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EMMANUEL

ONE DOLLAR A YEAR. POSTAGE PAID BY PUBLISHER.

VOL. VIII. JANUARY, 1890. No. 7.



Toronto:

Published under the Auspices of the Canada Holiness Association.

PRINTED AT OFFICE OF THE "CHRISTIAN GUARDIAN," TEMPERANCE STREET, TORONTO

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CALENDAR OF HOLINESS MEETINGS.

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

Brockton Methodist Church, Friday evening.

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

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

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

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

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

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

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

THE SO-CALLED “GALT HERESY CASE.”

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

THE
Expositor of Holiness

VOL. VIII.

JANUARY, 1890.

No. 7.

IN THE SECRET OF THY PRESENCE.

PSA. xxxi. 20.

I need not leave the jostling world,
Or wait till daily tasks are o'er,
To fold my palms in secret prayer,
Within the close-shut closet door.

There is a viewless cloistered room,
As high as heaven, as fair as day;
Where, though my feet ne'er join the throng,
My soul can enter in, and pray.

No human step approaching breaks
The blissful silence of the place;
No shadow steals across the light,
That falls from my Redeemer's face.

And never through those crystal walls,
The clash of life can pierce its way;
Nor ever can a human ear,
Drink in the spirit-words I say.

One, heark'ning even, cannot know,
When I have crossed the threshold o'er;
For He alone who hears my prayer,
Has heard the shutting of the door.

—Presbyterian.

IF "holiness associations" develop an anti-holiness party in the Church, it must be on the same principle that the Prince of Peace came to send a fire and a sword, and to set members of the same household one against the other; on the same principle that the entering in of the law causes the abounding of sin (Rom. v. 20); on the same principle that God excites the enmity of the carnal mind; on the same principle that holiness always rouses unholiness. What a name is that to adopt or accept, or even to lay under,—“An anti-holiness party!” Who will own he belongs to it.—*Standard.*

INBRED SIN.

There is much to be written yet on this intricate subject. Not that the subject itself is intricate when viewed in the light of Pentecost, but it has been so interwoven into modern creeds, as a great unknown quantity, to cover up all forms of ignorance and excuses for sin, that it requires much patient investigation and thoughtful discrimination to untangle the intricacies which have ensued.

The history of sin, both in its origin and possible destruction, as portrayed by the Bible, is simple and easily comprehended. It is that sin entered into the world by disobedience to the law or government of God. But provision was made, by direct revelation to man from time to time, whereby forgiveness and peace of conscience might be obtained through confession and sacrifice. These revelations were made through individuals, as prophets, until the final revelation of Jesus Christ.

It is, however, distinctly taught that perfection of religious character, under all the dispensations, consisted in living up to the possibilities of obedience provided for in the different dispensations. Hence men were pronounced perfect in former ages, who, judged by the possibilities of the present dispensation, would fall far short of the standard of Christian perfection.

This fact is taught in various ways, not only by direct statement, but it can be seen in the sense of satisfaction realized by those who lived up to the possibilities of their times.

True it is that the prophets predicted a dispensation of greater privilege and blessing, and sighed after it, even as the

Christian to-day, although satisfied in God, does not discount that soul satisfaction when he sighs for the glories of heaven—being in a strait betwixt the two, having a desire to depart and be with Christ, which is far better. So no thought of condemnation found a place in the conscience of a Daniel or an Isaiah, because they did not personally realize these soul experiences of the coming better day, each was perfect in his generation.

And yet, as the writer of the epistle to the Hebrews shows, it was impossible for the blood of bulls and of goats to make them perfect as pertaining to the conscience—that is, to measure up to the privileges of the Spirit's dispensation, for in them was a remembrance made of sins every year.

But all this is radically changed in the present age, a new and better covenant having been originated.

How does all this touch the question of inbred sin? it may be asked, and the answer is, much every way, chiefly in the fact that there is no trace in all the former covenants of any distinction made between actual sins committed and inbred sin as affecting either the guilt or character of the servants of God, and, therefore, at least the distinction now attempted to be made, as far as the saints of God were concerned under the former dispensations, can only appeal to our curiosity, and had it been mooted in their day, it could have only affected them in the same way.

The fact that sin had entered into the world, and death by sin, and that sin was in a sense also propagated by generation, was plainly recognized, as witness such expressions as, "They go astray as soon as they be born, speaking lies." "Behold I was shapen in iniquity, and in sin did my mother conceive me." And yet the fact also was clearly taught that no spiritual penalty for sin descended from father to son, as is most clearly argued out by the prophet Ezekiel—the son did not bear the iniquity of the father—it was only the soul that sinned that died. He further refutes the false doctrine taught in his day under the convenient creed, "The fathers have eaten sour grapes, and the chil-

dren's teeth are set on edge," denying it *in toto*.

Hence our argument is, at this point, that the dogma of inbred sin was not a part of the creed of the ancients, as in any way affecting the standing of the child of God, nor was any point raised as to whether it could be cleansed away or not. Any Jew who confessed his sin or sins to God through the appointed sacrifice could at once say, "Come and hear all ye that fear God, and I will tell you what He hath done for my soul. . . Verily God hath heard me. He hath attended to the voice of my prayer." No thought of some second blessing or second spiritual crisis was recognized when inbred sin might be eliminated from the soul—the forgiven sinner was at once eligible to all the blessings and immunities of earth and heaven. The pardoned soul was simply told to go and sin no more, and henceforth he might walk in all the commandments of the law blameless.

And, further, we contend that it was a fact that when the Jew carried out in full obedience the distinct laws of Moses he had not that conscious unrest of soul which has, since the days of Pentecost, originated the peculiar teachings concerning inbred sin.

God evidently connected with the perfection of obedience to Mosaic law, inner satisfaction, or soul rest, and hence there was no exciting cause for inventing fantastic creeds to calm the conscience.

But now that the law of the Gospel is, *walking in the Spirit*, He has connected with failure to carry out this His appointed way, unrest of soul, a conscious lack, and this is the origin of all forms of efforts to secure something as a substitute for the law of the Spirit.

Of all these substitutes, the most elaborate ones are formulated in connection with the subject of inbred sin, whether it be used in the hands of Calvinist or Arminian; the Calvinist using the doctrine to ease his conscience by proving to himself that this felt unrest of soul, this sense of dissatisfaction, is inevitable and ineradicable, and therefore to be endured as a necessary affliction, and the Arminian proving that it may be extirpated fully.

But as, generally, the provision made in the Gospel for the destruction of this soul unrest, viz., walking in the Spirit, has been overlooked or rejected, these creeds and recommendations, starting from an unscriptural basis, are confusing, lack clear-cut statement, and have an unsatisfying result. That is, they do not in any case secure the result aimed at, viz., perfect rest of soul concerning obedience to God, and continual divine approval.

The advantage of the pentecostal truth is that it fully meets the imperial cry of the soul for complete conformity to the law of God, and when acted out relegates the whole subject of inbred sin to the non-essentials of creeds, seeing that, without having solved its mysteries, the righteousness of the law is being fulfilled by walking in the Spirit.

For if I, by accepting the provisions of the Gospel in the gift of the Holy Ghost, am walking worthy of God unto all pleasing, if not only I have the approval of my conscience in this matter, and the indirect evidence that I keep the commandments of God, but also the clear, unmistakable witness of the Spirit that what I do is right and pleasing to Him, how can I possibly attach any practical importance to the subject of inbred sin? It can, in the nature of things, only appeal to my curiosity.

If the befouled spring has been cleansed as a matter of fact, and I have free access thereto to quench my thirst, it can only interest my curiosity when investigating the manner of its purification.

If I have discovered a gold mine on my property, and there can be no question raised as to its ownership, the incidents leading to its discovery are not of vital importance.

But if I am scheming to clarify the life-giving fountain, or contending for a fortune in the courts of law, then it is more than a matter of curiosity how I may clarify the one or secure the other. It may be a matter of *vital* importance.

So, if we have discovered that if we confess our sins to God, through Christ, He forgives all the past, and adopts us into His family as His forgiven, regenerated children, and that if, as His ac-

cepted followers, we receive the gift of the Holy Ghost in the pentecostal sense, that is, to walk in Him as the supreme law of life, we can and do the Father's will on earth as it is done in heaven, and have His constant smile of approval, then, we maintain that all the intricacies of theological discussion surrounding the subject of inbred sin may or may not be examined into, it is simply and only a matter of secondary importance, and does in no way necessarily affect our standing with God as His obedient, acceptable children.

Having, then, brought our argument to this stage, we will take it no further in this article, contenting ourselves with a kind of restatement of the conclusions, thus far arrived at, viz., that under the Mosaic *regime* no provision was made for walking in the Spirit, but the Jew was not only forgiven by following the Mosaic ritual for his case made and provided, but also attained to, or continued to live a holy life by following minutely the laws of Moses. When he thus acted he was liable to no condemnation, the result of actual transgression, or the outcome of the inbeing of sin. His obedience being perfect, God permitted no soul unrest to mar his peace of mind, and hence there was no call for him to exalt the subject of inbred sin to the importance of a creed. Having no real or imagined practical value, the subject did not occupy a conspicuous place in his theological world.

When David failed to carry out the Mosaic instructions minutely in conveying the ark of the covenant from one place to another God arranged that trouble should be the necessary accompaniment of failure to carry out His way of procedure.

But when the king returned to the simple provisions of the law all went well, no residuum of trouble in any direction ensued; nay, blessings abundant fell upon all concerned, until David himself danced for very joy before the ark. So God hath ordained that when man carries out His instructions, complete satisfaction and abundant joy always must come to him in so doing. God's way in the present dispensation is the way of the Spirit, and he who walks in Him

continually as the only supreme Teacher and law of life, as the one and only way of access for the believer to the Father, secures, necessarily, complete soul satisfaction in all his doings, and fulness of joy, so that there is no residuum of soul trouble to call for, and cling to, intricate creeds concerning inbred or any other kind of sin. Having free access to the clarified spring, having undoubted possession of the golden treasure, and thus every want completely satisfied, to him, comparatively speaking, it is a matter of indifference as to whether sin is the result of one act or of many; whether it is transmitted through the body, the mind or the soul, or neither; or whether its force or virus is increased or diminished by vicious or godly ancestors. He may enter into, and take an active part in, the discussions which have arisen around these questions, but he does so on the understanding that they are non-essentials, and any and all results of such discussions can in no wise affect him in his conscious oneness with Christ, his soul satisfaction in walking with God, or his abounding joy in the Holy Ghost.

But if not so walking in the Spirit, then God has made it necessary that he should have soul trouble as one who is not taking God's method for obedient walk with Him. And so long as he fails to walk in the Spirit, no matter how well fortified with convincing arguments for not so doing, he must be the subject of soul trouble; hence to him it is all but inevitable that he should regard the subject of inbred sin as of vital importance, and whether as Calvinist or Arminian, contend for his formulated views thereof as one contending for his life, opposing him who walks in the Spirit as thereby doing God's service.

To him, thus leaving God's method of righteousness, and seeking to establish another kind, even that of keeping the written and oral laws, correctness of creed on this subject of inbred sin is of prime importance, and the cry of heresy, when hurled at one who walks in the Spirit, has in it in part, if not wholly, the fierceness and irreconcilable antagonism which was witnessed when Jew and Greek united their forces to prevent

the spread of spirituality in the world in the times of the apostles.

HOLINESS AND DEBT.

The editor of a leading holiness periodical was once asked the question as to the wisdom of one who was in debt professing holiness in public. The reply given in his periodical was that the brother should bend all his energies to get out of debt, but in the meantime avoid being conspicuous as a professor of the grace of holiness.

That dictum passed without criticism from the other holiness periodicals. And, indeed, we have reason to believe that that editor voiced the general opinion on this subject. But, as will be noticed by any who read our financial story in the last EXPOSITOR, it directly condemned our life and conduct, and we believe its tendency is to work mischief in the ranks of Christians.

In the first place, we ask, why should there be a distinction made between Christians in this matter? Why let it be understood that one may, unchallenged, be conspicuous in Church work, although in debt, so long as he only professes justification, but the moment he obtains the blessing of holiness he should immediately shrink into a corner. The advice, we maintain, is every way objectionable, even from the standpoint of an attempt to discriminate between Christians in this respect.

Mr. Moody, when asked, at one of his conventions, where there was a call for money, if one who was in debt should contribute, replied in the negative. However, there is not the unanimity in this case that there is in the other; for some writers, when discussing the tithing question, take the ground that one of the results of tithing is the ability to pay debts more rapidly.

With this last opinion we have much sympathy, for it tallies closely with the law of the Spirit as making God's claim upon our resources superior to that of man's; even where honest debts are concerned.

But again, the answer given to the question by our editorial confrère is faulty, in that it undertakes to supplement

Scripture utterance. How constantly is it insisted on, by all prominent teachers of holiness, that the Bible teaches that they who obtain this grace should let their light shine, that is, should take advantage of every public opportunity to give their testimony for the double purpose of saving themselves from condemnation and spreading Scriptural holiness in the world.

Now, if any human teacher has authority to make one general exception to this law, there must be human authority somewhere to make other exceptions, and thus the Word of God would be made of no effect through the manipulations of men. This particular editor must either arrogate to himself divine authority for this his deliverance, or recognize the right of all other teachers to take the same liberty with the laws of the Bible. But as he would most likely repudiate the one, then it follows there is no human or Bible authority for thus limiting the scope of Scripture utterance.

But again, the law of expediency is urged to back up this holiness rule; according to the teaching of the apostle Paul, "All things are lawful unto me, but all things are not expedient." Well, granted the possibility of inexpediency in this thing, who is to be the law of interpretation concerning what is expedient and what is not?

Revelation has placed this power in no human being or group of men, and plainly he is an usurper who speaks authoritatively concerning any general rule regarding inexpediency. Paul alludes to the subject simply to explain his conduct, not as acting out some law of revelation, or of the Church in its general or individual capacity, and plainly implies a like liberty to all in acting out the law of expediency. What might be expedient for one under a certain set of circumstances, might not be expedient for another under similar surroundings, and so Paul recognized the universal liberty of the Christian in his attitude towards this law by not attempting to lay down any dogmatic rules for the Christian's guidance. He simply, in a given instance, examines the act in its possible bearings on others,

and shows that even acts, in themselves innocent, become morally wrong when we know that they connect themselves with evil results as their necessary consequents.

That it is wrong to commit sin, or to be the conscious means of sin in others, is taught of God and admitted universally by man. Not only the Bible, but universal conscience pronounces this verdict, with no doubtful voice. But the most that any one can do with the law of expediency, when another is concerned, is to give them the advantage of our view of the question when examined from our own standpoint, with the understanding that there is not a trace of dictation or constraint in our advice—in short, with the perfect understanding that each must here be a law to himself as far as the human is concerned.

It will thus appear that the culminating thought of this article is that when a Christian, no matter what are his experiences or professions concerning holiness, is overtaken by the misfortune of debt, he can look for no authoritative utterance from man to guide him amidst the bewildering perplexities which are sure to surround him when urged by conscience or Providence to engage in any form of Christian work. And further, he need not be perplexed by any published or silent, although well understood, rule apparently affecting his case. That is, he may go to his Heavenly Father for guidance, and secure absolute knowledge concerning what is best for him to do, even if that course should be opposed to the best judgment of all others.

The way he is led to take will not be necessarily wrong because it is opposed to the judgment of professed Christians generally, nor necessarily right because it harmonizes therewith. It will be right if he is taught of God, and there is in this dispensation of the Spirit no other solid foundation for personal knowledge.

And so we end this part of the subject by maintaining that the Christian is shut up to the law of the Spirit for guidance in this thing.

EXPOSITION.

"If ye be without chastisement, whereof all are partakers, then are ye bastards and not sons."—
HEB. 12:8.

The meaning of this verse is apparent by the comparison instituted in the context between the discipline used upon his child by an earthly parent and that used by our Heavenly Father.

The first meaning which strikes the mind in connection with the word "chastisement" is deserved punishment for wrong-doing. So here the writer shows that all wrong-doing on the part of the children of God secures merited punishment, and that this inflicted pain is used by Him to turn us away from sin to be partakers of His holiness.

But, carrying the analogy still further, we are to infer that when the end of chastisement is accomplished, viz., holiness of life, then it ceases absolutely.

This latter thought is too often forgotten by man; and by a species of confused reasoning chastisement for sin is assumed to be a sign of sonship with Christ, and therefore to be borne with martyr resignation. This evidently is a serious error.

What would we think of a child who, when punished for bad conduct, paraded the fact of his punishment before himself and others as simply and only the proof of the relationship between himself and his father?

Again, any father who really has the good of his son at heart always connects the punishment inflicted directly with the fault committed, and sees to it that the son is fully conscious of the intimate relation between the two. Shall we look for a less intimate union between our sins against God and His chastising rod? Or shall we fail to know that connection if eager to learn?

Whipping, on general principles, is execrated by all, and is never indulged in by man unless blinded by passion. The absurdity of the thing is indicated in the fact that it is sometimes said, by way of a pleasantry, that the hog is the only animal which can be justly beaten on general principles, for, it is added, it is always safe to assume that it is either fresh from mischief or on the way to it.

Now when we are challenged by Scripture to compare the chastisements of our Heavenly with our earthly father, then it is safe to assume that He does not chastise on general principles, and, therefore, His children can always, if they will, see the direct connection between their sins and the chastisement of God inflicted upon them therefor; and yet our observation tells us that this simple spiritual truth is not very generally accepted, and so it comes to pass that often, too often, alas, the efforts of the Spirit of God to turn away His children from sin are hindered by the refusal to learn definitely the mind of God concerning the punishment he has inflicted because of them.

Another error connected with this subject is in assuming that even after sins have been forgiven and put away, our Heavenly Father continues His chastisements. This is made to appear by analogies drawn from our history here.

The man who kills or robs, even if forgiven of God, does not escape the merited punishment of his crime, at the hand of man. Sins against the body, even when forgiven of God, generally go on inflicting their punishments on the body to the end of life; and so of sins against the intellect, against knowledge, and against fortune or wealth.

We frankly acknowledge that here is a nice point which needs delicate handling. But it will be seen that if we follow the analogy given us by the apostle still further, it will shed much light upon the difficulty. The father does not continue to punish the child after he has confessed his fault and brought forth all proper fruit of repentance, and thereupon received full forgiveness. In well-regulated families all chastisement as punishment for wrong-doing then ceases.

However, this may be noted, often, even after forgiveness has been given and received, a judicious parent will continue to inflict chastisement as a form of discipline to help the child or others in the same family to guard against similar faults. Nay, even where no sin against the parent has been committed, the child is submitted to a severity of discipline for the good of all concerned, which, in the pain caused thereby, is fully as acute

as the chastisement of the rod of correction. But the essential difference between discipline and chastisement for offences committed is understood by all. In the latter case the act of forgiveness absolutely ends all chastisement, but even tearful pleading on the part of the child does not necessarily end the discipline, seeing its continuance in spite of the pain connected therewith is essential for the future well-being of the one undergoing it.

Hence it can readily be seen that chastisement, when it means punishment for wrong-doing, ceases at once when the wrong is put away by repentance and forgiveness; but when it means discipline as a source of improvement for the forgiven child of God, it does not disturb the relations of loving complacency between us and our Heavenly Parent. "Now no chastisement (of this latter sort) seemeth to be joyous but grievous; nevertheless, afterward, it yieldeth the peaceable fruits of righteousness to them that are exercised thereby"

WHAT A CHANGE!

"The doctrine of Christian perfection, attainable in an instant by a simple act of faith, was made prominent in Methodist congregations in 1762, and ever after it was the chief topic of Mr. Wesley's ministry and that of his itinerant preachers."—*Extract from Tyeerman's Life of Wesley.*

He would be a bold man who would write thus concerning Wesleyan itinerant preachers of to-day, and say that generally in Methodist pulpits the doctrine of Christian perfection is the chief topic. Such a statement would simply cause a startled smile from ministers and members of all shades of opinion.

That a remarkable change has come over the Methodist pulpits generally in this respect is so manifest that it needs but be stated to secure universal acceptance.

Is the change for the better? On every hand it is admitted that it is not. We do not assert that there is a unanimous admission to this effect, but we

do unhesitatingly state that there is a very general verdict of this kind.

In every generation, whilst this change was being made apparent, authoritative statements were put on record by the representative men of Methodism to this effect, and no one in open conference or in editorial chair called them in question; and even to-day, Presidents of Conference and Bishops, in representative gatherings, when they make similar statements, find them unopposed or accepted by silent consent.

True it is that in this present generation the opponents of the doctrine are making themselves felt in the use of more than covert teachings in obscure pulpits, and are voiced by bishops and editors in divers places. But this fact, in view of the continued protest against the gradual tendency to make this doctrine less and less conspicuous from the days of Wesley till now, has but little significance further than to make more manifest the pronounced change which has taken place.

The fact, then, of the change must be, is admitted generally, also the fact of the conspicuous absence of what John Wesley called the "*Methodist testimony*," from the Churches which he founded, must be frankly acknowledged.

He would be a reckless man who would undertake to prove that one in ten, on an average, of Methodist ministers, were known to possess this definite experience, or testified distinctively to it, either in Canada, England or the United States; or further, that it was not exceptional to find a Church where even one was a clear, definite witness of this grace.

True it is, that the number of witnesses to this experience is considerably greater to-day in Canada, than it was ten years ago. Nevertheless, after grouping together all who make any pretensions to claim this blessing as a present definite possession, without staying to weed out from the number all those whose profession and lives do not harmonize, it cannot but be admitted that even then the number would fall very far short of a tenth of the whole membership.

From all of which it follows either

that John Wesley blundered egregiously when he declared that the Methodist Church was raised up for the express purpose of spreading scriptural holiness in the world, meaning by the expression this distinctive experience of Christian perfection, or, as the only other alternative, the Methodist Church has conspicuously failed in accomplishing its heaven-ordained mission.

If the fault is in Wesley, then it is a most serious, a foundational one, and should secure for him an estimate in the mind of the devout, thoughtful student of his life, much lower than that which posterity has given him.

But if Wesley's utterances on this subject are correct and will stand the closest scrutiny, then the leaders of the Methodist Church, in place of burning incense to denominational statistics, at centennial and other representative gatherings, should rather look for the robe of the weeping prophet that they might commiserate themselves and others over the desolations of Zion.

Moreover, it requires not much penetration of mind to discover the fact that this small percentage of professors of Christian perfection, however permeated with errors in doctrine in other directions, are more truly the lineal descendants of the Wesleys than all the others however they may boast of orthodoxy in the main. The very term "these holiness people" given possibly by way of reproach, or at all events as a title denoting distinctiveness, pronounces upon them as possibly true Methodists according to John Wesley's definition of the term, and at the same time implies that they who use the epithet make it impossible for them to claim that position, John Wesley being judge.

THE TENDENCY TO LEAN UPON OTHERS.

This is very marked in all, and it is never eradicated until our trust is fixed on God alone, if even then. But be it remarked that this disposition of soul is not destroyed when we simply repeat words of trust in God. Our willingness to trust in the arm of flesh may be as

decided after we adopt the Bible creed concerning this thing as before that epoch.

How we have witnessed this spirit manifested toward ourselves on the part of many since God thrust us out to the front in this work. We have been forced to the conclusion that it would not be a difficult matter to gather around us a personal following of professed Christians to whom our word would be as the very laws of the Bible. And we believe our experience is not exceptional in this thing, but must be the experience of every prominent person in Christian work; and we further remark that it is doubtless one of the subtlest forms of temptation whereby one can be assailed.

The Church was very young in its history when this spirit began to manifest itself. I am for Paul, I for Knox, I for Wesley, and I for Christ, but voices the very general falling into this universal temptation.

But the results of falling before such well circumstanced temptations are very sad indeed. "Cursed be the man that trusteth in men," is none too strongly worded to startle us into the terrible consequences of falling into Satan's trap, for it brings a withering blight, both on him who accepts the position of spiritual guide to others, as well as on those who become his dupes.

The professed follower of God through the Spirit, who permits even the spiritual denunciations of a brother professor of holiness to influence him in his obedient walk with God, has entered the path of danger; and he who solicits the offices of another to discover for him the mind of God in any direction has already fallen from grace.

Imagine one in confidential friendship with another, leaving the side of his friend to seek some one to find out the mind of his friend concerning any matter to report the same to him. Would not a man guilty of such conduct be called a hypocrite if all the time he continued to say that his confidential relations with his friend were not interrupted? How much more should similar conduct be execrated when it has to do with the Comforter and Guide into all truth, who has taken the place of Jesus in confiden-

tial friendship with all His disciples? Let us, then, walk in the Spirit, and we shall not be a prey to such human weakness or court the fearful denuncements of Holy Writ.

“HE WILL SHOW YOU THINGS TO COME.”

Yes, but He also is the Judge when it is best for all concerned that we know of coming events. Nevertheless, it may be added that as He is love itself, and is pledged to carry out His promise that all things shall work together for our good, it follows, then, that whenever it is for our good we shall know things to come. He who desires more prophetic knowledge than this desires that which is not only contrary to the wishes of his Heavenly Father, but also against his own best interests.

The promise then crystallizes to this, that whenever and wherever any knowledge of the future in any form is essential to our well-being, it is as surely guaranteed to us as pardon, purity, or Holy Ghost power.

Does one, because of this positive, unequivocal promise, feel an impulse to tease the Almighty for the prophetic powers of a Daniel or a John? To have that wish realized might be ruin both to body and soul.

What further of good can a well-balanced mind wish to extract from this rich legacy of Christ than that we shall, when led of the Spirit, be equal to every emergency, even when that implies the necessity of foreknowledge concerning any matter.

How our hearts go out in thanksgiving and praise to our great Captain as we realize how carefully He has guarded us against all fears of the result when we commit ourselves absolutely to the Comforter Divine, to be led by Him henceforth and forever, seeing He has provided against our fears concerning the future, such promises as these. With what reckless confidence may the child of God walk the highway of holiness?

☞ “The so-called Galt Heresy Case.” See notice on second page of cover.

IMPRESSIONS.

Impressions are very unsafe and unsatisfactory as motives of action, because they proceed from so many different sources. When we talk about being led by impressions, we ought to use the utmost care. First, impressions are made upon us by the state of the atmosphere about us. Many people are despondent, if the weather is gloomy, or, if not despondent, the nervous system is relaxed, and becomes a source of temptation. Second, impressions from psychological causes, not yet fully understood. How many striking illustrations we have of this! Suddenly, without anything to suggest it, we think of a friend whom, perhaps, we have not thought of for a long time, and remember that he owes us a letter. We go to the post office and there is a letter waiting for us, that was penned and on its way before we thought of it. We have had this occur again and again. These occult laws of the mind, that some philosopher will yet explain, are the occasion of these things. On the same principle is that surety we sometimes have of the occurrence of certain events. We can give no reason for it, but it comes to pass as accurately as if we knew it. Third, impressions from the devil. He has it in his power to tempt us in many ways; to suggest thoughts of evil, to persuade us to evil and disaster; he can tempt us to despond, to doubt, and to fear; to make us morbid. Fourth, impressions from the Holy Spirit. He is in the world to lead His people into the truth. Now the question will arise, what shall we do amidst such a variety of impressions? We believe the following are safe rules for guidance:—

1. To allow no action nor thought contrary to the Bible spirit and morals.
2. To act in harmony with good common sense. God gave common sense as truly as He did salvation, and both are for use.
3. Never to be in a hurry in things over which we entertain any doubt.
4. To remember that if we belong wholly to the Lord He will allow no evil suggestions to injure us, if we are candid and propose to walk by His Book. The Lord will not allow any of His children to be overreached by the devil.
5. To be teachable and humble, willing to be instructed, and not put our impressions in antagonism with the Bible and the godly judgment of men of long experience in the things of God.—*Christian Witness.*

REMARKS.

We give this article that it may be

seen, in object form, what confusion of thought necessarily results, and untenable positions have to be assumed when the Holy Spirit is denied His true position with the Christian as guide supreme into all truth.

The difficulties connected with the subject are fairly well stated in the first paragraph, with this exception that the work of the Holy Spirit and that of the devil are put on an equality as far as making impressions is concerned.

But in giving rules for the management of the troublesome matter is where difficulties chiefly abound.

The first rule would certainly destroy Abraham as a pattern of obedience when attempting to sacrifice his son, and, moreover, it plays into the hands of all those who think that the Bible does sanction some things which possibly the writer condemns. For instance, by this rule a Presbyterian lady would be forever prevented from breaking her silence in the churches. By this rule, also, an apostle of the dress question, or of extreme views concerning faith cure, or for that matter, concerning purity and maturity, yes, even of Zinzendorfism would be ruled out of the benefits of divine guidance concerning these things, for most of them honestly think they are scriptural in their beliefs.

As to the second rule, we remark that it certainly is in harmony with good common sense to obey God, even as Abraham did, when that obedience seemed to set at naught what generally passes for common sense. But manifestly this deliverance rules out all such extraordinary actions as those connected with the prophets and apostles. According to it common sense ceases to be common sense when it fails to harmonize with the voice of the multitude. When Dr. Coke insisted on going to Ceylon in the face of the common sense of the whole Conference, according to this rule, he was sadly astray.

The third rule is a wholesome one when there is no need for any rule. But what about its application when not to follow the impression is to act promptly against it? For example, an impression comes to a preacher to change his text when in the act of rising to

announce it to the congregation. How would the rule work at such a time? Would not a rule like the following be exactly similar yet simpler:

3. Act on no impression whether from your own mind, the devil, or the Holy Ghost, which requires promptness or hurry in carrying it out?

But behold how the fourth rule makes needless all the others! If you belong wholly to the Lord He will see to it that you will not be the prey of false impressions. Now this is comforting, and implies that the one and chief business of the Christian is to remain wholly the Lord's, then he will need none of these rules, nay, he may throw them into his waste basket with supreme indifference as to any evil consequences arising from his failure to either master their intricacies or retain them in his memory. The limiting clause is so very mild and inconsequential that it might be left out and scarcely be missed, for the very lowest form of Christian life is founded on candor and the intention to be in harmony with the Bible. After this assuring statement, does not the multiplication of rules tend to flood the mind with doubts concerning their value; and even awaken the suspicion that the writer of them is not very certain of their soundness?

But the climax is reached in the fifth and last rule, when it is admitted that, after all, infallible guidance cannot be secured from ourselves, the Bible, or the Holy Spirit, but rests in the bosoms of *godly men of long experience in the things of God.*

We suggest, however, that another rule is needed to define the number to be consulted, and the length of time necessary to constitute them an authority in these matters. For without such a statement the result of consultation with others will be meagre, as we have often proved. Again, what provision is to be made for differing judgments between these men of experience. Suppose a perplexed one should consult them concerning the subject of purity and maturity, would they be certain to get a unanimous verdict from godly men of long experience in the things of God?

Examine this rule long enough, and

you will find the Pope's head slyly lurking underneath. The first general departure from the infallible guidance of the Holy Spirit paved the way for the *infallible* Pope, and wherever the same rejection of God's provision for sure, unerring guidance is witnessed, the same inevitable tendency to exalt the human to His vacant throne must take place. It matters not whether it be in the form of prominent, dead theologians or ancient councils; present denominational or editorial teachings; or assumptions concerning long experience in the things of God, it is the effort to shackle the soul of man and rob him of the freedom wherewith Christ hath made him free.

But are we in all this putting in a plea for impressional guidance? By no means. We do not hesitate to put impressions on a par with reason and common sense, and we deny the agency of the supernatural in the one any more than in the others. God the Holy Spirit can, for aught we know, guide us as easily through impressions as through reason or the Bible, and there is no more perplexity to the man who is absolutely led of the Spirit in knowing the voice of his Master under one set of circumstances than another. "My sheep hear my voice," said Christ, "and they follow me," which means, if it means anything, that they who are led of the Spirit neither follow impressions, nor the judgment of men of experience, as ultimate truth, nor aught else. They follow God and therefore *know* the things which are freely given to them of God.

The Christian Witness, of Boston is one of the very best holiness papers published. McDonald, Gill and McLean certainly ought to make a strong editorial team, and they do. Their articles are generally able and timely, and always *vigorous*. *The Witness* antagonizes Dr. Lowrey on the question of *Maturity*, and some persons say "it makes small odds, and both may be a little stiff. Generally the truth lies between two such positively antagonistic controversialists," etc., etc. But while there may be some truth in such a statement, it seems hardly respectful or appreciative of the real question at issue. Another suggests, "there is a good deal in

the *Witness* that concerns only the Methodists, and these brethren appear to be making a gallant fight for John Wesley and his peculiar notions." No doubt it seems that way to some, but it is too superficial an estimate of the work of men whose real purpose is to contend for true Scriptural Holiness, and that concerns everybody. *The Witness* is criticised by some, as being a trifle pugnacious, but we understand it differently, and admire its courageous dealing with recreant preachers and bishops and conferences. Not only so, its peace-loving qualities are proven by such advice as was recently given to *The Guardian*, viz., to let the Irvine-Burns controversy alone. Some of the *Christian Advocates* receive the *Witness* with heroic fortitude as a dispensation of Providence for the development of the grace of "patience." Others are not so wise as that, but they can all get good out of it, if they will.—*Friend's Expositor*.

REMARKS.

Yes, friend Updegraff, and *The Guardian* seems to have acted on the peaceful advice of the *Witness*, closely following the worthy *example* set him by the editor thereof. That is, it opened its columns to any amount of misrepresentation and even personal abuse, and then closed them against replies from the parties thus attacked.

Thus far the similarity is marked. But there is a slight difference to be noted; the one editor professes entire sanctification, the other only professes *justification*.

But, friend Editor, are you sure *you* were justified in publishing the term "Irvine-Burns controversy?" Have you read what was written on both sides sufficiently to pronounce on it as a *controversy* between these two? Is there not a well recognized meaning attached to the word *controversy* that would have excluded it from such a connection as misleading? Can that be named where one party distinctly refuses to discuss the questions of doctrine raised, contenting himself with a general denial of the allegations made?

We thus write, friend Updegraff, for your good unto edification, reminding you that the simple fact that a large number of holiness writers have harled the dreadful name of heretic at our head, will not justify you in departing one

hair's-breadth from the path of justice to another, to say nothing of Christ-taught love for the brethren.

True it is that the habit of meting out scant courtesy to those who are pursued by the hue-and-cry of heresy is sanctioned by long practice, and many do not suspect that any wrong can lurk therein. But as all these matters will be searchingly reviewed in one another's presence, it behoves us to deal plainly with each other now, lest we be found wanting at last.

With yourself we have watched the *controversy* about *maturity* with interest, not so much to see how *orthodoxy* will suffer between the writers, as to "see how those Christians love each other."

We notice that Dr. Lowery says that the editor of the *Witness* is inaccurate in his statements concerning his (Dr. Lowery's) personal history, and that, in reply to his private letter, he admits that they were made on second-hand evidence; but no word of explanation appears in the *Witness*, no withdrawal of the accusations, with apology. Alas for the advocacy of holiness doctrine when backed by such conduct. There must be wrong, serious moral wrong, somewhere.

If Dr. Lowery's accusations are true, then his opponent is in the wrong, and should hasten to withdraw his incorrect allegations with suitable tokens of Christian regret. But if Dr. Lowery is untrue to facts, surely it can with ease be proved, when the opportunity would be afforded him to give his readers an illustration of the holiness he is contending for. The fact that they are professors of holiness does in no wise release them from the solemn obligation to practise publicly what they publicly preach; nay, it but increases the obligation.

FROM BURMILLER, ONT.

"DEAR *Witness*,—A standard-bearer has fallen among us. Dr. John A. Williams was always true to holiness as understood and taught by Wesley. Before we made the call for a convention to organize a Holiness Association for Canada, we consulted him, and were encouraged to hope that he would attend. Had he done so, very differ-

ent might have been the history and the present position of that movement with him at its head, for we had hoped he would have been elected to that office.

"The Association would have commanded a confidence it has never secured, and achieved a work it never now can do.

"He was a man with a clear head and a sound heart. Greatly beloved by his brethren, he walked with God, and has finished his course with joy."—*The Christian Witness*.

REMARKS.

What a strange deliverance! It seems to imply either that the party alluded to in this excerpt failed in his duty, or that the Almighty was shorn of His strength about the time of the organization of the Canada Holiness Association.

If the late General Superintendent was what Bro. Harris describes, and if his attendance at Brussels, and consequent shaping of the history of the Association, would have been connected with such far-reaching spiritual advantages, and the true antidote against unmentioned evils, then his failure to be present and accept the Presidency of the Association was either the fault of himself or of the God of holiness. If his own fault, then what becomes of Bro. Harris' statements concerning his Christian character? If the fault is of God, what becomes of his faith in God?

Is it not passing strange that the one who not only was not asked to attend with the hope that he would be the human leader, but who himself did all that he dared do to prevent such a possibility, should have been chosen, whilst all those who had been selected in the minds of others, were rejected? Is it not all an illustration of the proverb, "Man proposes; God disposes"?

But we enter our protest against putting the late General Superintendent in such a questionable position. For we maintain that there is not the smallest argument to show that Dr. Williams missed his providential place by not attending that, now historic, first convention. Moreover, whilst fully endorsing the writer's high estimate concerning the Doctor's services to the cause of holiness, we are glad to be able to say that his attendance at the gatherings of the Association was both frequent and

helpful, and he hesitated not to recommend others to attend. And when we paid him our final visit, his invitation given us to lead in prayer at his bedside had in it no lack of warmth, although we have reason to believe that he was a constant reader of the EXPOSITOR.

TRIALS.

There appears to be room enough in this world for almost everything except trials. Somehow or other we have come to think that trials are pretty nearly all loss. They don't appear to come to order; in fact, when they arrive we almost consider them intruders. We hardly ever fail to consider them as being somehow or other out of place. We look upon them as though some strange thing had happened to us; and instead of accepting them as being very beneficial, we at once commence to fortify and to nerve ourselves up to the point of enduring them, thinking that, of course, as they are here we must get through them the best way we can, and instead of being patient in tribulation, we are cast down, and see not the bright light in the cloud. But after all, "trials" when viewed from the proper standpoint, are not all loss, and if accepted as from the hands of God and endured, supported by the knowledge that they are for our best good, we find that, instead of loss, they are all gain.

The Scripture tells us that the trial of our faith is much more precious than gold that perisheth, though it be tried by fire, and we are to count it all joy when we fall into divers temptations, knowing that the trial of our faith worketh patience; and James tells us, "that when patience has her perfect work, we are perfect and entire, wanting nothing." So that when we come to recognize that no good thing will God withhold from them that walk uprightly, we at once accept the trials and tests of our faith to be good things, or they would certainly be withheld, according to the promise just mentioned. It is on this very truth that we are enabled to rejoice evermore, knowing full well that our Father's love, care and interest in us,

is such, that if "trials" were not more precious to us, and more helpful to us than anything else, they would certainly be withheld. Therefore, it is our blessed privilege to recognize that the trial could not come to us without our Father's permission, and, therefore, when it does come, we may look up and say, "even so Father, for so it seemeth good in Thy sight," and actually rejoice in the presence of the trial, knowing that nothing else can come to us at this time that would be so helpful.

Trials and tests are part of God's programme for us. To those who walk uprightly they do not come too often, nor out of season, and are actually necessary to Christian growth, and development. If Christian faith were not tested, its possessor would be unconscious of His power, the world around him would be unconscious of His power. How are we to know the possibilities of our being, unless something occurs to call them forth? How is the world to know the possibilities of grace, except as revealed in our life? In what other way could we come in contact with the marvellous supporting grace of God, if it were not for trials?

Did not Paul discover the great desirability of the wondrous grace of God in supporting him in trial, in preference to the removal of the difficulty, for which he besought the Lord?

We find him exclaiming, "Most gladly, therefore, will I glory in my infirmities, that the power of Christ may rest upon me;" clearly meaning, of course, that more trial meant more grace; and he hailed with delight anything that brought him in contact with the abundance of grace.

Then; again, is not trial one of the best revealers of human experience? Who has not been shown by a good robust trial that they did not possess as strong faith, or as firm hold of God, as they really thought they had? Before the trial came the life looked all right, but when the trial came, and the life was stirred to its very depths, there was, perhaps, in the inability to endure, the plain revelation that they were not as strong as they thought they were.

We have in our mind now an occur-

rence of quite recent date, where a most excellent Christian man and his wife were the subject of a most severe and unexpected attack coming from their professed best friends in the Church.

We have always, since our acquaintance with these people, considered that they were Christians of exceptional faith and power, but when unexpectedly assailed with this very strong temptation they discovered in themselves, and we could not fail to discover, that after all, there was in a more or less degree the desire to take the matter into their own hands, instead of leaving it to Him who has said, "Vengeance is Mine, I will repay saith the Lord." They felt a desire, and partially acted it out, by endeavoring to settle the difficulty by the standard of the world, instead of in the meek and gentle spirit of the Master. They had about concluded to leave the Church, thinking they could not remain there with any further spiritual enjoyment, but through the proffered sympathy, counsel and prayers of friends, and more particularly by the influence of the good Spirit upon their hearts, they were led to see that after all this was not really some strange thing that happened unto them, but it was rather one of the grandest opportunities God ever gave them in their Christian life to advertise the marvellous grace of God. They continued their connection with the cause, and their work in the Church. The Lord kept them sweet in the very trying opposition, and already their brothers and sisters in the Church have concluded that there was one man and his wife who were Israelites indeed.

We think we have discovered, both from observation and experience, that trials, severe trials, are the greatest opportunities God gives us in this life; and if we keep in the spirit of the Master, amid trying misrepresentations, slander and innumerable unkindnesses, we are doing more to advertise the genuineness of the grace we profess, than could be done in years of calm and sunshine.

Tested we have been, and tested we shall be while this probation lasts. It is one of the laws of spiritual growth and development. It is a law that is

everywhere prevalent in the mechanical world. Men will not build a bridge of any importance without thoroughly testing it before it is thrown open for public traffic.

We notice in the immense iron works where large cannons are cast, that when turned out the first thing they are subjected to is severe test, and so inventions in machinery, and improvements of every kind, are simply useless until it is decided they will stand the test. And can God's own people go out in the world, and stand its wear and tear, and make exhibitions of His marvellous sustaining power, unless they have been thoroughly tested?

We often look at lives where there appears to be no need of trial, and they appear to be perfectly satisfactory to us; and yet it may be that these lives are important channels, through which ships are to pass, but navigation is not possible except the channel is dredged.

We remember a few years ago, standing on the bank of the Welland Canal, and seeing, for the first time, a steam-dredge at work deepening the channel. Now, it looked to us from the bank that the water might be deep enough for all practical purposes; it did not seem to us that there was any necessity for the vigorous dredging which the channel was receiving, but it had doubtless been proven to the proper authorities that heavy traders could not pass from one lake to another unless the channel was deepened, and hence the necessity of taking from the bottom those huge shovels full of deposit, in order to make the channel navigable. Now is it not quite possible that while our Christian life, walk and conversation may appear to our dearest and best friends to be all that could be desired, yet the dear Lord, who knows us so well, sees that unless the channel of our life is deepened, He cannot float through many of His desired enterprises? and so He permits severe test or trial to come; and we find by the disturbance it makes in our life, that there is an undesirable amount of sediment which must be removed before our lives are thoroughly navigable for the blessed purpose of His will.

If we fail in the trial, and object to

the dredging, the channel will fill up, and render important navigation impossible. The even current may still flow on as before, and yet our lives may not contain more than sufficient of the Water of Life than will float a pleasure skiff now and then. Oh, yes, trial is really part of the plan, for unto us it is given in behalf of Christ, not only to believe on His name, but also to suffer for His sake.

Paul wished that he might know Him, and the power of His resurrection, and the fellowship of His sufferings be made conformable unto His death, that if by any means he might attain unto the resurrection from the dead. It is really not necessary for us to sit down and try to figure out the exact origin of the trial, because if we leave it to human reason, and human investigation, we will very likely conclude that somebody along the line has blundered, and we are innocently suffering on that account, and had it not been for certain things that have gotten into operation, this trouble would never have reached us. We have nothing to do with that whatever, for dwelling in the secret place of the Most High, we are under the shadow of the Almighty, and such beautiful and reliable safeguards has the love of God thrown round us; it is impossible for one single trial to get past Him, and to us without His notice and permission, so that we can at all times, by loving God and walking uprightly, exclaim: "all things are working for my good," and pillowing our head upon this precious truth, we may calmly and sweetly rest.

Trials will very largely cease to terrify even the timid when they learn to count more on the grace and less on the trial. You see it is just a question of grace; where trial abounds grace can much more abound, for it is just as easy for God to give tons of grace as it is ounces, as there is just as much grace left unused in the one case as in the other.

We were trying to encourage a good brother and his good wife to hold on to God, and keep sweet during a time of great temptation. Our Brother replied, "I know what you advise is right and

best, but it takes an awful lot of grace to do it. We replied, "Yes, Brother, it does, but then, you know, there is an awful lot of grace to take. Don't spare the grace a bit; use all you want; you need not economize a farthing in this direction." He saw the point, and got grace enough to balance the account. His good wife, later along, made about the same remark; that it took a wonderful amount of grace. We said, "Sister, there are whole oceans of grace; help yourself—grace everywhere." You see we are all right as long as the grace lasts, for God has promised that it shall be sufficient to balance our difficulty every time. Thank God, we have enough Scripture about grace to render harmless any trial that may come. Sad, indeed, would be our plight had we nothing better to fall back upon than the Scripture of the old lady, who said that she had one passage that supported her under life's sorest trials. For instance, said she, "I am much troubled just now; just think, John won't work, but just galivants around the neighborhood doin' nothin'. Sall has run off with the hired man, and the pigs have got in and eat up all the garden truck. But, after all, I get great comfort from this passage: 'Grin and bear it.'" Now, while all this is amusing, is not that about as good support as many people will take to themselves in time of trial? But, surely, if we get one good look at the immensity of grace, we will cry out: "Most gladly, therefore, will I glory in my infirmities, that the power of Christ may rest upon me.

We have read somewhere of pearls being made by a grain of sand getting into an oyster shell; the oyster, after trying in vain to expel the intruder, throws over it a soft substance, which gradually rounds off the sharp angles, and moulds it into an oval shape, so that it does not so pain the sensitive body. The grain of sand is there all the while, but it has been made endurable, and when the oyster yields up its life, you have a pearl. Now, if God sends or permits trials that refuse to leave us, does He not thus give us an opportunity to manufacture pearls?

J. GALLOWAY.

ALL THINGS.

BY REV. A. TRUAX.

He shall teach you all things."
 "He shall guide you into all truth."—JESUS.

What is the meaning and scope of the "all things" and "all truth" in the above passages? Widely different answers are given to this question. Some holding that there can be no limitation whatever, while others maintain that the words must be limited in some way.

Some are disposed to give the Holy Spirit a large place in spiritual matters, but no voice at all in things secular. But here they find a difficulty in defining just what matters are purely secular.

Not a few refuse to allow Him supreme control in anything, but limit His operations to the interpretation of the Bible. So, according to these persons, God is no longer in the world and dwelling with His people to teach, guide and comfort them, but simply to point out to them the finger-boards already set up along the way. As though a friend, who had written us many beautiful letters in the past, in which he told us, among other things, that he was coming some time to dwell with us and talk with us, should finally come to live under our roof, but still refuse to converse on any matters save those mentioned in the letters, or confine his intercourse to the interpretation of said letters. How sad, how disappointing it would be to the members of the household. Even so God the Holy Ghost does not come to abide in the human temple merely to interpret letters—no matter how beautiful and important they may be—which were written to the race hundreds and thousands of years ago.

Now, according to the teaching of Jesus, the work of the Spirit is, broadly speaking, fourfold:

1. The Holy Spirit was to convince the world of sin and of righteousness, or, in plain English, to convince men when they do wrong and show them when they do right. Most persons grant that the Holy Spirit convinces of sin, but they are doubtful about His convincing of righteousness. The one, implies the

other, however. If a man can always know when he does wrong, he must also know when he does right, because every act of life must be either right or wrong, *i.e.*, either pleasing or displeasing to God. So that if conduct is right, it is not wrong, and if wrong, it is not right.

Some people seem to find a place for conduct which is indifferent, in the sense of being neither right nor wrong—neither pleasing nor displeasing to God—but there is no warrant for this either in Scripture or common sense.

2. The Holy Spirit was to be the Comforter, and as such He was to abide forever. It is clear, too, that the abiding of the Comforter implies the indwelling of the Father and the Son. The promises of Jesus, to the effect that He would not leave the disciples comfortless, but would come to them, and that He and the Father would come and make their abode with them, were fulfilled on the day of Pentecost. The coming of the Comforter was also the coming of Christ in Spirit to abide in His temple, the body of the Christian. Hence, "the kingdom of heaven is within you," and it is a singular fact in our own day that, no matter how clearly one may apprehend Christ as his Saviour, he may still sigh for the fulness of the Spirit, and cry out for his personal Pentecost; whereas any one who receives the Holy Spirit in a definite, personal sense, and abides in Him, will experience no such hunger for Christ, but will rather rejoice in that now his body has become a "habitation of God *through the Spirit*." Mark the language. It is a clear apprehension and reception of the Spirit which brings God into the being in a soul-satisfying manner. Now, of course, the kingdom of God abides within while the laws of the King are obeyed, and those laws are "written on the heart and in the mind" by the indwelling Comforter.

3. Jesus promised that the Holy Spirit should be Guide and Teacher to His people, not, as we have said, going before to point out finger-boards already set up, or merely to explain the meaning of such boards, but to dwell with the believer at all times (on condition of obedience), taking possession of all his

faculties, and so guiding, shaping, managing, checking, stimulating, or controlling, that the one so guided may make the best possible use of his powers for his own highest good and for the glory of God, learning as fast as his faculties will allow, growing as rapidly as possible, and doing the best and most work possible for God and humanity. Mind, doing the best possible for this one man, with, it may be, his one talent, though another with greater natural or acquired ability might do ten or twenty-fold more. No sane person ought to raise the question as to whether one so guided will have a knowledge of all the facts of natural or other science, so laboriously acquired, immediately revealed to him. Jesus would not stop to explain that He did not mean such nonsense as this by divine guidance, and He does not expect His followers to do so. That man is being taught all things and guided into all truth who knows the will of God concerning himself every moment, and gladly walks in obedience to that will.

4. The Holy Spirit was to give power to the saints of God. The Christian is to be a man of power as well as a man of grace; a man of war as well as a man of peace. He is to be strong as well as good. To be a man of deeds as well as words. He has not only wisdom from above to know the will of God, but also "power from on high" to "do His will on earth as it is done in heaven." The chief power of the Christian is his witnessing power. "Ye shall receive power, the Holy Ghost coming upon you, and ye shall be witnesses unto Me." What mighty witnesses the disciples became (the disciples, mark, such as Stephen, as well as the apostles) immediately the Holy Ghost fell upon them. Behold Peter, the late denier of his Lord, and John, the shrinking, modest one, before the great Church dignitaries. How fearless, how bold, how confident before those who could hail them to prison and perhaps to death by a word. And how they turned the world upside down wherever they went! The world has little to fear from such witnesses at the present day. The race of such "sons of thunder" seems to have become well-nigh extinct.

The teaching of Paul and John harmonizes with that of Christ. "Walk in the Spirit and ye shall not fulfil the lust of the flesh." "The righteousness of the law is fulfilled in those who walk not after the flesh but after the Spirit." Now what does it mean to "walk after the flesh" and "to walk after the Spirit?" What did it mean for Zacharias and Elizabeth to "walk in all the commandments and ordinances of the law blameless?" Did it not mean that they obeyed the commands and observed the ordinances of God? Of course, it did. And so walking after the flesh means yielding to or obeying the flesh rather than the Spirit, and walking after the Spirit means yielding to or obeying the Holy Spirit rather than the flesh. And let it be observed that one is either walking after the flesh or after the Spirit every moment, for it is manifest that the flesh here stands for everything which is opposed to the Spirit, or at least, if a man walks in the Spirit every moment—as he certainly may—he will be saved from every form of sin while so doing. The righteousness of the law cannot be fulfilled in a man while he is still sinning.

In strict harmony with this is the teaching of John, that the *common believers*, to whom he wrote, had an "unction from the Holy One," through whom they knew all things. Now it will be seen that all these great blessings are enjoyed by the Christian as the simple outcome or result of receiving the Comforter—the Personal Holy Ghost promised by Christ. Receiving the Comforter is the same thing as receiving the Father and the Son into their temple, the body. Obeying the Holy Spirit is obeying God or His law written in the heart. Being guided every moment simply means being obedient all the time to the laws of the King who dwells within. And this is the same thing again as walking in the Spirit and having the righteousness of the law fulfilled in us moment by moment. And just as a man must walk in the Spirit all the time, or fall into sin, so he must be guided every instant, *no matter what he is doing*, or he will inevitably fall into sin, and consequently into condemnation, and so be.

compelled to repent and do his first works over again.

How, then, are the "all things" and "all truth" to be limited or restricted in any way? Does the Holy Spirit guide in matters small, secular or scientific? Certainly, if it be right for a man to do anything small, to engage in anything secular, or to study any science. If it can be shown that these things are wrong in themselves, of course God will not give teaching and guidance, save to enable us to avoid the evil. The object of guidance is to enable the believer to do right, whether in spending five cents or five million dollars; whether in digging a ditch or preaching a sermon, talking politics or relating his Christian experience.

A Christian who is guided in small things, will be faithful in small or few things, and so "will be made a ruler over many things." One guided in secular matters will do business for the glory of God and for the highest good of humanity. And the man who is guided in the study of natural science will see the glory of God in that science, and will learn just as fast and just as much as is good for him and for all concerned. How absurd, then, to suppose that one cannot "walk in the Spirit" whilst engaged in any legitimate business, seeing that if he does not he must inevitably walk after the flesh" or "fulfil the lust of the flesh."

THE CHRISTIAN EXPERIENCE OF THE LATE REV. ASA MAHAN, D.D., LL.D.

In regard to my early experience as a Christian, I would say that that experience had two prominent characteristics—a desire, inexpressibly strong, to be freed from all sin in every form, and to be entirely consecrated to the love and service of God, in all the powers and susceptibilities of my being. Nor can any one conceive the gloom and horror that covered my mind when older Christians assured me, and, as I supposed, with truth, that that was a state to which should never in this life attain; that mi-

lusts would not be perfectly subdued or subjected to the will of Christ, and one of the brightest evidences of my conversion and growth in grace, was new discoveries of the deep and fixed corruptions of my heart—corruptions from which I was never to be cleansed till death should deliver me from my bondage. Notwithstanding all the impediments thrown in the way of my progress in holiness, I continued to press forward for a number of years, till I could say, in the language of another, "I do know that I love holiness for holiness' sake."

In this state I commenced my studies as a student in college. Here I fell, and fell by not aiming singly at the "prize of the high calling," but at the prize of college honors. I subsequently entered a theological seminary, with the hope of there finding myself in such an atmosphere that my first love would be revived. In this expectation, I grieve to say, I was most sadly disappointed. I found the piety of my brethren apparently as low as my own. I here say it, with sorrow of heart, that my mind does not recur to a single individual connected with the "School of the Prophets," when I was there, who appeared to me to enjoy daily communion and peace with God.

AWAKENING TO THE UNSAVED CONDITION OF THE MINISTRY AND CHURCHES.

After completing my course under such circumstances, I entered the ministry, proud of my intellectual attainments, and armed, as I supposed, at every point, with the weapons of theological warfare, but with the soul of piety chilled within me. Blessed be God, the remembrance of what I had been remained, and constantly aroused me to a consciousness of what I was. I looked into myself, and over the Church; and at what I felt and what I saw. Two facts, in the aspect of the Church and the ministry, struck my mind with gloomy interest; scarcely an individual within the circle of my knowledge seemed to know the Gospel as a sanctifying, or peace-giving Gospel.

In illustration of this remark, let me state a fact which I met with in 1831 or

1832. I then met a company of my ministerial brethren, who had come together from one of the most favored portions of the country. They sat down together, and gave to each other an undisguised disclosure of their hearts; and they all, with one exception—and the experience of that individual I did not hear—acknowledged that they had not daily communion and peace with God. Over these facts they wept, but neither knew how to direct the others out of the thick, impenetrable gloom which covered them; and I was in the same ignorance as my brethren.

SECRET OF HOLY LIVING SOUGHT.

I state these facts as a fair example of the state of the Churches, and of the ministry, as far as my observation has extended; and that has been very extensive. I here affirm that the great mass of Christians do not know the Gospel in their daily experience, as a life-giving and peace-giving Gospel. When my mind became fully conscious of this fact, I was led to compare my own, and the experience of the Church around me, with that of the apostles, and primitive Christians, and with the "path of the just," as portrayed in the Holy Scriptures. I found the two in direct contact with each other. Hence, the great inquiry arose in my mind, *what is the grand secret of holy living?* How shall I attain to that perpetual fulness and peace in Christ, which, for example, Paul enjoyed. Till this secret was fully disclosed to mind, I felt that I was, and must be disqualified, in one fundamental respect, to "feed the flock of God."

While the Gospel was not life and peace to me, how could I present it in such a manner that it would be life and peace to others?

I must myself be led by the Great Shepherd into the "green pastures and beside the still waters," before I could lead the flock of God into the same blissful regions. For years this one inquiry pressed upon my thoughts; and often, as I have looked over a company of inquiring sinners, have I said within myself, I would gladly take my place among those inquirers, if any individual would show me how to come into pos-

session of these riches of the glory of Christ's inheritance of the saints. But clouds and darkness covered my mind in respect to this, the most momentous of all subjects.

NOT SATISFIED YET, AND THE CHURCH AWAKENED.

In this state of mind I became connected with the Institution at Oberlin, and continued to press my inquiries with increasing interest upon this one subject, till the fall of 1836. At that time, during a series of religious meetings held in the Institution, a large number of the members of the Church arose and informed us that they were fully convinced that they had been deceived in respect to their character as Christians, and that they were now without hope, and appeared as inquirers, to know "what they should do to be saved." At the same time the great mass of the remainder disclosed to us the cheerless bondage in which they had long been groaning, and asked us if we could tell them how to obtain deliverance. I now felt myself as one of the leaders of the "flock of God," and pressed with the great inquiry, above referred to, with greater interest than ever before. I set my heart, by prayer and supplication to God, to find the light after which I had been so long seeking.

THE DAY DAWNS.

In this state I visited one of my associates in the Institution, and disclosed to him the burden which had weighed down my mind for so many years. I asked him if he could tell me the secret of the piety of Paul, and tell me the reason of the strange contrast between the apostle's experience and my own. In laboring for the salvation of men, I observed that my feelings often remained unmoved and unaffected, while Paul was constantly "constrained" by the love of Christ. Our conversation then turned upon the passage, "The love of Christ constraineth us," etc. While thus employed, my heart leaped up with an ecstasy indescribable, with the exclamation, "I have found it." I have now, by the grace of God, discovered the

secret after which I have been searching these many years. I understood the secret of the piety of Paul, and knew how to attain to that blissful state myself. Paul's piety all arose from one source exclusively—a sympathy with the heart of Christ in His love for lost man. To attain to that state myself, I had only to acquaint myself with the love of Christ and yield my whole being up to its sweet control.

MAKES CONFESSION.

Immediately after this, I came before the Church and disclosed to them what I then saw to be the grand defect of my ministry. 1. Christ had been but as one chapter in my system of theology, when He should have been the sun and centre of the system. 2. When I thought of my guilt and need of justification, I had looked to Christ exclusively, as I ought to have done, for sanctification; on the other hand, to overcome "the world, the flesh and the devil," I had depended mainly upon my own resolutions. Here was the grand mistake and the source of all my bondage under sin—I ought to have looked to Christ for sanctification as much as for justification, and for the same reason. The great object of my being now was to know Christ, and, in knowing Him, to be changed into His image. Here was the "victory which overcometh the world." Here was the "death of the body of sin." Here was "redemption from all iniquity." into the glorious liberty of the children of God.

At this time, the appropriate office of the Holy Spirit presented itself to my mind with a distinctness and interest never understood nor felt before. To know Christ has been the life of the soul; to "take of the things of Christ, and show them unto us;" to open our hearts to understand the Scriptures; to strengthen us with might in the inner man, that we might comprehend the breadth, and depth, and length, and height, and know the love of Christ, which passeth knowledge, and thus be "filled with the fulness of God;" is the appropriate office of the Spirit. The highway of holiness was now, for the first time, rendered perfectly distinct to

my mind. The discovery of it was, to my mind, as "life from the dead."

PUBLIC TESTIMONY MADE A BLESSING.

The disclosure of that path had the same effect upon others who had been, like myself, "weary, tossed with tempest, and not comforted." As my supreme attention was thus fixed upon Christ; as it became the great object of my being to know Him, and to be transformed into His likeness; and as I was perpetually seeking that divine illumination by which I might apprehend Him, an era occurred in my experience which, I have no doubt, will ever be one of the most memorable in my entire past existence.

THE BEATIFIC VISION.

In a moment of deep and solemn thought, the veil seemed to be lifted, and I had a vision of the infinite glory and love of Christ, as manifested in the mysteries of redemption. I will not attempt to describe the effect of that vision upon my mind. All that I can say is, that, in view of it, my heart melted and flowed out like water. The heart of stone was taken away, and a heart of love and tenderness assumed its place. From that time I have desired to "know nothing but Jesus Christ and Him crucified." I have literally "esteemed all things but loss for the excellency of the knowledge of Jesus Christ my Lord;" and the knowledge of Christ has been eternal life begun in my heart.

—*Divine Life.*

ABOUT RIGHT.

A lace manufacturer, in showing Capt. B—, one of our officers, through his factory, gave to the Captain's little girl a large piece of costly lace. Whereupon Mrs. B— said to the little B— "My dear, you are a Salvationist; you cannot wear that." The little one's eyes filled at once with tears, and her face wore a look of despair, but all of a sudden it brightened, and she said, "Mamma, I know what I can do, put it away in my trunk till I backslide." I trust this is not your case, but that you have had a clean sweep, for those who play with the fire are sure to be burned. All for God.—*N. Y. War Cry.*

THE MONEY IDEA OF CHRISTIANITY.

BY MARK GUY PEARSE.

Let us turn again to the little company of men and women into whose hands has been put this great work of restoring the kingdoms of this world to Christ. We cannot pretend for a moment that the conditions which have been suggested as essential to such a work, would be the only conditions named—not even the first. There are needs very much less lofty and very much less spiritual than would occur to most of us if we were enthused with a work so vast and so far-reaching. The first thought of our practical nineteenth century would be this: we shall want a great deal of money.

And if we were as poor as that little company of men and women to whom Christ spoke, what consternation and desire would come upon us as to the money! Where can it come from? If we open a subscription list we might get Joseph of Arimathea to head it, but as for us, we can do nothing.

“We shall want a great deal of money”—what a familiar phrase. How natural it seems and how necessary. We measure our possibilities for the world’s conversion by our money. It is the sum of our wants. The cry of the Church is, Give, give, give; and the dream of the zealous is, what wonders we could do if we only had the money.

Now let us ask ourselves earnestly, why is it that in the beginning of this great work not a single word about money was ever spoken, either by the Master or the disciples? If money is essential to this work, why did not Jesus Christ secure it for Himself when He went forth; and in turn secure a vast endowment for His disciples at the commencement of their work? Did He not know how much of the energy, and heart, and time of the Church would be taken up in raising the necessary funds? Did He not know that the Church would be crippled and hampered, and her work sometimes actually given up for the want of money? And yet He does not say one word about it. And when a

very rich man came to Him one day, He quietly bid him go and get shut of his money and then come and follow Him. What does it mean?

There is a vague impression that in those days of intense spirituality and sweet simplicity, they somehow managed to get along without money. If that be so, then in the name of the Lord Jesus, let us strive to get back again such a blessed condition. But, of course, they needed money as much as we do, and had a great deal less of it; how is it, then, that the early Church does not seem to have felt the need of that which is the extreme requisite of the Church to-day? Christianity, as we see it in the New Testament, has no more to do with tithes than with incense or ephods. Jesus Christ gave no commandment or promise concerning money, except, indeed, that He told His disciples to provide neither gold, nor silver, nor brass in their purse.

“But we must have money of course,” says everybody, as if that ended all question, and as if everything must stand still until the money is given. Faith, heroism, enterprise for the Lord Jesus, are all to be suppressed until the tithes are in the storehouse; then go forth and be as heroic as you please, only be careful not to step beyond the funds in hand. It is, of course, very easy to sneer at all this as sentiment and sublime theory; that is a very little matter. The question is, did the Lord Jesus Christ intend the success of the Church to depend in any degree upon money?

“Ye shall receive power after the Holy Ghost is come upon you.” Is this condition dependent, in the slightest degree, upon the income of the Church? And yet we all declare, we must have money. Do we really mean to assert that we believe in a system designed for the conquest of the whole world, and believe that its great Founder and Head has all power in heaven and in earth, and yet that His Church is perpetually on the point of failure for want of money? If we must have money; if money is essential to the triumph of Christianity, let us have the confidence to go to God and ask for it, and let us have the assurance that it will be given.

Better give up all faith than to believe that God so loved the world, that He gave His only begotten Son, and then that He should let the world's conversion stand still for want of money. "The gold is Mine, saith the Lord of Hosts." He needs no beggars. He depends upon no man's gifts. The fact is, there is not money enough in the world to hire men to do His work, and there never will be. When the Lord Jesus laid the work upon the whole Church, He arranged it in such a way that no other method can ever succeed. Nothing, surely, can be farther from Christ's idea of Christianity, than that the triumph of the Gospel should be more dependent upon the rich men than upon good men.

Are we not off the lines which Christ laid down? Give every man a chance to give for his own sake, but not as if either God or the Gospel were in anywise his debtor. Make it a man's privilege to give; but, it is other than that, be bold enough to count that God will not accept it, and the Church is better without it. We are off the lines. We have departed from the great foundation truth of Christianity. Instead of every Christian seeking and claiming the power from on high for the subduing of the world to Christ, we have come to think that Christianity means the safety of our own souls, and as for everything else, it can be done by money. And the Church cannot get money enough to do the work, and thank God it never will. That is the first terrible mistake.

And the second grows out of the first, and aggravates the mischief a thousandfold. Since Christianity is an arrangement for our selfish security, the next step is to arrange for our selfish gratification in everything that has to do with it. Huge sums of money may be lavished upon luxuries and elegances with which to make the house of God the rich man's club, where a poor brother is an intruder. If we ought to lay down our life for the brethren, can we dare make the very worship of our crucified Redeemer that which ministers to our luxurious selfishness. Will Christ ever come and consecrate this kind of ex-

penditure? There is no command to give money to the Church; but that the Church care for the poor is commanded again and again, and yet again. This is made the very test and proof of our religion. We want that outspoken apostle, St. James, in our midst with his strong words. "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there comes in also a poor man in vile raiment; and you have respect to him that weareth the gay clothing, and say unto him, sit down here in a good place; and say to the poor, stand thou there, or, sit under my footstool; do ye not make distinction among yourselves, and become judges with evil thoughts? Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him? But ye have despised the poor."

No, there is no such word in the Scriptures as that which we quote so complacently and with such authority. "Must have money, you know." It is written,

Ye shall receive power after that the Holy Ghost is come upon you"—that, and only that, is the grand necessity. The fact is, that Christ's idea of Christianity is the idea of every Christian being consecrated to Him. Its arrangements are all set and adjusted to that principle, and if we try to work it on any other, we are beset and bewildered with failure. And for this let us devoutly thank God. Only a holy Church can be a conquering Church. There is no other way to subdue the world. When "she looks forth as the morning, fair as the moon, clear as the sun," then is her victory assured; then is she "terrible as an army with banners."—*Selected.*

"THE HOLINESS BEREAN."

This is a new publication by Rev. J. McD. Kerr, pastor of one of the Methodist churches of this city. It is an eight-paged paper, to be published monthly, at fifty cents per annum.

We welcome it to the ranks of holiness periodicals, and wish its publishers and

contributors all proper success, albeit we are indebted to an outsider for a copy of the first number.

THE SOUL'S RESTING PLACE.

I would not e'en outstretch my hand
To save one pang of pain ;
The things I cannot understand
Will soon be all made plain,
Meanwhile I rest—I trust in Thee—
Thou art enough, O Lord, for me !

I only crave Thy will. Thy way
I would not have mine own ;
For Thou hast taught me, Lord, to say
"Thy will be done" alone !
Sweet pillow, where my soul can rest
In knowing that Thy will is best.

Yes, pillowed is my weary head
Upon Thy glorious will !
The knowledge sweet that "Thou hast said"
Keeps heart and mind so still !
Oh, wondrous is the rest I find
In that assurance, "'Tis Thy mind !"

Though shadows creep and changes come,
And day is turned to night,
And all around is dark with gloom,
Within my soul there's light.
One hallelujah I can raise,
And Thy sweet will is all my praise !

FROM BISHOP TAYLOR.

THE DAY DAWN OF DELIVERANCE.

In the month of August, 1845, on my way to a camp-meeting on Fincastle Circuit of the Baltimore Conference, of which I was a member, travelling along on horseback, I saw that, in connection with an entire consecration of my whole being to God (which I had been trying sincerely to render from the day of my restoration), I was to attach no particular importance to my emotional sensibilities, nor to their changes, nor to the realization of "a great blessing," but as a basis of faith "accept the second blessing of God concerning His Son," and concerning His provisions and promises, and on these credentials to receive and to trust the Lord Jesus for all that He has engaged to do for me, nothing more nor less. Thus was I, by the power imparted by the Holy Spirit, enabled to establish and maintain two facts—first, to be true to Jesus; and second, to receive and trust Him to be true

to me. So as I sat in my saddle I said, "I am wholly my Lord's. I abandon forever whatever I know or think to be wrong, and submit to His will every right possession which He may allow me to retain, and I accept Jesus Christ as my present and perfect Saviour.

The accuser of the brethren said, "There are reservations that you don't think of."

"I surrender everything that I can think of, and everything I cannot think of. I consent to a principle of obedience that covers all possibilities in the will of God. 'His service is a reasonable service,' His will is the right thing exactly, and the very best thing, and the only safe line of life for me."

"Well, you don't feel anything differing from your ordinary experience."

"No matter, the Word of God is sure. I receive and trust Jesus Christ for all that He has provided for me, and pledged His word to give me."

Thus maintaining my facts, by the power of the kind Holy Spirit, with but little joyous emotion, I went to the camp-meeting. I travelled the Fincastle Circuit the last preceding year, and was glad again to greet and cheer my dear people in their heavenward journey. I also met my dear father at the camp, full of cheer and fervent zeal, as usual with him, but my struggle within was so fierce that I had but little enjoyment of any sort. I did my share of the preaching with fair success, for the Lord used me to make the way of salvation plain to others, though in part so obscure to my own vision.

One afternoon, in conversation with Aunt Ellenor Goodwin, a saintly mother in Israel, speaking of my poor experience, I said, "Through the years of my apostasy, and unbelief, I acquired so strong a habit of doubting that I have never yet been able to conquer it."

"No," responded the tempter. "No, and you never will, you can't do it; you can't, you can't."

I said, "Aunt Ellenor, I see that I have erred in saying I have not been able to conquer my old habit of unbelief. It is a concession that pleases the devil too well, and the Lord helping me, I will never make such a concession again. God don't require impossibilities of us. Whatever He commands us to do, He will enable us to perform. So I revised my spiritual vocabulary, and struck out from the line of obedience and faith all the "ifs" and "buts" and "can'ts," and received light and strength, but no full realization of entire cleansing within.

I was at that time in charge of the Sweet Springs Circuit, and returned to my own work from the camp-meeting, steadily maintaining my facts, and then led on in a blessed soul-saving work that spread through its mountains and valleys in the majesty of grace divine. In the midst of this advance movement, all along the lines of my circuit, I found myself, by a miscalculation, announced for preaching at the same day and hour at two different places, twenty miles apart.

It was a rough, mountainous country, and all my travelling was on horseback. There was no time nor opportunity to withdraw one of the appointments, so I was in a dilemma that gave me much trouble of mind. My conscience was very sensitive, and very severe in its inflictions. To pass my word to a man and lay myself under an obligation, and not fulfil it, was to my mind criminal and grievous; my word passed to a congregation of men and women involved an obligation even more solemn and imperious. In this dilemma I was passing a sleepless night, not knowing what to do, and I said to myself, "How can I preach in two places at the same time, twenty miles apart? That is impossible."

These words went through me like an electric flash, "All things are possible with God."

I said, "Yes, all things are possible with God. He can arrange for two appointments at the same hour. I don't know how. He may have a dozen ways of doing it for aught I know, but one is enough for me, and I will let Him do it, and do everything else He has engaged to do for me. I nestled on to the bosom of Jesus, and laughed and cried, and sweetly rested my weary spirit on His great heart of love and sympathy, and saw spread out before me an ocean of available resources in God, and overheard my heart saying, "He saves me; He saves me from all sin; He saves me now; Hallelujah!"

The tempter replied, "May be He don't."

"I know He does, and it is the easiest thing possible for Him to do it. I can't do any of it. I tried hard for years, and utterly failed, but it is His business, and I will let Him do His own work in His own way henceforth."

I was fretting about my two colliding appointments, and thinking specially about being sanctified wholly, but God was using that very small thing to let me entirely out of self, and into complete union with Himself. I realized that instead of receiving a

great blessing, I was united in the bonds of perfect fidelity, confidence and love, with the bridegroom of my soul, and learning to "live by faith in the Son of God." I have ever since dwelt with Jesus, and daily verified the truth of "the record of God concerning His Son." He has allowed me, with motives pure, to make some grievous mistakes, and to suffer the consequences which they legitimately entail, but He has incorporated them in His disciplinary programme, and overruled them in mercy. By the adjustments of His providence the greatest achievements of my ministerial life have hinged conditionally upon the greatest mistakes of my life, "the eye being single," meantime, and "the body full of light," shining along the lines of religious life and duty.

I claim no exemption from the temptations, trials and tribulations in their variety to which the people of God, for His purposes of discipline and development, have been subject through all the ages. I don't want any exemption from, nor mitigation of any hard discipline that God sees needful for character-building for eternity.

No better man than Paul ever lived. He was so Christ-like, that he could safely say to others, "Follow me as I follow Christ," yet his sufferings, in number, variety and depth, amounted to an aggregate equivalent of the possible disciplinary sufferings of all men for the purpose which he thus states, "That in me, first, Jesus Christ might show forth all long-suffering for a pattern for them which should hereafter believe on Him to life everlasting." One pattern of that sort was enough. One chart drawn from such an experience was sufficient for the safe navigation of the sea of Christian life from Paul's day to the day of judgment. While, therefore, no child of God is required to endure all, or even a hundredth part of what Paul, the pattern, suffered, yet every one is liable to any number or variety of Paul's aggregate of suffering, as God may apportion and appoint to each one.

Therefore, I ask no less, and desire no more, than such as come exactly within the range of God's will. It is my business to keep in line with Him, which requires me to "watch, and pray without ceasing." When sunshine and stars appear I take my bearings; when these are veiled by clouds and storms, I "work up my dead reckoning," and by all means keep on my course. Thus in harmony with the will of God, and gratefully recognizing His immutable promises, and exhaustless provisions, all available in

the personal Son of God, who abides with us, and in the Holy Sanctifier, who dwells in us, our prayers become, to a great extent, psalms of praise and thanksgiving, and expressions of the faith by which we daily and hourly receive Jesus, and receive the Holy Ghost, and partake of the divine nature.

The innumerable changes in our emotional sensibilities are not allowed to infringe upon the immovable principles of our covenant with God.

Any assumed trust in God, outside of these lines of loyalty to Him, is a sin, the sin of presumption, which ends in death and perdition if not abandoned.

Our supreme loyalty to God must be maintained under all conditions or circumstantial changes. We may go with the suffering Son of God into the garden and behold His bloody sweat, and hear Him say, "Now is my soul troubled, and what shall I say?" Shall I say, "Father, save me from this hour?" Nay, "For this cause" to drink man's cup of death and hell, and give to man God's "cup of salvation," came I to this hour. Father, glorify Thyself." We may in our extremity of suffering say with Him, "Father, if it be possible let this cup pass from me; nevertheless not My will but Thine be done."

I grew in grace and in knowledge before I was "purged from all iniquity," but grew more rapidly and healthfully afterwards. When the obstructions to growth, such as ignorance, remaining carnal nature, formalism and legalism were removed, and my union with the infinite sap sources of the "True Vine" was completed, why should I not "grow up into Him in all things?" Holiness, therefore, does not set a limit to spiritual growth, but removes the obstructions, and adjusts the conditions essential to a rapid, symmetrical, felicitous, "growing in grace and in the knowledge of our Lord Saviour Jesus Christ" which will be immeasurable and eternal.—*Witness.*

This is pre-eminently the dispensation of the Holy Ghost. *He, not it,* is now poured out upon God's children to an extent and a degree which were not known in former dispensations. He is in the world to convince or reprove the world of sin, of righteousness, and of judgment. He is in the Church and in its membership to sanctify—to comfort, to guide, to keep, to testify of Jesus. Oh, beloved, honor the Holy Ghost, get well acquainted with Him, talk to Him, commune with Him, worship Him. Ask Jesus to bap-

tize you with the Holy Ghost. Do everything under the direction of the Holy Ghost. Preach with the Holy Ghost sent down from Heaven. Pray in the Holy Ghost. Sing with the spirit and the understanding. Have all the joyous liberty that is present where the Spirit of the Lord is. "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.—*Dr. Dougan Clarke.*

A GREAT MOVE FOR A PENTECOSTAL BAPTISM OF THE HOLY GHOST.

Baltimore is being stirred perhaps as never before, upon the subject of Christian holiness, in nearly all the evangelical churches. The outcome of this wonderful movement is the result of the late Special Union Convention on the Glorious Person and Manifold Ministry of the Holy Spirit, held in the Mount Vernon Place Methodist Episcopal Church.

This Convention had been arranged for, and its success prayed for months ago. Rev. Geo. C. Needham evangelist, seems to have been the prime mover, who carefully arranged for the meeting in the selection of some eminent men as speakers. The Convention continued four days, and was presided over by Mr. Needham, and seems to have had a most marvellous and wide-spread influence over the Protestant churches of Baltimore. Large congregations were held almost spell-bound, without any apparent weariness, during three long sessions every day, in listening to the addresses from the devoted men of God, whose subjects may be condensed under one topic, "The Personality and Ministry of the Holy Ghost." Quite a large number of city pastors, including a fair proportion of Methodist preachers, were among the hearers at all the sessions.

Unity, harmony and good feeling seemed to pervade the hearts and minds of all the hearers. No adverse criticism has been heard of from any source. The atmosphere was spiritual and heavenly. One of the most scholarly men of the Methodist preacher's meeting stated before that meeting last Monday, that several addresses he heard in the Convention were the ablest he had ever listened to.

The first address delivered before the Convention was by Bishop A. W. Wilson, of the Southern Methodist Church. Dr. T. A. Hoyt's subject was, "The Holy Spirit Personal." Rev. Julius E. Grammar, D.D., Episcopal minister of this city, addressed

the Convention on the "Enduement of the Spirit." "The Spirit the Revealer of Christ," was the subject of Rev. George S. Bishop, D.D. "Manifold Ministry," by Rev. A. W. Pitzer, D.D. "The Spirit for Worship and Witnessing," by Rev. D. M. Stearns. "The Spirit's Relation to Scripture," by Prof. J. M. Stifter, D.D. "The Spirit of Prophecy," by Bishop W. R. Nicholson, D.D. "The Spirit and the Christian," by Rev. Dr. F. M. Ellis, of Baltimore Baptist Church, formerly of Boston. "The Spirit of Sonship," by Rev. W. J. Erdman. "Threefold Conviction of the Spirit," by Rev. Geo. D. Boardman. "The Heavenly Unction," by Dr. L. W. Munhall. "The Spirit and the Preacher," by Principal H. G. Weston, D.D. "The Spirit and Jesus," by Rev. J. T. Beckley, D.D. "Grieving, Tempting, Resisting the Spirit," by Rev. James Morrow, D.D. "The Spirit and Inspiration," by Rev. James H. Brooks, D.D. Rev. M. D. Babcock, Presbyterian pastor of Brown Memorial Church of this city, made an address. Rev. A. H. Tuttle, pastor of the Mount Vernon Place Church, owing to sickness, failed to deliver the address assigned him.

Bishop Wilson in his opening address spoke on the importance of the subject before the Convention. The test question in apostolic times was, "Have ye received the Holy Ghost since ye believed?" And that is the question to-day. To give the Scriptural statements of the Holy Spirit's practical effect is of great importance, but too much neglected. Among the errors of to-day, there are so many substitutes provided for the Spirit of God. You may fill your Churches to overflowing, but without the Holy Spirit there is no life, nor power, nor efficiency. The great question is, "What that Spirit can do and shall do." The Spirit is available for every man and for every church.

Devotional exercises were held every morning at an early hour, before the public sessions, consisting of special prayer, thanksgiving, confession and consecration. Special meetings are being held in the Presbyterian and Baptist Churches, at which the pastors declare that since they have attended the Convention they have been wonderfully moved on this line of seeking the baptism of the Holy Ghost. They have been searching the Scriptures and giving Bible readings, and preaching on the subject with marked success.

These ministerial brethren seem to have discovered what the fathers in the Methodist ministry preached and practised a

hundred years ago: that there can be no substitutes for the agency of the Holy Ghost in the churches. That the baptism of the Holy Ghost and consequent enduement of power is absolutely necessary to success in preaching the Gospel. That the Church of Christ should be a witnessing Church. That the testimonies of both ministers and laymen are as essential, or even more so, in giving success to the spread of the Gospel than preaching. That Christians must be separate from the world, and be filled with the Holy Ghost for service work. Hence they are already denouncing fashion, fairs, festivals, etc., in the churches. Some among our ablest ministers in the Baptist and Presbyterian Churches are already counting the cost, and publicly declare that the steps they are taking may cost them the loss of their pastorates. Well, bless the Lord! We believe God is in this movement, and we pray that He may give it abundant success.—*W. R. Munro in Christian Witness.*

BALTIMORE, Nov. 7th, 1889.

GUARD YOUR WORDS.

It is mentally and morally impossible, to speak good things out of the abundance of an evil heart. The tree must be good, or the fruit will be evil. The tree is known by its fruit (Matt. xii. 33-35).

God's special disapprobation rests upon all speeches against the Holy Ghost (vs. 31, 32). If it be sometimes difficult to determine whether the presence and power, the guidance and will, of the Holy Ghost is manifest in certain persons and things, words and doings, all the more reason why we should be careful how we speak; lest what we intend as censure for man may be really against the Spirit. If even "idle" words (v. 36) shall be brought into judgment, and if we shall be justified or condemned by our words, we may be running great risks in freely expressing our hastily formed opinions.

The demand for confirmatory "signs" (v. 38) may be as censurable as our determined opposition or our ill-considered and ill-tempered words. God has often granted signs. He prefers, however, that we should walk by faith, not by sight. Above all will He grant no sign to a bigoted, captious, quarrelsome, jealous formalist. He is judging after the flesh. He does not want to see the Holy Ghost in what is transpiring.

His personal ambitions, perhaps, are at stake. His official position may be endangered. For some reason it may impolitic for him to admit the truth of what is said, or to yield to what is being done.

So the very seeking of signs is a characteristic mark of an evil and adulterous generation. Doubtless it would be equally evil to overlook or ignore, despise or reject, any truly providential or gracious sign that may be vouchsafed to us by high Heaven. Nevertheless, the language of true faith always is, "Speak the word only. Thy naked word is enough for me. I ask no confirmatory sign." It is to such persons, even though they may have been very far gone in error and sin, to whom God, in most unexpected and condescending ways, grants all needful signs of His presence and power, of His favor and salvation.

If we desire to be upon the most intimate relationship with God, we must put ourselves in hearty accord with His will, no matter how nor by whom that will may be manifested to us (vs. 46-50). Those who are standing so near to Christ, whom He counts among His immediate family, will never be found making any speech concerning the Holy Ghost that is not truly Christ-like. Christ testified to the Holy Ghost. The Holy Ghost, in turn, takes of the things of Christ, and testifies of Him. He must be amazingly out of harmony with Christ who can flippantly (or from any unworthy motive whatever) allow himself readily to fall even into mistakes in dealing with the Holy Ghost, whether as revealed to himself or to others, through himself or through others. A calm, judicial, carefully observant, tenderly conscientious and frankly candid state of mind is pre-eminently needed in all cases where spiritual discernment is required; for none can be more sensitive to anything in the form of a slight or a slur than the Holy Spirit.

We have in verses 43-45 an awful illustration of the extremes to which a once cleansed, but still restless, and much misguided, person can reach, whose spirit yet cleaves to those other spirits more wicked than himself, who consents once again to associate with them, whose last state is therefore worse than the first.

The fact that the account of such a person is here presented in the same discourse by Christ in which He has been speaking of light treatment of the Holy Ghost, shows that the connection between the last state and the first are much closer than might be at first imagined; for we must grant a

logical connection in all the teachings of Christ; if one thing suggested another to such a mind as His, it was because they doctrinally, experimentally, practically, essentially, belong together.

And, as a matter of biography and history, of talk and practice, has it not always happened that he who parts with the Holy Spirit is, sooner or later, linked up by his own restless spirit with a gang of other spirits who perpetually conspire or contribute to bring him down to that last state which is so much worse than his first? No man can trifle with the Holy Ghost, much less that man who has once experienced His cleansing power; yet it is an awful fact that none talk so strangely, controvert so loudly, oppose so bitterly, colleague so quickly with unclean spirits, mistake so egregiously, and sink so low, as those who have gone out, walking through dry places, seeking rest, and finding none.

Surely, the last place, as well as the last state, of that person shall be worse than any in which he has ever yet found himself, miserably situated and helplessly mired.

What difference can it possibly make whether we misunderstand, misrepresent, or slander the Holy Ghost as manifested in the most ignorant, the most humble, the (apparently) most insignificant, of his followers, or as manifested in the ineffable person and peerless words of Him who spake as never man spake? It is the same Holy Ghost against whom we array our vanity of person, our prejudice of doctrine, our pride of intellect and learning, our bigotry of ecclesiasticism, our pomp of position, our lust of power, our ambition of popularity, our contemptible greed for the foremost places in the synagogues, for obsequious greetings in the markets, and for the reverent calling by the name of rabbi, D.D., or what not, and (however it may be covered up by millinery, by ritualism, by an excellent order of ceremonies) for our huge churchianity.

It may be in the storm; it may be in the still, small voice; it may be in prophetic foresight; it may be in the sacred person of Jesus; it may be amid the wonderful outpourings of Pentecost; it may be in miraculous apostolic gifts; it may be in some one for whom you cherish a supreme and haughty contempt; it may be in Him who casts out devils, but who considers it a waste of time to follow you in casting out none,—it may be against this temple of the Holy Ghost that you are raising your mistaken and impious and (eventually) self-condemning voice.—*Standard*.

HARDENED IN A BELIEF.

The man whose opinions are fixed and unalterable is embedded in a rock where the possibilities of growth and expansion are so limited that practically, for this life at least, he has come to a standstill; or, more correctly, he is slowly disintegrating and going backward to a point where he may begin anew. Whoever hardens in any beliefs which he at present holds, certainly misses the divine influence of a power that would keep us, as it keeps all nature, malleable, and subject to perpetual renewal and advancement on higher planes. In God's world nothing is so complete that it does not incessantly strive toward completion; and no truth may be so entirely grasped in our limited human sphere that we shall not see it in a broader light on the higher, bolder promontories of understanding.—*N. C. Messenger.*

SOURCE OF THE DIVINE PERSONALITY.

BY F. L. THOMPSON.

In Bishop Foster's "Prolegomena, Studies in Theology," pp. 248-50, he discusses the source of the idea of God. After concluding that the divine existence can be affirmed by the reason, he advances to the question of the divine personality. He says: "Is He personal or impersonal? On this point nature, including the moral and reasoning consciousness of man—that is, including the human mind—again becomes the oldest and primary source of light. But the ray that comes to unaided reason from nature upon this point is so dim, and in some aspects so utterly absent, that reason finds herself bewildered, and declares that the light is not sufficient to enable her to render her a satisfactory verdict."

In other words, Bishop Foster would teach us that reason is unable to affirm the personality of God. We had supposed that there were two arguments, or perhaps two forms of the same argument, demonstrating upon a basis of reason the divine personality; one from external nature, and the other from the existence of the individual. The argument from nature may be stated as follows: The universe exhibits thought. There cannot be thought without a thinker. The cause of the universe, therefore, is a thinker. And a thinker is a person. (See Cook "On Conscience.") The argument from

individual instance differs somewhat, but is, after all, substantially the same. It goes back to causation as its foundation.

Every effect must have a cause. That cause must be adequate. I am an effect. I am a thinking effect. I require, therefore, a thinking cause. A thinking cause is a thinker. A thinker is a person. The volume is exceedingly valuable and suggestive on every page, and has been greatly helpful to the writer. The argument requiring a revelation to apprehend the character of God will not be questioned, neither the argument demonstrating the ability of reason to group the idea of the existence of God, but we do question whether reason is not also able to offer us the idea of the personality of God.—*Sel.*

MR. CAUGHEY AT DEADMANSTONE.

The lesson for the morning was Revelation ii. When reading the fifth verse—"And will remove thy candlestick out of his place, except thou repent"—power came upon me to exhort some backslider present. I did so, with an extraordinary assurance that there was such an one present; talked to him as if he and I were alone with God; described what he was, what now; what his house once was, a place of prayer, its state now; that he was once a "candlestick," giving light in his household, but now he was like an empty and lightless one. My appeals became sharper and sharper, that God was about to remove the candlestick out of his place into the grave, into perdition, unless he repented.

My gestures became violent; "not sawing the air, thus and thus," as Shakespeare deprecated—that would have been well in this instance; "spreading themselves abroad" did the mischief with the brass candlestick to the right. Out of its socket it went, rolling to and fro till it found a resting-place far enough from the pulpit, but happened to hit nobody, though the chapel was full.

Surely it could not be helped. Did not design it, for certain. I seized it as an illustration of the lightless backslider, that thus and thus, he should be removed out of his place suddenly, unless sudden repentance prevented the terrible catastrophe.

My soul was strangely moved. The backslider was present, came forward to be prayed for, and the Lord saved him. Re-lighted the candlestick, and sent him home to his house with his heart all flaming with the love of God.—*Earnest Christianity.*

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