transforming power of the 'new leaven' on the whole being of individuals." This justifies my span of hobbies, the whole world for Jesus and the whole heart for Jesus. But the Millenarians, finding this text in their way, have invented what Dr. Maclaren very justly styles an "erratic exegesis," that leaven means corruption and that the parable shows the progress of corruption and deterioration in the outward visible church, *i.e.*, that the kingdom of heaven is a corrupter of the world. Well does Alford say, "If the progress of the kingdom of heaven be *towards corruption*, till the whole is corrupted, surely there is an end of all the blessings and healing influence of the Gospel on the world. It will be seen that such an interpretation cannot for a moment stand on its *own* ground; but much less when we connect it with the parable preceding, that was of the *inherent self-developing power* of the kingdom of heaven as a seed containing in itself the principle of expansion; *this*, of the *power which it possesses of penetrating and assimilating a foreign mass*, till all be taken up into it."

This, therefore, is a prediction of the evan-

gelization of the whole world by the gospel leaven which Jesus lodged in it eighteen centuries ago.

We have not space to notice Acts iii. 21 any further than to quote a few words from Meyer. "Before the time shall have come, in which all things shall be restored, Christ comes not from heaven." The times "precede the Parousia, and by the emergence of which it is conditioned that the Parousia shall ensue."

Though I might have quoted others, I have freely quoted Meyer, the most learned exegete of his century, because Second Adventists are loud in their assertions that all the sacred scholarship is on their side.

The above common sense expositions are as old as the Greek Fathers. This is a sufficient answer to the declaration that the so-called post-millennial view is a modern invention of Whitby and others.

IS HE THE COMING PREACHER?

C. R. G.

Through curiosity I went to hear him preach.

Now I have made an humble confession, but doubtless such confessions might often and honestly be made. I had heard much of the strange preacher. Some said his mode of preaching was a new departure. Some said, "He is too severe." Others said, "It serves them right." And so I went to see.

The hall was large, but filled to overflowing. The hour was at hand for service.

Presently a man with a quick step walked down the aisle and to the speaker's stand. He faced the audience and with a pleasant greeting said, "Good evening."

He began immediately, without song, prayer or ceremony, by saying: "I am here, an ambassador for Christ, working for the Master. Time is precious. The fields are already ripe for the harvest. I am here in great earnest to engage laborers to go out into the fields to gather in the golden grain, to save it from the blight and mildew that will surely fall upon it. I offer the highest wages and the greatest rewards ever given to man. Come, let us garner in the grain. I am here, too, by the Master's call to enquire concerning the needs of this people, and in order that I may do you the more good, I wish to know of your spiritual condition. So please grant me one request. All here to-day that have a personal and a

positive religious experience and can truly say, I have been born again, I have been baptized with the Holy Ghost, please arise to your feet." I heard him announce fourteen. His eyes were downcast for a moment. Then he brightened up and said, "Thank God. Now let us sing, 'I Love to Tell the Story.'"

There was a multitude of voices, and it seemed to me that saints, and even sinners caught the inspiration in the beautiful song. The speaker continued the theme of the old, old story after the singing was concluded. He gave the story of his own experience and his conversion, and as he proceeded the story seemed to grow in importance and there was a manifest enkindling of fire and zeal. He seemed, as it were, transfigured before us, and his face did shine as if his soul was filled with joy and peace, and thanksgiving, such as only a soul redeemed can ever know. There were tearful eyes and joyful exclamations throughout the whole congregation. The story that had been so often told had been told again with a vivid glow that brought conviction to the impenitent, as well as joy and gladness to those who seemed to know it best, for they were hungering and thirsting to hear it, like the rest. It was indeed impressive, and it seemed that he had brought us near to the gates of heaven. After a little pause, he said: "I rejoice to know that a personal and positive Christian experience is within the reach of all, an experience that drives away doubts and fears, that gives perfect peace and sweet rest that cannot be attained in any pursuit of happiness belonging to the world. I am glad to live in a land of gospel liberty, and for the numbers there are engaged in God's vineyard, and I am anxious to know how many there are in this house engaged in working for the Master. Let me ask as a favor that all in the house belonging to the different Churches arise to their feet." In a moment nearly or quite half of the congregation arose from their seats. When they were seated again, the preacher sat down. He looked as if some sudden calamity had come upon him. A cold wave seemed to sweep through the house. The people looked bewildered. I sat wondering myself, thinking what would come next. All at once, as the preacher rose to his feet, it flashed across my mind, "strategy!" His long arm and bony finger stretched out as if pointing to everyone. With a solemn voice that trembled with emotion he asked, "Why did you not rise to your feet at the first invitation? I remind you of the words of the

Master when He said, 'Ye must be born again.' More than two hundred have just testified that their names are recorded on Church records, whilst only fourteen out of this great number have signified that they have been redeemed, born of the Spirit. What do we understand by this admission? I, too, have my name enrolled on a Church book, and yet I never found peace and safety until my name was registered in the book that is kept for the ransomed of the Lord. We are to forget every name and every creed and remember there is but one name whereby we can be saved. We should say, first of all, I love 'Thy Church, O God,' and then we may say we love the church man has instituted, if God is pleased with its work. When I wanted salvation I found the arms of the church far too short to reach my case. I wanted to be saved, and there was no power in any church to save me. I must look to a Redeemer for redemption. I must go to a Saviour if I would be saved. Remember what the angel said unto the churches, 'I know thy works.' You may say, 'I am rich,' or that you fill exalted stations, but that will not do; you are counselled to be in possession of gold tried in the fire if you would be rich, otherwise you are poor, and naked, and unsaved. A name on a church record may be important, but such record may be lost, burned or destroyed. Like all earthly things, it has an end. It can only go with you to the grave. Where then is your prospect? I have to say to the fourteen who have told us that they have been redeemed, I can rejoice with them with exceeding great joy, assured that their names are written in the book of life, but I admonish them to give God the glory; yes, all the glory. If you are poor in the things of this world you can rejoice in the possession of the richest of rich gifts; you can look forward to your inheritance happy in the thought that you are the child of a King, and as you journey along through life keep telling the story; tell it at home and abroad, tell it everywhere, for there is more in it to convince and convict than there is in all the fine spun theories and flowery sermons that were ever delivered from a pulpit or read from a manuscript. Work for the Master. Gather in the golden grain, for the harvest is already here. Let us pray." And whilst he kneeled he seemed to be talking in great earnest with some one that was very near. The burden of his prayer was that the Lord would give him a message for every congregation, and if need be to every individual.

He arose and dismissed the congregation with these words: "May God be with you till we meet again."

And he was gone.

In conversation with him a few days later I referred to his peculiar mode of conducting his meetings, and asked him why he seemed to avoid all the old ceremonies in opening and closing his services. "Time is too precious," he said; "a great deal of valuable time is wasted in the pulpit; the old forms are worn threadbare, there is nothing in them that is impressive, nothing in them that is edifying, nothing that will convict or convince. Why use them? If at the opening I read a whole hymn, and then a whole chapter, and then sing a few 'Te Deums,' all because it is an old-time usage, I have lost precious time and gained nothing. We are at work for the Master. People come to hear us because they are hungering for spiritual food; and if we asked God in all earnestness to give us some crumbs from His table that we may scatter them among the hungry ones, He is faithful to grant our petitions. The time has come when the truth must be preached in a different and more effectual way. Our Methodist Church is doing a great work, and yet I sometimes fear she is too intent in adding numbers to her churches, in taking in many that are dead weights, who never had a true Christian experience. We should teach more positively that membership is not sufficient for salvation. Otherwise we mislead, and many may be lost and we brought to account for it. We may boast of the increase in our members, but the Catholics can do the same. We are stronger with a few armed with the sword of the Spirit than we are with a host well drilled in forms and ceremonies."—*The American Methodist.*

A CURE FOR SUICIDAL MANIA.

Suicides are becoming so common that the causes leading to, and the means of preventing, ought to be seriously considered and investigated by the public. If there is a remedy it ought to be known. Several cases of cure have been brought to our notice during the last year. Last fall a young man called at the Bleecker Street Mission rooms and enquired for work. After a short conversation it was learned that he had only been a short time from the old country, and that he was greatly burdened at not being able to find work to meet his wants. He was advised to begin on the

scripture plan—to “Seek first the Kingdom of God and His righteousness”—and then to stand firmly upon the promise. He followed instructions—sought earnestly and found peace. He started out praising God and praying, and secured a little job of work before he had gone a block. He came back that evening to the Mission and praised God for his deliverance. Said that he had walked the streets day and night without anything to eat till foot-sore, weary and worn out when he sat down in despair and went to sleep. A policeman came along and clubbed him unmercifully. Feeling himself forsaken by God and man, he decided to jump in the river and end his miserable existence. On his way to the dock his eye rested upon the Mission sign in the window and a voice seemed to whisper, “Go in and ask God to direct.” Since then his wants have been supplied, and he has been praising God at public meetings at every opportunity.

Another case that came under our observation was that of a German man, who in an hour of despair jumped into the North river, but was pulled out and resuscitated. He was angry at the one who risked his own life in saving him, and determined at a late hour of night to seek some unguarded place and jump in again. As he passed the mission, bent on destruction, the singing attracted his attention, he came in, gave himself to the Lord and testified that he was a changed man, that he now desired to live to glorify God by doing all the good in his power for others. That is an infallible remedy for suicide, to live to glorify God by pure, holy lives in doing good to our fellow-men. A man that has the ability to amass a fortune in Wall Street, has the ability to accomplish a great deal of good in the world and the Lord requires it at his hand, but, if he violates the very first commandment by making a god of his money, he takes himself from under the protection of the Almighty. No earnest Christian who has learned to “trust in the Lord, and do good,” ever commits suicide. Such persons see too much good to be done for their fellow-men, to consider for a moment *the cowardly thought* of taking into their own hands the life which God gave them.

Salvation in Christ and the gift of the Holy Spirit is a sovereign remedy for every sickness, sorrow and trouble of every description that afflicts humanity. Try it and you will rejoice for evermore.

“All have sinned, and come short of the glory of God.”

Christ died for all, and is not willing that

any should perish, but that all should come to repentance; but you must make the choice yourself. If you refuse to fear God and keep His commandments, you will find that the way of the transgressors is hard.—*The Gospel Banner.*

A BISHOP'S HORSE.

The story of a bishop's horse is told by Bishop Whipple to the boys of Shattuck Hall, Faribault, as follows:—

When I was elected bishop [of Minnesota], the state was still staggering under the panic of 1857. There was not a mile of railway. Our shipments of wheat, then very small, were by steamers on the Mississippi. We had a daily mail from Hastings, and twice each week one from St. Paul and Owatonna. I have been a week travelling from La Crosse to Faribault, and two days to St. Paul. A kind friend gave me a noble horse named “Bashaw,” own cousin to the famous “Patchen.” He was a kingly fellow, and had every sign of noble birth; a slim, delicate head, prominent eyes, small, active ears, large nostrils, full chest, thin gambrels, heavy cords, neat fetlocks, and black as coal. He was my friend and companion in nearly forty thousand miles travel, always full of spirit and yet gentle as a girl. I never struck him but once, and that was to save his life and mine on the brink of a precipice; and when saved the tears filled my eyes. He knew how I loved him, and he loved me as well as horse ever loved his master. He never forgot any place where he had ever been, and many a time he has saved our lives when lost on the prairie.

In summer heat and winter storm we kept every appointment, and it was done by heroic effort. It was no easy task to travel in winter over prairies without a house for twenty miles. I recall time after time we were lost. I left New Ulm for the Lower Sioux agency when the thermometer was thirty-six degrees below zero at noon; there was an ugly, freckled sky and long rifts of clouds. I remembered the adage, “Mackerel backs and colts' tails, lofty ships take in sails.” For seven miles there were houses in the distance, and then it was twenty miles across the prairie without a house.

We were in for it; our motto was, “No step backward.” In about an hour we came to a place where the snow had been blown away; it was a stubble, no sign of a road. I was lost. I turned the horses back to follow my sleigh track; the wind had

obliterated it. I knew points of compass almost as well as an Indian. We started in the direction of the agency. The country was full of little coolies, and soon I had both horses down in snow-drifts. After great efforts we got back on the prairie.

Night had come on, not a star, the wind howling like wolves. I knelt down and said my prayers, wrapped myself in buffalo robes, threw the reins on the dashboard, and prepared to let the horses walk where they would until daylight. About midnight old "Bashaw" stopped so suddenly it threw me on to the dashboard. I jumped from the sleigh, and found an Indian trail which looked like a snake under the snow. I knew one end of it was at the agency, but which, I knew not. We followed the trail until we saw a light. Never did a horse neigh more joyously as he sprang toward it; we were saved. Dear old fellow! as I put him in his stall he nipped me with his lip, with a marvellous look out of those grand eyes, as much as to say, "Master, all's well."

The stage drivers of Burbank & Co.'s coaches knew, admired, and loved him. The honest, kindly fellows were my best friends, and I believe, thought me a better preacher for "Bashaw's" sake.

You will not blame me for my tribute of love to this dumb servant of God. I am half tempted to tell of some speculation which have come to the wisest and best of men as to the immortality of these sentient beasts. John Wesley, B'shop Butler, and a host of others believed it. One of the most charming lectures I ever read was written by Judge Wilder to prove it. Revelation was given for men who have sinned, to bring them back to God their Father, not to tell us of the future of the brute creation. Memory is the faculty which blends our life into a harmonious whole and carries with it the proof of a future life. A horse has it for all purposes, and can use it as much as we. The fact that there are wrongs which are never righted here, is a strong presumptive proof of another world where they are redressed. The brute shares in the evils which come from man's wandering from God. Just as man falls into the power of the devil and mars God's image, the poor brute suffers; and just as that image is restored, love, goodness, and mercy overflow on the brute creation.

Pardon me telling you so much of my dear old friend, who was, for more than

twenty years, my missionary companion, and without whom I could not have done my Master's work.—*Shattuck Cadet.*

OUR DWELLING PLACE.

BY BISHOP WILLIAM TAYLOR.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." This secret place is the sanctuary of the saints for sweetest fellowship with the Most High, beyond the gaze of the unsaved world.

Here, under the shadow of the Almighty, is home, sweet home. We do not come in here as renters, or on a limited leasehold, but we shall abide in blessed filial union with the Almighty forever.

"I will say of the Lord, He is my refuge and my fortress; my God, in Him will I trust." This home is a refuge into which all returning prodigals may run and be saved. Our house is defended by an impregnable fortress, so that we can say to every dweller, "The eternal God is thy refuge, and underneath the everlasting arms." Surely we should "trust and be not afraid." In our outings for drill, and for conquest, we are assailed by all the forces of the prince of darkness, but if we remain true to our King and trust Him to be true to us, we may rest assured that He will "deliver us from the snare of the fowler and from the noisome pestilence." "As a hen gathereth her chickens under her wings," so we can assure every resident of this home that "He shall cover thee with His feathers, and under His wings shalt thou trust."

Here we are safe amid all the storms of life and death. When the material universe shall be enveloped in flame, we can peep out from under the wings of the Almighty and calmly view the furious blasts that sweep creation, and quietly retire to our eternal home and dwell forever under the shadow of the Almighty. Glory to God.—*Sel.*

A FOOL'S heart is in his tongue; but a wise man's tongue is in his heart.—*Quarles.*

How hardly men keep a mean either in knowledge or conversation, some overreach, some reach not home.—*Lake.*

MANY so speak that a man may well fear the Devil hath charge of their lips, for their words honor him.—*Origen.*

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