

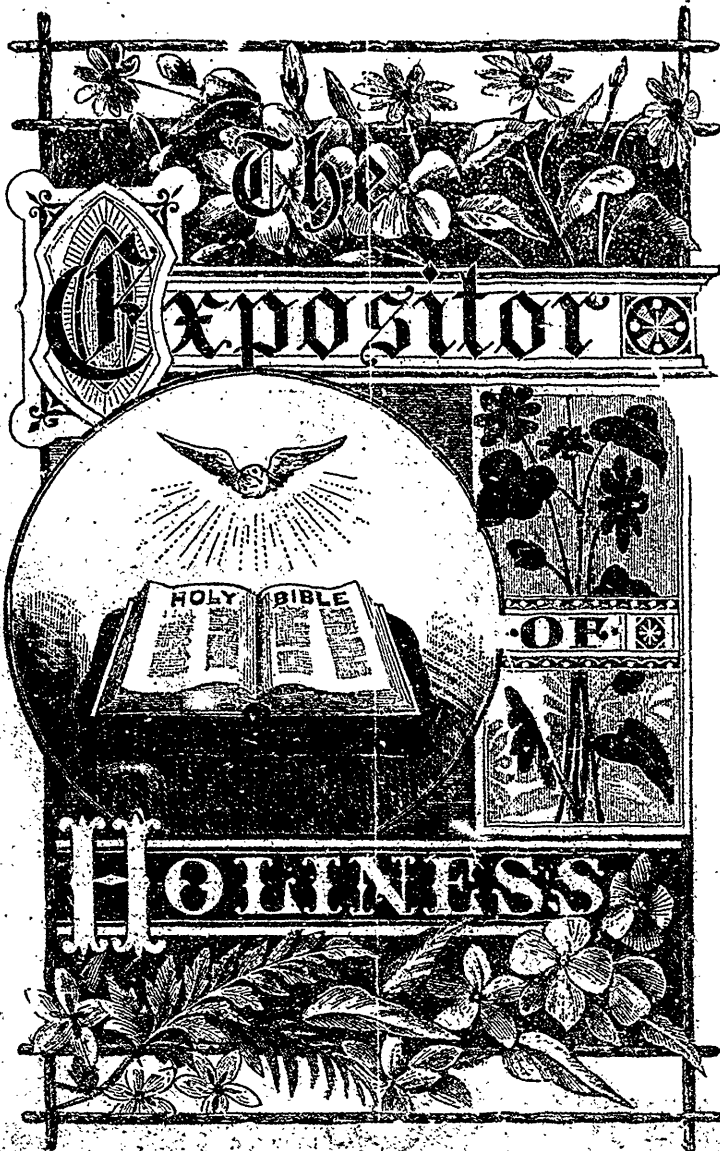


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FEBRUARY, 1884.

No. 8.



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## CALENDAR OF HOLINESS MEETINGS.

- TORONTO—Central Meeting, every Tuesday, 23 Pembroke St., at 3 p.m.  
 " Bloor St. Church Meeting, every Saturday, at 8 p.m.  
 " Elm St. Church Meeting, every Monday, at 8 p.m.  
 " Berkeley St. Church, every Sabbath, at 4 p.m.  
 " Queen St. Church, every Monday evening.
- BRANTFORD—At the residence of Judge Jones, every Sabbath, at 4 p.m.  
 " Oxford Street Church, Tuesday, at 7.30 p.m.
- ST. CATHARINES—Welland Avenue Church, every Saturday, at 8 p.m.
- WESTON—Tuesday evening, at the residence of Mrs. Brown.
- MONTREAL—First French Methodist Church, every Monday, at 7.30 p.m.
- WOODSTOCK—At the residence of Bro. Crispen.
- STRATHROY—Two weekly meetings are held.
- FAIRFIELD—Wednesday, at 8 p.m.
- PICTON—Wednesday, at 3 p.m., at the residence of Mrs. Blewitt.
- DRESDEN—Every Monday afternoon.
- MILLBROOK—Friday, at 3 p.m.
- LONDON—Queen's Avenue Church, Tuesday, at 3 p.m.
- NEWBORO—Tuesday, at 3 p.m.
- NAPANEE—Thursday, at 3 p.m., in vestry of C. M. Church.
- SYDENHAM—Tuesday, every fortnight.
- CHESLEY—Monday, at 7.30 p.m., in vestry of C. M. Church.

THE  
**Expositor of Holiness.**

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AT REST.

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HE knoweth what I need, my Father knows!  
Oh, sweet and blessed is the confidence  
His children have in Him, the Lord of all,  
The Maker and Preserver of the worlds.  
The Mighty yet the Loving One, my God.  
My poor and trembling heart finds refuge sweet  
Beneath the shadow of His father-hand,  
And yields up every wish and thought beside,  
Still longing to abide shut up in Him,  
Watching His eye and listening to His voice.  
Not always have I thus been free, at rest,  
Serving by only listening to oley ;  
But busy seeking here to work, and there  
Looking to gather fruit; and fretting sore  
Because my path of usefulness seemed closed.  
*My* path was closed, but His path opened up,  
And His voice sweetly bade me walk therein ;  
Then I arose to go, not readily,  
Desiring that the purpose might be changed  
And I might follow in the way *I* chose.  
My love went out to earthly treasure fair,  
"And surely," said I of my wayward heart,  
"Her truest rest shall be in gaining that,  
Then ever working on with added joy,  
And zeal for God drawn from this pleasant spring."  
With earnest prayer and would-be-powerful faith  
The thing I wished I wearied to obtain,  
But found it not, till God, in pitying love,  
Showed He, who knew the best my deepest need,  
Would, when I waited, grant a full supply.  
My springs are all in Him, no creature good  
Has power to come between my Lord and me,  
No anxious thought but blissful helplessness,  
And hope and gratitude filled up my breast,  
For He, my heavenly Father, is my all.

--Selected.

## GRIEVING THE HOLY SPIRIT.

This is an extensive subject, but we propose in this article to confine ourselves to one particular department of it, and that suggested by some experiences to which we have recently listened. We have met several who, during a short time in their religious life, have had peculiar intimacy with the Blessed Spirit, have walked in the perpetual sunshine of His presence, but who, by disobedience to His voice, or from desire to change, have forfeited their delightful experience, and have since that time walked in comparative darkness. To them this bright spot in their life is a cherished memory so sacred that very few are permitted to know of it. They themselves speak of it almost with bated breath, as a treasure irretrievably lost, never to be regained this side of heaven. They blame themselves, writing bitter things against themselves for their fatal acts of disobedience whereby the experience was lost, but have little or no hope concerning the future that they will ever have it restored to them. This thought of the impossibility of recovering their lost treasure has assumed the form of despair, and is always present as a check to aggressive work, and bids them, in seeming modesty, do no more than try to save their own souls. Indeed, in many cases it has become a species of mental disease, which renders all effort on the part of others to change their minds on this subject an almost hopeless task. Perhaps it is too strong language to use to call it a demoniacal possession, and yet the symptoms are so similar that it is questionable if that, after all, is not the right name for this torpor-like experience.

Now, that we may be both clear and explicit, we will take an example of this kind of experience as extreme as we can make it, that it may include as many of this class as possible who will see this article.

Here is one who, having got into the experience of perfect love, accepted without reserve the Holy Spirit in all his offices. He walked in the Spirit and minded not the things of the flesh. Walking in the Spirit he was guided by Him into all truth. Also, the wondrous joy and peace which can only be known by those who receive the Spirit in Pentecostal power was a constant possession. But now the Holy Spirit undertakes to lead out this person into work for the Master. He has long enough been resting in Beulah Land; he is now called to go out into an unknown land of usefulness. The command comes as an

impression to do some conspicuous work, mayhap, or it may be more quiet in its nature; nevertheless there is the conviction accompanying the impression that in yielding to it there will be continuance therein, with all sorts of pains and penalties attached, and unwillingness is manifested. Or it may be a call to step out into conspicuous loneliness with God. It matters little what was the work given, or the temptation endured, an act of positive disobedience was committed, and immediately this blessed experience was lost. Since then failure has marked life's history, dissatisfaction and discouragement has characterized Christian experience, and the feeling has intensified as time has gone on that restoration to former relations with the Comforter is impossible. He had his opportunity and misused it. He has grieved the Spirit and must ever suffer the consequences—weighed in the balance and found wanting. Christ forgives the sin and will save the soul, but the Spirit does not forget, and, being grieved, cannot trust him again with important work.

This is our representative example and will cover most, if not all, the experiences we wish to notice at this time.

Now, in the first place, we admit the fact of disobedience; whether wilful or through ignorance, it matters not, the person has been disobedient to the heavenly calling, and the fact that he has not since then had a satisfactory experience, is simply the fulfilment of God's law. It could not be otherwise. Loss of joy, and peace, and satisfaction was and is a necessary consequence of such a step. Disobedience, we repeat, may even have been the result of ignorance; nevertheless, it all the same involves the loss of the higher joys of salvation. This law is inevitable.

But, mark, it is no more a curse or a special mark of the displeasure of the Holy One than is the absence of peace to the unconverted, for "there is no peace, saith my God, to the wicked." The thought that one is marked out as a special object of the vengeance of heaven is always of the devil. Suppose ye that such an one is a sinner above all, I tell ye nay; but except ye repent ye shall all likewise perish, is the teaching of Christ Himself; and God is no respecter of persons. The Scriptures are full of teachings on this point, and anything which would make God's dealings with any one of a peculiar character is unscriptural. Is it not wonderful how readily even professed Christians will, in some cases, believe Satan rather than God, especially when he comes to them dressed up in the robes of "voluntary humility." We maintain that any words or reasonings which

tend to put such an one at a disadvantage with reference to the fuller blessings of the new covenant, as compared with another, must be the offspring of the devil. We admit no discount whatever on this statement. When God forgives, He forgives like a God—absolutely. He remembers no more against us our former transgressions. He casts them into the sea of forgetfulness.

With reference to God's mercy and willingness to withhold no good thing from us, but to impart the highest blessings of the Spirit's dispensation, we repeat, such an one can derive no advantage or disadvantage as compared with any other, because of former experiences and failure to retain them. God through Christ is simply ready to forgive and forget on repentance and confession, just the same as He is to one who never knew such an experience.

But is there any advantage from having had such an experience? We believe there is, for whilst it gives us no direct vantage ground with God, it does with ourselves. Take, for example, this promise: "He will do for us exceeding abundantly above all we can ask or think." Now the person who has, even for a short time, had the Pentecostal fulness of the Holy Spirit, can think more correctly concerning its character and blessedness, and can therefore with more clearly-defined petition come before the Hearer and Answerer of prayer for this blessing. This experience not only will tend to make more definite, but also more persistent, prayer for all the fulness of God.

We would therefore congratulate all who once enjoyed the full-orbed experience of the Pentecostal dispensation, if only for so short a time as to afford but a glimpse of "the glory that excelleth." For the promise is, "Whatsoever things ye *desire*, when ye pray believe that ye receive them and ye shall have them;" and surely the memory of such fulness of gospel blessing cannot but quicken desire for its recovery. Besides such persons know just what they need, and cannot be imposed upon by any imitations.

But this law of the gospel, "according to your faith it is done unto you," must forever shut them out of their former experience if, in the least degree, they are tainted with the heresy that, because they have grieved the Spirit concerning this blessing, therefore they cannot again be entrusted with it. So long as this belief, or rather unbelief, is entertained, it is utterly impossible that it should be theirs. It is this unbelief that keeps away the blessing, and not the implacability of the Hol, Ghost.

Therefore to all those grieving Christians, mourning the absence of the Comforter Divine, once so preciously near, we say, and we believe we have the complete warrant of God's word for it, nothing stands between you and the coveted blessing but *unbelief*. Step out on the immutable word of God, casting all fears aside—fears that have torment—and ask in faith and your joy shall be full.

We can confirm these arguments and Scriptures by personal experience. Once and again we were in our Christian experience favored with Pentecostal manifestations of the Comforter Divine, and through fearfulness or disobedience that bright Presence grew dim, leaving us to mourn with unavailing regret for a long time His departure. For a long time we entered into the subtle temptation that the Holy Ghost once grieved would never return in former power and glory. But when we broke through this snare, and took our position as an ordinary sinner, needing forgiveness and cleansing, and by faith realized our privilege to participate in all the blessings of the New Covenant as though we had freshly emerged from the Lethan stream—the river of God's forgetfulness—and were perfectly free from the past, we found to our joy that God was true to His promises. He restored to us all former joys and privileges, and has carried us far beyond all past experiences, so that we are constantly forgetting that which is behind and reaching to that which is before. Try it discouraged one.

“Give to the winds thy fears,  
Hope and be undismayed.”

Go to him joyously, frankly confessing all the past. Step out without hesitation upon the promises, for they are for you. Doubt it not. Accept the Comforter in all his offices, as counsellor, guide and friend, and you shall again, ere long, know what eye hath not seen, nor ear heard, neither have entered into the heart of man to conceive of gospel blessing. Do it now, this moment.

“This moment end your legal years,  
Sorrows and sins and doubts and fears,  
A howling wilderness.”

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THE article taken from the organ of the M. E. Church has the right ring in it. It appeared some weeks ago, and it was our intention to publish it last month, but it was inadvertently left out. It will repay attentive perusal.



## ONE RESULT OF UNANSWERED PRAYERS.

The late Mrs. Phœbe Palmer relates the following suggestive incident:—

“Said a young man who was a lawyer, and whose propensities seemed ever inclining him to go from cause to effect, ‘Mother, I don’t believe in holiness.’”

“Don’t believe in holiness!” exclaimed the pious mother; “Why, my son, what do you mean?”

“I mean just what I say, mother; I do not believe in holiness.”

“You believe the Bible,” said the astonished mother, “and you know, my son, the Bible speaks of holiness. Surely you believe the Bible?”

“Yes, mother, I believe the Bible, but I do not believe in holiness.”

“Why, my son, what *do* you mean?”

“I will tell you, mother, just what I mean. Ever since I can remember, you have been praying for holiness; and if there were any such thing as holiness to be attained, I am sure you would have had it long before now; and therefore I do not believe that there is any such thing as holiness.”

We wonder if it ever enters into the minds of the many Christians in our churches who profess to be seeking the blessing of holiness, to consider the direct and indirect influence which they exert upon others by their failure to obtain this experience. We remember how we were acted upon by many in the church in former years who ever were ready to take the position of seekers of this grace. We were taught from the pulpit that the grace of entire sanctification was free to all, that it required but a complete consecration to the God of holiness, and an act of glad acceptance on our part and it would be ours. The Bible was brought forward in many a quotation to substantiate all this. We as Methodists professed to believe it without cavil, and at revival meetings regularly were called to take our public stand as professed seekers of the experience. It was woven into nearly every prayer at ordinary prayer and class-meetings, and yet in the church in which we grew up to manhood’s estate the nearest experience we ever heard amongst ministers or members was the statement by one member at an enquiry meeting, that he believed he really enjoyed that grace once for a time during a severe sickness. Now, the most natural conclusion at which to arrive from all this is just that it

which this young lawyer came, and from which conclusion we were only saved by an early experience of the blessing ourselves. True, the possession of this experience was but temporary; nevertheless it lasted long enough to make skepticism, on our part, concerning the great doctrine of holiness an impossibility.

Now it may be, and we suppose it is, a fact that there are very few so outspoken in their testimony concerning the effect of such inconsequential seeking after holiness on the part of multitudes of God's people, but we have every reason to fear that many are influenced in a very decided way concerning this subject who are not outspoken about it, whilst still more are acted upon to their permanent disadvantage unconsciously both to themselves and those from whom that influence comes.

We have at different times helped at special services where the simple fact that the minister in charge had taken the position of a seeker of holiness for a long time had such a disheartening effect that success in helping others into the experience seemed simply hopeless. When such instances of failure were before their very eyes it seemed useless to urge the membership to attempt what their pastors confessedly could not accomplish.

Well, say many, would you advise, as the least of two evils, giving up the public quest of entire sanctification and confining our efforts at its attainment to the privacy of the closet? We fear this would be but courting necessary failure. For it is generally admitted that hole-and-corner work in religion never succeeds. To make any advancement in religious experience publicity, whilst it need not be courted, must not be studiously avoided, or it places an impassable barrier in the way of progress. What, then, is to be done, seeing that standing still is damaging to others, and going back is fraught with disaster: For if any man draw back, my soul shall have no pleasure in him, saith Scripture. The answer is plain: If you are really in earnest, go forward with might and main. Act as if you meant business. Give the subject the time it demands. Don't grudge the time and money necessary to go where special effort is made to spread the experience of holiness. Rev. T. Harrison, when seeking this experience, arranged for an all-night meeting—waiting on God with special reference to its obtainment. A minister at the Dundas Convention said that he had arranged matters to go to that Convention for the express purpose of seeking the blessing of holiness. We have known many persons who have taken time to call on others, who

enjoyed the experience, to converse and pray with them, having the desire to be helped in their seeking uppermost in their minds. In all such vigorous efforts we have witnessed good results, and we simply mention them as hints to seekers of holiness. The day of the Lord is near in the valley of decision. "Then shall they know if they follow on to know." All difficulties give way to persistent effort. To *follow* on to know is not fairly represented by an occasional standing testimony to the desire to obtain full salvation, but means persistent effort, embracing every help, and determining that success must and will be ours.

Since writing the above, we noticed a paragraph in a letter from a strong'y pronounced holiness evangelist, which we quote as very pertinent to some of the thoughts herein expressed. It occurs in a letter sent by Rev. G. D. Watson, to the *Christian Witness*, from Macon, Georgia, U. S.: "It is the old story I meet everywhere. The people are hungry for salvation, but it is nearly impossible to lead them ahead of their ministers, many of whom are too proud and formal to sanction a work so humbling as thorough holiness."

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### IS A PENTECOST POSSIBLE?

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The best way to answer this question is by practically testing it. If it is an individual who inquires, let him take the matter to God in honest prayer, and consent to be guided by the Holy Spirit himself into the truth of the matter. If it is a Church—a company of believers—let them do likewise. Always go to headquarters, for information is good advice in temporal matters, and does not lose its value, as a rule, when applied to spiritual things.

We have tested the matter ourselves, and have received an answer in the affirmative. As an Association, we have tested the subject, and the many pentecostal times in our gatherings are a satisfactory answer, such as, we trust, has settled the matter for all those present at such seasons as the Sabbath-evening meeting of the Holiness Camp-meeting, or the last evening of the late Dundas Convention.

Since then, several who were present at those blessed times of refreshing have had them, to some extent, repeated on their charges. One brother persuaded his members to give up their fall ploughing to attend a series of afternoon meetings for the express purpose of testing this thing, and the promise was fulfilled in their case, a

glorious pentecostal flame was kindled, which has lightened up the whole neighborhood. Others have since then told us of like outpourings of the Spirit. The conviction but deepens in our minds, that any individual or number of individuals who deliberately, and in a common-sense business manner, test this subject, will be fully satisfied with the results.

What is the manner of the test? We answer, first of all, search the Scriptures to see if the presence of the Spirit in pentecostal power is not promised to every individual seeker, or to every group of seekers. Having settled this matter, go to headquarters for instructions as to the method of procedure. Go in the clear consciousness that you have need to be taught which be the first principles of the oracles of God in this respect, in the spirit of becoming a fool that you may be wise. Carry out promptly and unhesitatingly all instructions received from your Heavenly Guide. Do not fear if there be some unpleasant preliminary work, such as being searched to see if there is any evil way in you, as a Church or an individual, something that requires honest confession and rectification. We believe there are many who frequently pray for the presence of the Comforter Divine, who are really not willing to have Him come as the heart-searching one. To such, his advent in pentecostal power is simply impossible. Do all in a glad spirit, just as one performs work where the reward is both certain and valuable, for success is sure. None wait on him in vain. O how the world needs Spirit-baptized followers of the Master. How Churches, crowned with the living fire of the Holy Ghost, are required to save the masses from rushing on so madly to their eternal destruction. Reader will you not be one who will consecrate yourself to a life of Pentecostal power. Remember Churches are composed of individuals.

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### INCIDENTS BY THE WAY.

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CONVERSIONS AT THE ORDINARY MEANS OF GRACE.—Why should there not be such tokens of the presence of the Master continually amongst us? We visited a brother minister lately who, at the beginning of his ministry after last Conference, announced to his congregation that he did not expect to hold any special services this year for the promotion of revival work, but said he wished his people to expect the work of God to revive in the ordinary means of grace. Now,

this brother is by no means opposed to special services on principle, but was simply carrying out his convictions as to what was best for that church under the circumstances. Two advantages were at once gained by taking this stand. In the first place, it tended to take away the temptation from the members to neglect the ordinary meetings, waiting to put forth their energies at the coming protracted services. In the second place, it tended to help the minister to concentrate his labors on the ordinary services of the sanctuary. Our brother has been true to his work. He has preached and lived a full gospel; has introduced the subject of completeness in Christ in all the gatherings, pressing Christians into the full privileges of the sons of light. And his labors have been smiled upon by the great Head of the Church. Believers have been quickened, a number have already entered the "rest of faith," and many more are striving to enter. The unconverted are being aroused and brought to Christ, and the church is really in a revived state.

We paid a flying visit to this brother lately, and enjoyed the privilege of conducting a class-meeting service. Here we found several testifying to the possession of full salvation, and others groaning after it. A few were present as seekers of justifying grace, one of whom that evening during the service was clearly converted, and electrified the rest by a thrilling testimony of converting grace just then received.

We commend this sketch to others to be pondered over, not to be slavishly imitated, for imitations are after all but *imitations*. Are we not liable to hamper the work of the Spirit by trying to confine His operations to one or two methods? Our great business is to secure the salvation of sinners and the sanctification of believers. Let us not be particular how it is done providing it is done. Be sure you are right, then go ahead, but do not take it for granted that a revival must be brought about every time in the use of the same kind of machinery.

RECOUPED.—A brother gave us the following incident growing out of attendance on the Holiness Camp-meeting. To take his family there he calculated would cost about thirty dollars, which was an amount rather beyond his means, so he made it a matter of prayer. During prayer the conviction grew strong that he should go, and he felt free to ask his heavenly Father to return the money to him outside of his ordinary income. He went, in the confidence that it would be all right, enjoyed the meeting, was blessed himself, and was a blessing to others.

Was his confidence misplaced? No, for that sum of money was sent to him from a source which warranted him in connecting it with his expenses in connection with the camp-meeting.

Dear reader, do not be afraid to draw the obvious moral from this incident. In your case there may be at some future time the question to consider concerning attending a Holiness Camp-meeting or Convention. Take it to the Lord in prayer, and if, when before the mercy-seat, the conviction takes possession of the mind that you should go, follow that conviction, and trust your covenant-keeping God to clear away all difficulties, and, if needful, even to recoup you for the necessary expenditure.

**A REVIVAL IN THE METROPOLITAN CHURCH.**—We are happy to say the good Lord is reviving His work in this metropolis of Methodism. We allude to it, not for the purpose of giving a full account of it, but, as is our custom in referring to such matters, to draw incidental illustrations suited to the readers of a holiness magazine. This revival is characterized, in a marked degree, by the presence of spiritual life and power. The pastor gives no uncertain sound in his teachings concerning the subject of entire sanctification, and gives it its proper place in all revival work. He publicly honors the blessed Spirit, and expects Him to be present as guide and counsellor in all the services. Hence, it follows that the Holy One manifests Himself in power in the midst of His people. Them that honor me I will honor, is the law of Heaven, and this law is being fulfilled now in the congregation, sinners are being convicted and soundly converted, and believers quickened and sanctified. And be it understood that converts are not gathered as in a dumb show, the only public indication given simply abiding the test of standing up to show that they are on the Lord's side, as is the history of many modern revivals, but with happy hearts and glad speech they again and again testify before the large congregation what great things the Lord has done for them. Where the Spirit works unfettered we always notice that dumbness is exorcised and the baptized child of God speaks readily the high praises of his Master. Wherever testimony is lacking in the Church, there the presence of God the Spirit in manifested power is conspicuously wanting. When He is present in Pentecostal power, then they all speak with tongues as the Spirit giveth them utterance. O for Pentecostal times in all our Churches.

**IS IT WRONG TO PROSELYTIZE?**—We think it is, using the word with the meaning generally given to it, that is, inducing a member of

one Church to go over to another, from the desire to build up one sect at the expense of another. This is the spirit of sectarianism, and has its origin in evil, and therefore tends to evil and that continually. Should one change denominations under any circumstances is quite another question. At one of our recent meetings, a sister, belonging to the Presbyterian Church, joined heartily in the services, readily giving her testimony to the power of Christ to forgive sin. We had the pleasure of being entertained for a short time at her home, and during the conversation found her an earnest seeker after the grace of full salvation. She informed us that her husband, although an adherent of the Methodist Church, was unconverted, and she was greatly desirous that he should be saved, enlisting our prayers on his behalf. Since then she writes us that she has entered into the rest of faith, and that very soon after her husband was converted. Now, the question of Church relations was again opened. She took it to the Lord in prayer, and in her closet obtained the clear conviction that she should unite with the Methodist Church. This she has done, and has accepted the office of a class-leader, some twenty-five young people who have just started for the kingdom having been entrusted to her care.

And now for the lessons growing out of this narrative. In the first place, we remark, one of the very best methods for a Christian wife to pursue to secure the conversion of the husband is to get the blessing of holiness. We have frequently seen it succeed. It seldom fails—that is, where the work is genuine and lasting. And as it is a poor rule which will not work both ways, the husband should, where needful, try the same plan to secure the conversion of the wife; indeed, the rule can be extended to embrace those parents who desire the conversion of their children, and *vice versa*. The best start toward the salvation of others is to start right—that is on the line of the highway of holiness. Try it.

The next lesson emphasized is, that in all questions concerning Church relations, the closet of prayer is the safest place to bring them for a final decision. Decisions arrived at there are not only more likely to be right, but less likely to have a residuum of doubt clinging to them; and doubtfulness ever tends to cripple us in doing the work of the Master.

DISTRIBUTE HOLINESS LITERATURE.—Friends of holiness, we are called upon not only to have sympathy in our hearts for the holiness movement, but to give practical evidence of it by occasionally enduring

the money-test. We have entered upon the work of having upwards of five thousand "manuals of holiness" distributed amongst the congregations, feeling that there was a clear call from the Master to engage in this work. At the price we offer them, there is but little margin for profit, but, should there be a balance on the right side of the ledger after disposing of them, it will belong to the "Holiness Publication Fund." So we have nothing personal to serve outside of the common interests of the Association in pressing the claims of this little work on the favorable notice of our readers.

The hearty commendations received from such scholarly critics as Dr. Cochran, Rev. Hugh Johnson, and others we might name, warrant us in speaking confidently as to the real benefits likely to result by placing it in the hands of all within your reach.

Dear reader, make this subject a matter of earnest prayer, and if the conviction is started in your mind that you should do something towards distributing this work in the congregation where you worship, or amongst your distant friends, undertake to do it in the firm confidence that the way will open, and your heart will be gladdened in the performance of the heaven-imposed task.

Large numbers of the manuals are being distributed in several of the churches in this city—the pastor of the Metropolitan Church leading the van, by distributing five hundred in his congregation. This emphatic endorsement ought to be sufficient to prompt many a lover of holiness to resolve that the congregation of the Metropolitan Church shall not be long more favored than their own in this respect. We trust that, while a good many have already acted in a similar way in their churches, a still greater number will imitate this action.

ST. VINCENT CIRCUIT.—As we anticipated, the work so suddenly commenced there last month has gone on in power. We learn from letters received from different parties, that a number have entered into "the rest of faith," and are walking in the comforts of the Holy Ghost, and that many have received converting grace, and still the work is advancing in power. We expect revivals like these to go on even when the special services cease.

A FUND TO DISTRIBUTE THE EXPOSITOR OF HOLINESS.—We had the curiosity to sum up the amounts, acknowledged in the last *Guide to Holiness*, sent to pay for the *Guide* for gratuitous distribution, and found it to be over fifty dollars. We have ever and anon been in the receipt of orders for the EXPOSITOR to be sent to parties, the person ordering paying for it, and sending it as a gift. Some have sent us



money, leaving us to use our own judgment in sending the magazine to some person needing it.

Cannot we have a regular fund established for this definite object. A number of those to whom we thus sent the EXPOSITOR insisted on paying for it themselves, and thus left us free to send it to others, and so a double purpose was served by the contribution, a permanent subscriber was secured and a free copy distributed.

The time is come when those who believe that holiness is the hope of the Church and the world, should be up and doing, not only to pray and talk, but to do work that costs time and money. The opportunity is golden. The attention of the Church is aroused to the subject as never before. Let all who can, press into the harvest and secure some sheaves for the Master.

No matter how small the sum received henceforth, it will be duly acknowledged in the EXPOSITOR, crediting the amount to the place whence it is sent, omitting the name of the individual. Who will be the first to send?

We would suggest also that parties sending the EXPOSITOR to others at their own expense, should communicate the fact to us, that it may be acknowledged. This will be a stimulus to others to go and do likewise. The name being withheld, there will be no parade of the act of benevolence, but the spirit of Christ's words will be fulfilled, "Let your light so shine before men that others may see your good works and glorify your Father who is in heaven."

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## LIFE IN BEULAH LAND.

BY AN INHABITANT.

"I've reached the land of corn and wine,  
With all its treasures freely mine;  
Here shines undimmed one blissful day,  
For all my night has passed away."

I was converted to God about eighteen years ago, and during nearly seventeen of those years my experience was one of sunshine and shade,—at times I would bask in the sunlight of God's love, at other times I would be away down in the valley weeping; then again I would have victory, but oftener failure and defeat. My favorite song was—

"This world is a wilderness of woe,  
This world is not my home."

I found the roots of bitterness continually troubling me; too often would I give way to anger and resentment; doubt and uncertainty would fill my mind for days and weeks; then I would cry unto the Lord in my trouble, and He would bring me out of my distresses. The means of grace were to me a formal routine. Now and again would I feel it a delight to sit beneath the droppings of the sanctuary, and my heart would often be much blessed in the class-meeting. Still I longed for the *abiding* presence of the Comforter. My family altar and private devotions were oftener gone through from *duty* than otherwise. The reading of God's Word was most generally a barren exercise. Sometimes I would see a precious promise shining out like a bright star upon a dark night, which was to me an oasis upon my pilgrimage. At such times I longed that it might continue, but not understanding my privilege, I failed to exercise a present appropriating faith, and would soon again find myself in comparative darkness. And yet through all those years of ups and downs I hoped that some day I would find broad acres upon which the sun never set.

Oh, how I longed to get out of the straits of my checkered experience! It seemed to me that the suffering and death of Christ was a failure, if He could not save to the *utmost* limit of man's necessity. For years I read the best productions of men who professed this experience. I searched the Word and found full salvation on almost every page. I was glad to know that such a boon could be mine. Still I entered not in through *unbelief*. Frequently I would get up to the border of the land and look over. I knew it was a well-watered country, and the fruit hung in rich profusion; but there were *giants* there, and I did not enter. I spent two or three years standing around the entrance, and wishing I were only inside and could stay there. And it was not until about a year ago that I entered into the promised rest. It was on a Sabbath morning, as I sat in my pew listening to my esteemed Bro. Burns telling about this good land and how to enter. As I sat there, I felt that if ever I intended to settle the matter once and forever, *now* was the time. I looked up and said, "Lord Jesus, by Thy strength I do now surrender my doubts and fears and accept Thee as my perfect Saviour; giants or no giants, I do now trust Thee to save me to the uttermost." The gates swung open, and I was at last in the land flowing with milk and honey; and oh, what a time I've had ever since! The half has never yet been told, and I want to tell it. The Comforter came in and took

possession, swept from my heart the accumulated rubbish of years, and adorned it with His own lovely presence. The days glided sweetly by, while I sat under His shadow with great delight, and His fruit was sweet to my taste. Months passed, and my life was all sunshine in the service of the Lord. But after a while my joy waned; victory was not so constant. I grew almost afraid to confess it, for fear I had lost it. You see I was, as it were, living on manna *kept over*, almost forgetting that I might have new and frequent baptisms, and was living pretty much upon the good things I found just inside the entrance, instead of pushing into the interior. I found that "*advance*" was the word.

Well, the Lord in His great goodness opened up my way to attend the Holiness Convention at Dundas in October last, and while there I saw it to be my privilege to receive the assurance that I might dwell in the Land of Perfect Love all the days of my life, to go no more out; and as with clearer light I again consecrated my all, I was brought into such a union with Jesus, that from that hour I can rejoice evermore, pray without ceasing, and in everything give thanks. Glory to the Lamb! every particle of mist and uncertainty has passed away before the Sun of Righteousness. I was carried past the gateway into Beulah Land, with all my goods and chattels, and since that time I have never seen a sunset. It *never sets* in all this region.

God there and then gave me the assurance that my sun should no more go down, neither should my moon withdraw itself, but the Lord should be unto me an everlasting light, and the days of my mourning should be ended. Glory be to God forever! they *are* ended, and my song is "Victory, victory, through the blood of the Lamb!" It has produced a complete revolution in my life. I don't hardly know myself. I'm not the man I used to be; I'm the child of a King. Mine are royal robes and royal fare; I live in the sunlit palace of the King Immortal, Invisible.

Hallelujah to the Lamb! He has brought me out of the strait into a broad place where there is *no* straitness, and that which is set on my table is full of fatness. Here grace don't flow in rills, but in a whole Niagara of blessing,—a broad place where there is *no straitness*, positively and absolutely *no straitness* at all. I have yet to meet with the first straitened inhabitant. *Straitened! Never*, unless the Lord God of Hosts can be straitened. "The mountains shall

depart and the hills be removed, but my kindness shall *not* depart from thee, neither shall the covenant of my peace be removed, saith the Lord which hath mercy on thee." Blessed be the name of the Lord! the security is good enough for me. I have been in domestic straits,—the difficulties ever connected with household affairs—my soul was burdened and fretted with anxiety. But in this Beulah Land I am kept in perfect peace. Jesus can do it every time. I have been in financial straits—cramped very close—and would think how to extricate myself until my brain ached. But in this good land God is my Financier. He supplies *all* my need—don't want me to fret about a dollar, and I don't, seeing my Father is so rich. What difference is it to me whether I have a large bank account or not, so long as Father has plenty and gives it to me just as I need it; and He never fails to do it just at the right time. Why, lately He has just o'erwhelmed me with His love in offering me money, and when I was not asking Him for it either. Oh, but I belong to a big firm!—God the Father, God the Son, and God the Holy Ghost. They furnish all the capital, run the business, and give me all the proceeds, and make my business life a song. Glory for ever! Glory to my adorable Jesus! Oh, I wish all business men would live in Beulah, and import their goods direct from the Eternal warehouse! What is the use of fretting one's life away, when we can cast *all* our care upon One who cares for us? I'm so glad the Gospel offers to take *all* the worry out of a man's life (don't care who he is), and make him *completely* happy. "If any man will *do* His will, He shall know of the doctrine." No half-way work with our Jesus. I have already mentioned the religious straits in which I passed the greater portion of my life; but now I'm in a *broad place* where there is no straitness. I feel that I can now *run* in the way of God's commands, because He has enlarged my heart. Bless the Lord! I've moved from Duty Street to Privilege Avenue, and I find it a fine place to live. The air is too transparent for doubt. I feel as much like stealing as doubting my precious Jesus. How joyous are all the exercises of the soul! Prayer is just talking to God face to face. We ask and receive, and our joy is full. At times when I draw near to God, He sends the blessing so quickly and abundantly that I cannot do anything but laugh it out in the gladness of my heart. Never shall I forget a season of prayer I had with a dear brother a few weeks ago. We had just commenced to talk to Jesus, when we were

so filled with holy joy that neither of us could do anything but laugh; we remained upon our knees and laughed it out.

“It’s the old time religion,  
And it’s good enough for me.”

The blessed Word now sparkles with a brilliancy I never saw before. It is *Father’s* word, and seems to be written on purpose for me. It is sweeter than honey and the honeycomb.

Glory be to Jesus! “And the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day when the Lord bindeth up the breach of His people, and healeth the stroke of their wound.”

Hallelujah to the Lamb! The light of the world is Jesus! “God is light, and in Him is *no darkness* at all.” No working from a mere sense of duty now, for by our God we can “run through a troop or leap over a wall.”

Full salvation does not produce inactivity. Our song is not—

“Our willing souls would stay  
In such a frame as this,  
And *sit* and *sing* themselves away  
To everlasting bliss.”

But rather—

“Oh that the *world* might taste and see  
The riches of His grace!  
The arms of love that compass me  
Would *all mankind* embrace.”

Our sympathy and effort go out after others as never before. We feel the burden of souls, and find our greatest delight in helping them into the great liberty of the Gospel.

We never felt less like going to heaven than now—earth never was so bright and attractive. Glory to the Lamb!

“The men of *grace* have found  
Glory begun below;  
Celestial fruit on earthly ground  
From hope and faith may grow.”

“For the Lord thy God bringeth thee into a good land—a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat and barley, and vines and fig trees, and pomegranates; a land of oil, olive, and honey. A land wherein thou shalt eat bread without scarceness. Thou shalt not lack anything in it. A land whose stones are iron, and out of whose hills thou mayest dig brass.”

## HOLINESS OUR HOPE.

Unquestionably, the clear experience of holiness or perfect love subsequent to the regeneration is a doctrine of our Methodism. And just as unquestionably, the holiness doctrine, by whatever name it is called, is the power-doctrine: that is, holiness is power, and indispensable to spiritual power, whether you call it perfect love, the pure heart, entire sanctification, full salvation, complete consecration, or what you will. Holiness is power. The very conditions of knowledge, experience, and grace on which it is obtained and retained make it a power. No man can possess genuine holiness and fail to be a power for good. A man may think he possesses it when he does not; but he cannot possess and retain it without making himself felt for God and truth, and the souls of men. Some who think they have it not may be nearer its possession than some that boast they have it. But however men may differ about it, and however they may misjudge one another or themselves as to having it, this thing is certain, they cannot have power with God unless they possess it. And the converse proposition is equally safe: they cannot possess and retain it without having power with God. And in the degree they approach and possess it they increase in power with God. Men may long approach it and not secure it, and after they have secured it they may make great advancements in knowledge and godliness. So there are likely as many grades of spiritual power as there are varieties of religious experience. Methodism in this country is talking of union; is uniting. Men are making their arrangements to bring their separate bodies together. They are adopting the politics, adjusting the boundaries, equalizing the finances, consolidating the institutions, reconstructing circuits, districts, and conferences, re-forming classes and societies, and gathering all under one general conference and superintendency. But is all this the true and desirable union? Will all this secure to us the anticipated benefits of union? If placing the waggon on the roadside without the use of the horses will move the produce; if placing the locomotive engine on the siding without the steam will sweep the train along; if connecting wire and lever will transmit the message without electricity: then these ecclesiastical arrangements will be union without holiness, without the power of God. But the waggon alone would rot and fall to pieces on the roadside; the locomotive on the siding would rust and sink into the

earth without the steam; the telegraphic apparatus would be useless without the electricity: and so Methodist union will be futile, fruitless, ruinous, a disaster and the mother of disasters without the power of God. What shall save us from pride, if not humility? What shall save us from weakness, if not strength? What shall save us from division and destruction, if not unity and love? What shall save us from darkness, if not light? What from envy, indifference, and hate, if not zeal tempered with knowledge and a noble Christian charity? And what are humility, strength, love, light, and zeal in their highest attainable degree but holiness?

We may think that we have voted union through, and it is going all well enough. We may think we have planned wisely and it must be a success. We may think the united Church has large resources and will move on by its own majority and weight. We may think there are able men and they will make things go. But what is all this but wicked pride of opinion and sinful abandonment of trust in Almighty God? What is all this but that spiritual and moral condition, that state of mind and heart upon which God always sends confusion, blasting, and overthrow? And to us this very confusion and overthrow are inevitable if we trust ourselves, our schemes, our resources, and not the living God. The Methodist Churches of this country kept separate and trusting God would be far better and have far more power notwithstanding their occasional collisions and oppositions, than united; with their resources aggregated and their abilities accumulated, forgetting God, and trusting themselves and human policy. And this is a thing of degrees, all the way from exclusive self-trust, selfishness, and worldliness, to perfect self-renunciation, trust in God, and holiness. And the Church is weaker than water or omnipotent according to its place in the scale.

This trusting ourselves and human policy is the danger apprehended by many pious souls. An argument urged vigorously against union is that our people will become proud and forget God. Nor does any man say there is no danger here; just as no man dares say, it must be so that the Church will be proud and forgetful of God; it is utterly unavoidable, an absolute necessity. In this state of probation both opportunities are before us: we can become proud and forgetful of God, or humble, constantly mindful of God, and holy. It would be sad to think that a Church cannot come into the possession of large resources of men and means without forsaking God and losing religion. If that be so, how is the Church ever to succeed in conquering

the world for Christ? If that be so, we better plead with the Methodist Episcopal Church in the United States either to stop growing or to divide up into several contending sects. But that is not so. A Church can have large resources and be humble and holy. If the consecration is commensurate with the resources all will be well. A man can be just as humble with a mighty intellect consecrated to Christ as can the man one grade above the simpleton. A man can be just as humble consecrating a thousand dollars to Christ as if he were consecrating but a cent. A Church can be just as humble sending out ten thousand missionaries as if it had no missionary society, and had never collected means to send a man into the field. A Church can be just as mindful of God and humble with many religious schools leaning on its people for support, as if it had no school at all and gloried, as some do, in its ignorance. Poverty and ignorance are, to say the least of it, as likely to be proud and envious as abundance and intelligence. It is a simple question of the gradation of consecration, the commensurateness of holiness.

There is no holiness in a Church unless it is in the individual members. Holiness is a living attribute in the great God, and it is a living power in the hearts of the people. All the provisions of grace sent down to men through Jesus Christ do not make holiness unless received into the heart and operative therein. Therefore there is in this matter upon every member of the Church an immense responsibility. Does a member of any of the Churches want the Union to be a success? Let him be holy. Let him with all his might promote holiness. Does he desire Union to be a failure? Let him love his religion and pray and work against holiness. It is something of a joy that that kind of prayer and effort availeth not much. Certainly every child of God in all these Methodist Churches desires the glory of God and the salvation of men. And certainly those that have been earnestly promoting union would not now see it a failure. But a failure it is sure to be unless our preachers and people are humble and holy. And a success it will be in the proportion of the prevalence of genuine holiness among us.

What is required at this juncture is a clear experience of holiness and a decided witness of it. This was the experience and witness of the early Methodists. "At such a time God pardoned; and at such another time after, God sanctified." We want the definite experience, and we want to speak it right out. Our class and fellowship meetings are blurred by this lack of definiteness of experience. As



preachers we need to teach our people as Wesley and Fletcher taught their people, and as many devoted men in the Methodist Episcopal Church are teaching their people. If the people are clearly instructed as to what they ought definitely to seek, it will become to them an object of desire and prayer. If they are shown how they are to obtain holiness by entire consecration and all-conquering faith, they will the more readily sink into the consecration and climb upward to the faith. In these things there are tremendous responsibilities, and there are glorious opportunities and achievements before us, or fearful neglects, failures, and disasters. The Lord in all these things give us a good mind and right spirit.—*Christian Advocate*.

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## THE PERPETUAL PRESENCE.

BY FRANCES RIDLEY HAVERGAL.

Lo, I am with you *always*.—Matt. xxviii. 20.

Some of us think and say a good deal about "a sense of His presence;" sometimes rejoicing in it, sometimes going mourning all the day long because we have it not; praying for it, and not always seeming to receive what we ask; measuring our own position, and sometimes even that of others, by it; now on the heights, now in the depths about it. And all this April-like gleam and gloom instead of steady summer glow, because we are turning our attention upon the *sense* of His presence, instead of the changeless *reality* of it!

All our trouble and disappointment about it is met by His own simple word, and vanishes in the simple faith that grasps it. For if Jesus says simply and absolutely, "Lo, I *am* with you *always*," what have we to do with feeling or "sense" about it? We have only to *believe* it and to *recollect* it. And it is only by thus believing and recollecting that we can realize it.

It comes, practically, to this: Are you a disciple of the Lord Jesus at all? If so, He says to you, "I am with you *always*." That overflows all the regrets of the past and all the possibilities of the future, and most certainly includes the present. Therefore, at this very moment, as surely as your eyes rest on this page, so surely is the

Lord Jesus with you. "I *am*" is neither "I was" nor "I will be." It is always abreast of our lives, always encompassing us with salvation. It is a splendid, perpetual "*Now*." It always means, "I am with you *now*," or it would cease to be "I am" and "always."

Is it not too bad to turn round upon that gracious presence, the Lord Jesus Christ's own personal presence, here and now, and, without one note of faith or whisper of thanksgiving, say, "Yes, but I don't realize it?" Then it is, after all, not the presence, but the realization that you are seeking--the shadow, not the substance! Honestly, it is so! For you have such absolute assurance of the reality put into the very plainest words of promise that Divine love could devise, that you dare not make Him a liar, and say, "No! He is *not* with me!" All you *can* say is, "I don't feel a *sense* of His presence." Well, then, be ashamed of doubting your beloved Master's faithfulness, and "never open thy mouth any more" in His presence about it. For those doubting, desponding words were said *in His presence*. He *was there with* you, while you said or thought them. What must He have thought of them? As the first hindrance to realization is not believing His promise, so the second is not *recollecting* it, not "keeping it in memory." If we were always recollecting, we should always be realizing. But we go forth from faith to forgetfulness, and there seems no help for it. Neither is there in ourselves. But "in Me is thine help." Jesus Himself had provided against this before He gave the promise. He said that the Holy Spirit should bring all things to our remembrance. It is no use laying the blame on our poor memories, when the Almighty Spirit is sent that He may strengthen them. Let us make real use of this promise, and we shall certainly find it sufficient for the need it meets. He can, and He will, give us that holy and blessed recollectedness, which can make us dwell in an atmosphere of remembrance of His presence and promises, through which all other things may pass and move without removing it.

Unbelief and forgetfulness are the only shadows which can come between us and His presence; though when they have once made the separation, there is room for all others. Otherwise, though all the shadows of earth fell around, none could fall between; and their very darkness could only intensify the brightness of the pavilion in which we dwell--the secret of His presence. They could not touch what one has called "the unutterable joy of shadowless communion."

What shall we say to our Lord to-day? He says, "I *am* with

you alway." Shall we not put away all the captious contradictoriness of quotations of our imperfect and doubt-fettered experience, and say to Him, lovingly, confidingly, and gratefully, "THOU ART WITH ME!"

"I AM WITH THEE!" He hath said it,  
 In His truth and tender grace!  
 Sealed the promise, grandly spoken,  
 With how many a mighty token  
 Of His love and faithfulness!

"I AM WITH THEE!" With thee always,  
 All the nights and "all the days;"  
 Never failing, never frowning,  
 With His loving-kindness crowning,  
 Tuning all thy life to praise.

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## STRENGTH ACCORDING TO OUR DAY.

BY REV. GEORGE D. WATSON, D.D.

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In the twelve blessings Moses pronounced upon the Israelites just before his death, he said to the tribe of Asher: "Thy shoes shall be iron and brass, and as thy days so shall thy strength be." This has its counterpart in that passage of Christ's sermon on the mount, where He says, "Take no thought for the morrow, sufficient to the day is the evil thereof." These two verses are the two hemispheres of one truth. The one verse tells us of the sufficiency of grace for each day, the other warns us from borrowing trouble from the future because each day has a sufficiency of evil of its own. We miss a great deal of the teachings of God's Word by taking truths in halves. There is a sufficiency of evil for each day, and there is a sufficiency of grace for each day. These two sufficiencies must be taken together. They both teach the same lesson, that we must constantly let the blessings of the past, and the sorrows of the past, drop like grains of sand into the ocean of the past, and let the coming joys and the coming trials of the future remain locked in the hand of God, and learn to live in the present with God. Perhaps there is no greater contrast existing between us and God than the one suggested by these verses, namely: The eternal existence of God, and the momentary existence of ourselves. God inhabits eternity. That is, the whole of eternity may be likened unto a tent which is God's habita-

tion. He fills the past and the future as He fills all space, by a mode of existence incomprehensible to us.

Such an extended mode of being we cannot begin to comprehend. On the other hand, we occupy but a point; a point of space and a moment of duration constitutes the tent in which we live. The contrast is infinite. We live in one moment, God lives in all eternity. We live in a point, God lives in all space. But while this is a great mystery to us, yet it is our proper sphere of being. As it is the glory of God to exist in His mode of being, so it is our highest blessedness to exist in the mode which He gives to us as His creatures.

God has constructed us to live in a point and in a moment, and to live as He has ordained is the highest and happiest manner of living. Sin has so unjointed the human soul from God, that by nature we are forever bent on getting out of our sphere. By nature every soul wants to get away from the spot it occupies, and get out of the present moment in which it lives. It may sound like a paradox, and yet it is true, that the sin of the human soul is in trying to wrongly imitate God. That is in trying to imitate those things in God which are inimitable. The race fell by seeking after forbidden knowledge; by seeking to be as wise as God, not seeking to be like God in His moral perfection, for that is our true aim, to seek to be as God in His holiness and moral nature. God made us to live in the present moment, and be natural. We try to live in the past and future as God does. God made us to live in the present point of space, but by nature the heart rambles to the outermost frontiers of creation.

Restlessness is the characteristic of the natural heart. Now these promises of a sufficiency of grace and a sufficiency of trial for each day reveal to us God's plan of making us content with our mode of existence, and of walking with Him in tranquillity of spirit, meekness of heart, and resignation of will, purity of purpose, doing what He leads us to do as the hours come and go, leaving every infirmity and every burden to float like ships down the stream behind us, while we keep company with Him who sayeth: "Lo, I am with you always: it is I, be not afraid."—*Standard*.

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Do not fail to read the article "Life in Beulah Land." It will not only repay reading, but should suggest going and doing likewise. Should any of our readers desire to communicate with this "inhabitant," we shall be glad to put them in communication.

## REST IN GOD.

FRANCES RIDLEY HAVERGAL.

Made for Thyself, O God!  
 Made for Thy love, Thy service, Thy delight;  
 Made to show forth Thy wisdom, grace, and might;  
 Made for Thy praise, whom veiled archangels laud;  
 O strange and glorious thought, that we may be  
 A joy to Thee?

Yet the heart turns away  
 From this grand destiny of bliss, and deems  
 'Twas made for its poor self, for passing dreams,  
 Chasing illusions melting day by day;  
 Till *for ourselves* we read on this world's best,  
 "This is not rest!"

Nor can the vain toil cease,  
 Till in the shadowy maze of life we meet  
 One who can guide our aching, wayward feet  
 To find Himself, our Way, our Life, our Peace,  
 In Him the long unrest is soothed and stilled;  
 Our hearts are filled.

O rest, so true, so sweet!  
 (Would it were shared by all the weary world!)  
 'Neath shadowing banner of His love unfurled,  
 We bend to kiss the Master's pierced feet;  
 Then lean our love upon His loving breast,  
 And know God's rest.

## DIVINE PROVIDENCES.

MRS. M. D. WELLCOME.

"They who observe providences will always have providences to observe," is a proverb I have heard since my childhood many times, and has been quoted and endorsed by myself frequently, for I am a very firm believer in divine providences. A book has come into my hands bearing date of 1806. It is one of the few possessed by my father—very few they were, not a dozen I am sure. I can well recollect that fifty years ago I used sometimes, on Sunday, when utterly at a loss for something to read, to take this volume and turn to the few anecdotes it contained, and read them, for the other portions of the book were beyond my comprehension. Its title is this:

“The Fulfilling of the Scriptures, an Essay by Rev. Robert Fleming, pastor of a Church in Rotterdam.” I have turned over the pages of this old, but well preserved volume with intense interest. How little I thought, in those childhood days, that half a century from then I would pore over the same anecdotes, find the origin and original of the favourite proverb. I find that it is not quoted right, though the sense is the same. Its author was Rev. Robert Blair, a Scotch divine best known by his poem, “The Crane.” It is said of him, after giving a few remarkable incidents from his life, that he was himself as great an observer of providence as any in the age in which he lived, and this he had notably verified in himself, which was a usual saying of his to others, “*Observable things do follow them who are given to observation.*”

I think this must have been the good seed which fell into the tender mind and brought forth fruit in after years, for well I know that I prayed in the beginning of my childhood experience, which was more than forty years ago, that my life might be an exemplification of that truth, and it has been so to a marked degree, and in a way often truly wonderful. I never thought of it before, but reading these incidents again, after the lapse of so many years, I feel quite sure that, to the deep impression they made on my mind, I am indebted for the implicit faith I have had from my youth in special providences and divine leadings. I will quote a few of the examples given in connection with Mr. Blair. At one time, while he and his brethren were under restraint, he was sent by them to implore liberty from the king. On the way, as he was riding horseback, he was taken suddenly and violently ill, and while lying prostrate on the back of his beast, he cried unto God for help, and was answered immediately by entire freedom from pain. A few days after, on the same journey, his horse fell very lame, and, having no way to provide another, he prayed to the Lord for help, and the horse from thence did, without a limp, carry him safe to London. On arriving he vainly sought access to the king, and his friends at court assured him he had no ground to hope in the matter. One day, being weary of waiting for access to the court then at Greenwich, he retired into the park to pray, where, after much wrestling with the Lord, he had so clear a return that he could not withstand the assurance he got that his way would be successful, but the appearing thereof, in an ordinary way, being so small, pressed him to adventure humbly the asking of a *sign* from the Lord; and immediately after there being a considerable *wind* that blew hard and made a noise among the rushes that grew there. So great a *calm* did presently follow that not the least plant of the ground did in anyway move or stir. He went thence to London, and within a few days, in a most strange way, had his petition presented to the king, and accepted; yea, was particularly called for, and the king, with his own hand, did not only sign it, but wrote these

words in the margin, to the deputy: *Indulge the education of these ministers, for they are Scotchmen.*

Mr. Blair went to Ireland, having received a call from Bangor, and when he came near the town he had a strong impression that the dean of Bangor was sick unto death; he at first rejected it as an impertinent suggestion, but it came again with such power as compelled him to think it significant. He found the dean sick, and after he died Mr. Blair succeeded him.—*Standard.*

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### GUIDANCE AND MISTAKES.

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Though there is a tendency in much we read and hear to make us doubt *the realness of our errors*, while claiming the guiding influences of the Spirit, still I am persuaded, with the founder of Methodism, that we may enjoy no state of grace here which frees us from mistakes of judgment and practice.

The ground of delusion upon this subject seems to be either a failure to recognize the continued existence of our own spirit in all its activities, or else a confusion of the guidance of the Spirit with the gift of inspiration. There is nothing in my admitting a mistake as a mistake, and laying it to the blame of my lack of information or deficiency of memory, or inefficiency of judgment, which militates against God's veracity in His promises to guide me, or against the completeness of my faith in those promises. If God had promised to *absorb* me into Himself, then you or I would never know any more about my mistakes from the moment I believed the promise. If He had said He would *substitute* His wisdom for my ignorance, and carry on my affairs Himself after this, then I would have been a cipher to everything else as well as to mistakes. I don't know anything that the economy of Redemption proposes to absolutely remove from us here, but sins and sin.

Some people imagine, since God allows them to see the sanctification of their mistakes, either to their own progress, or to some other good end, that, after all, it was no mistake; but God had simply blindfolded them to carry out His purposes. How absurd! Just as if God couldn't do what He was about if your eyes were open! This looks enough like the notion that God was the author of the evil, so that He could get the glory of the redemption, to make us suspect that they are akin!

"All things work together for good," crime, sin, death, and mistakes, "to them that love God;" but God is not to blame for any of them, and will show us in another world that He can work more good in a twinkling without them, than He chooses to do in an age with them.

We are as likely to make mistakes about Divine guidance as about anything else: and because we did not find something come out just as we

thought it would—Garfield get healed, our Church get the preacher we wanted, some volcanic eruption of revival influence burst out, or our financial needs be supplied by magic instead of by work, it will be more modest for us to assume that we made a mistake either in interpreting or applying whatever guidance we had, than for us to blame the doctors, or the bishops, or the mails, or other people, for not fulfilling God's will. I don't know that it shows any less faith in God to suspect ourselves of mistaking His guidings, than to suspect His Providence of being either out of harmony with His Spirit or unable to carry out its designs, because every one don't see and act as saints do.

Our mistakes may be expected to tally with our inexperience in the subject whereof we are judging; and they may be reduced rapidly by humility, and close attention to advice, means of information, rebukes of Providence, and prayer.

Let us practically recognize in ourselves what we teach to others, namely, that perfect love is not perfect judgment! Let us utilize the known mistakes of to-day to the obtaining of a better judgment to-morrow! Let us never confuse acknowledgment of error with confession of sin, nor imagine that we grieve the Spirit by such acknowledgment!—*Standard*.

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### THE MYSTERIOUS PROVISION.

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In the month of January, 1882, I called on a Christian family in Chelsea, Mass., poor in this world, but "rich in faith," with whom I had had some previous acquaintance. The husband and father had gone to meeting, taking the three eldest children with him. As the wife and mother rocked her youngest child to sleep, attentive to its every want, the conversation turned from an earthly parent's care to the heavenly Father's love and care over His children. The tears and smiles which chased each other across her face, as she related to me the following story, had an eloquence of their own which mere words fail to convey; convincing the listener that though "the young lions may lack and suffer hunger," "they that seek the Lord shall not want any good thing."

"My husband," said she, "has been poorly all winter, working about three days in a week; and my two eldest girls had to leave school and go to work in a factory. About the first of December my husband was taken sick, and was unable to leave the house; and the next week the two girls caught severe colds, and had to leave the mill. We had no means of support except what my husband and children earned, and during their illness my faith was often tried.



"The day before Christmas, my husband and children were better; we ate our dinner, but had nothing left for supper. None of our neighbours knew anything of our circumstances, and we had no desire to tell them, but took it to our heavenly Father in prayer; feeling sure that He who feeds the ravens and watches the sparrows, would not let our little ones suffer from hunger, or beg for bread. My husband went out that afternoon—weak though he was, to look for work. Night was coming on, and he had not returned; the younger children were growing anxious about their supper, and I did not know what to do. I thought of going myself, and explaining matters to the grocer, thinking perhaps if he knew our need he would trust us; but that would look like begging.

"I looked over my own clothes and those of the children, but there was nothing worth selling which I could spare, except a towel. I sent my little girl out to sell it, and she soon returned, bringing me ten cents with which I bought some potatoes, and was preparing them for supper when my husband came in. A glance at his face told me he had been unsuccessful, and had come home with the prospect of going to bed supperless.

"I showed him the potatoes, and proceeded to the basement to kindle a fire and cook them. The back door opened into the basement, and was seldom locked; imagine my surprise to find at the foot of the stairs a pile of three bushels of potatoes. Near by was a bag of flour, several loaves of bread, a large roast of beef, and plenty of fresh vegetables. On the stairs there were some cans of fruit and other delicacies for the sick; while out in the back yard there was a large load of wood and coal dumped, both of which we greatly needed.

"I stood looking around me, afraid to speak, lest I should wake up and find that I had been dreaming; but thinking that perhaps my husband had met with some streak of good fortune that afternoon and had sent all these good things home before he came, to surprise us, I called him. He, however, knew nothing about it, and suggested that they must have been intended for some one else, and were put into our cellar by mistake. Together we looked over the different parcels, 'with fear and trembling,' lest they should vanish at our touch, or we should find something to indicate that they were not intended for us; but we found nothing, except our own name, street and number.

"Our hearts were too full for words. We received them as a fresh token of our heavenly Father's love and care over us, his children, and as a direct answer to our prayers. We had plenty of food and fuel to last us until my husband and children recovered and had gone to work; but we have never been able to find out what instrument the Lord was pleased to use to supply our wants, or who put the things into our cellar without our knowledge or consent."—*Selected.*

“THE MONEY OF THE HOLINESSES.”

“The money of the holinesses” is the marginal reading—the “Hebrew”—of 2 Kings xii. 4. It was money devoted to the Lord’s services—“money of the holy things,” or “money of the dedicated things”—in the days of the pious Joash, king of Judah. The king ordered that it should be used to “repair the breaches of the house” of the Lord, occasioned by the impiety of the preceding reign, and the worship of Baal.

Gold is gold, whether held by one or another. But there is a quality back of it, a motive in its movement, that makes it pure or impure. Satan uses money, and it is soiled with his unholiness. God uses money, and it is like the sacrifice that touches the altar—holy. The Holy Ghost plainly declares to the corrupt heapers up of riches: “Your gold and silver is cankered; and the rust of them shall be a witness against you, and it shall eat your flesh as it were fire.” (James v. 3.) But when we “submit ourselves with pieces of silver,” the Lord receiving both us and our offerings, they become “the money of holinesses”—pure and worthy, and precious in the sight of good men, and of God.

You have received some money, the value of a great affection, the price of pain and sacrifice, the cost of the great labor of a little strength. This money seemed peculiarly precious to you. You were very careful how you spent it. And well might this be so. So “the money of the holinesses” has a double price in the sight of the Lord. It is the condensation of a pure devotion. It is worship itself. Hard as it is to the physical touch, it is alive, by an inner sense and instinct, and bends like knees and hearts, at the cross of Christ. To wring gold from the miser is to shed his heart’s blood; so the “money of holinesses” is the heart of devotion to God. And as He so regards it, so He blesses both it and its givers. Praise His name forever.

All the money of the holy is “the money of holinesses.” We cannot separate what we have, in this regard, from what we are. But it cankers, and the heart with it, if it is not ready at the call of God. The Jews gave one or two tithes, and so should we. But we should give more than that, in instances innumerable. The poor widow gave “all her living,” as a luxury of her heart, to the treasury of the Lord: and so, sometimes, shall we. A rule is valuable, as something to assist us in our calculations; but a holy and unctuous heart will be ready to go beyond, and even lay down its life for Christ’s sake.

The work of holiness needs money. Shall it have *your* money? Others will pay to other causes, and so must you somewhat; but so few pay to this specific cause, that you—you, holiness brother, sister—are specifically called to “lay by in store, as the Lord hath prospered you,” that this peculiar work of God may move forward.—*Christian Harvester.*

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 ABANDONED TO GOD.
 

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He will lead where He can best unfold the life unto and in you, and it will be to you but as an opening into the eternal life where "time is no longer." From the new standpoint and in the new life, we no longer regard *time*, but study to know and do the will of God, even as they do in heaven. This gives us a present heaven. As you walk in God, the life and light will be more and more manifest to you, and abandonment to God will be the one aim and delight of the soul.

I loved the Lord before I learned these steppings; but until I wholly abandoned myself—not to friends, or work, but to GOD, I never knew life and quiet repose. This position transfers all responsibilities to Him, and we are quietly to see Him in us. In all that we do, let us do it so fully unto the Lord, that He will own the act and second it as His own. His power working in us and through us to will and to do, is the life by which we live.

How rich the promises to us who are in the new life. The Holy Ghost now abides in us. We may not at all times see or feel like this, but 1 John iii. 20-57, assures us of the fact, and as long as "the kingdom cometh not by *observation*," we will quietly rest back in God, believe it and die to all but Him. In a sense dead *now*; but O the *daily* dying which is to bring us into the likeness of Christ. 1 John iii. 3, gives me plenty of work, and close work too, but the God of peace and of hope having His kingdom within me, I am through grace enabled to go on from conquering to conquer.

You have not a *home feeling*. Are you to have this when you die to all but God? May He not have taken the element that enabled you to find rest and joy in the social or material world out of you? If so, let this state of mind cheer you, as a testimony to what grace is doing. This is a step needful in the emptying. We may have a restless, dissatisfied feeling if we are not where God would have us to be; let us keep clear on this point, and all is well. If you feel to question as to this go to God quietly, and ask Him to show you in His own way, and bless you in the place, and others through you, or take you out of it altogether.—*Living Springs*.

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"CHRISTIAN HOLINESS ALMANAC."—This is a new departure, a little work issued from the *Guide* office, and is just what it professes to be, an almanac connected as intimately with thoughts and information on holiness and the great holiness movement, as is an ordinary almanac with nonsense and general information. It is neatly got up, and reflects credit on its author, Rev. Geo. Hughes, the editor of the *Guide to Holiness*. We notice that there is a list given in it of upwards of 120 stated holiness meetings, and no less than 30 holiness publications, whilst 80 recognized Evangelists, are enumerated as connected with this movement. We commend the little work to all alike, 50 cents per dozen.

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