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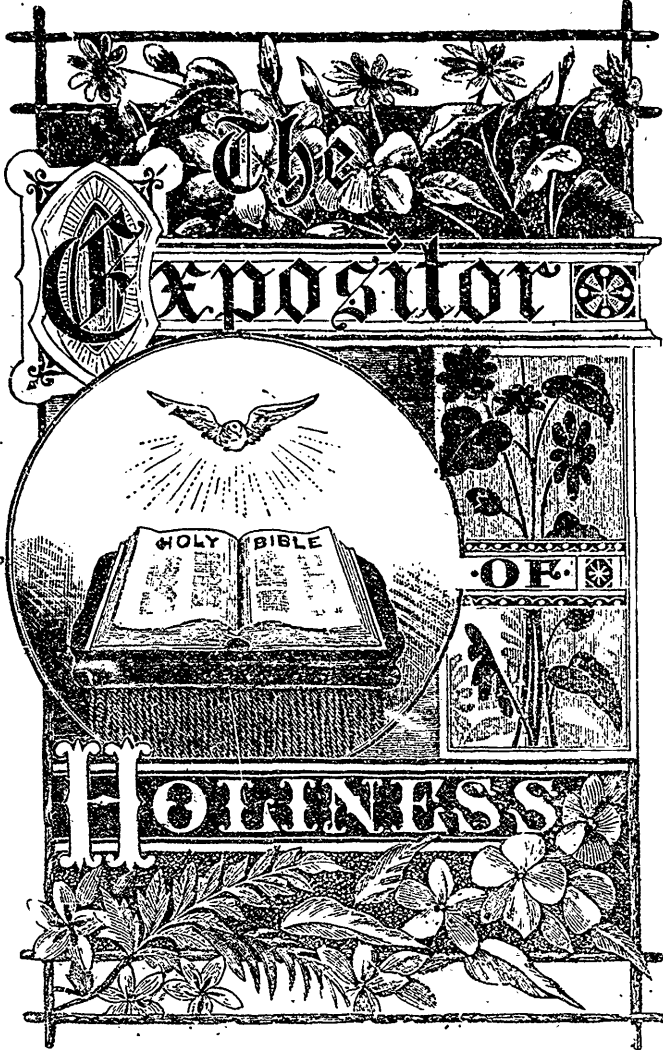
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ONE DOLLAR A YEAR. POSTAGE PAID BY PUBLISHER.

VOL. III.

JUNE, 1885.

NO. 12.



Toronto:

Published under the Auspices of the Canada Holiness Association.

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CALENDAR OF HOLINESS MEETINGS.

- TORONTO—Central Meeting, every Tuesday, 205 Bleeker 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, 8 p.m.
 " Gerrard Street Church, Sabbath, 4 p.m.
 " Agnes St. Church, Tuesday, 8 p.m.
 " Richmond St. Church, Friday, 8 p.m.
 " Spadina Avenue Church, Friday, 8 p.m.
 " Dundas St. Church, Saturday, 8 p.m.
 " 508 Spadina Avenue, Sunday, 3 p.m.
 " 111 Avenue Road, Sunday, 3 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.
- PICTON—Wednesday, at 3 p.m., at the residence of Mrs. Elewitt.
- 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.
- BOWMANVILLE—C. M. Church, "Upper Room," Saturday, 8 p.m.

THE
Expositor of Holiness.

VOL. III.

JUNE, 1885.

No. 12.

POMEGRANATES AND BELLS.

When within the veil, the holiest,
Jewish high priest yearly stood,
Clad in spotless garments, bearing
Sin's atonement, bullock's blood ;
Holy mitre, ephod, breast-plate,
Each symbolic meaning told ;
Holy robe, and 'neath its border,
Pomegranates and bells of gold.

And without, the people listening,
Heard the sweet-toned golden bell,
Knew their priest was interceding,
Knew he lived and all was well ;
Then before the congregation,
He appeared, and they behold,
Pomegranates blue, purple, scarlet,
Alternate with bells of gold.

We, a royal priesthood, holy,
Entered now within the veil,
Through the sacrifice once offered,
Jesus' blood—it ne'er shall fail—
Are our lips and lives confessing,
All our Lord would have us tell ?
Double witness, sound and service,
Pomegranate and golden bell.

Those without are listening, listening,
For our clear-toned bell of gold,
Telling of the blood that cleanseth,
Sweetest story ever told ;
Day by day they're waiting, watching,
If in us they may behold,
Holy fruits—love, joy, peace, meekness—
Pomegranates with bells of gold.

Let the bells ring clearly, sweetly,
 Telling of the blood applied,
 Of the fount of perfect cleansing,
 Opened when the Saviour died ;
 And in joyous, willing service,
 Let our lives the story tell,
 That the world in us may witness,
 Pomegranate and golden bell.—*Selected.*

SOME BURNING QUESTIONS DISCUSSED.

There are some questions which are left in a very loose condition by writers and teachers of the doctrines and practice of holiness. And such positive evils seem to result from this indefinite method of handling them, that we feel constrained to make the EXPOSITOR an exception in this regard. We are perfectly aware that in so doing we may awaken the determined opposition of some professors of holiness, and excite the fears of not a few sincere friends.

To all such we would say, at the outset, that some consideration is due to those who, in the order of Providence, are thrust to the front, and therefore have a more commanding view of the whole ground. Whilst such have no right to demand the acceptance of their views of truth as necessarily right, they are entitled to a respectful and unprejudiced hearing before parties differing from them condemn.

The need for unflinchingly facing these questions has become more and more apparent to us, from noticing many evils connected with the holiness revival, which, in our opinion, are traceable to this want of distinct, definite views held and promulgated by the recognized leaders of the holiness movement.

First in order we mention the dress question. We have again and again seen the most extravagant acts, and heard the most improper public utterances in holiness gatherings, all seemingly sanctioned by the generalized teachings of their leaders—improprieties which they, the leaders, could scarcely rule out because of their own indefinite views on the dress question.

At the Round Lake Convention we were present at one of the preachers' meetings, where the minister in charge put special stress on this question, pronouncing rather extreme views. Others followed, not only endorsing his views, but making application to individuals ;

amongst others, denouncing Sisters Inskip and McDonald, virtually calling in question the honesty of their profession of holiness, because, forsooth, they had yielded to their womanly instincts concerning personal appearance to the extent of covering the head with a prettily made head-dress, very becoming to them, we are free to confess.

Now this public criticism was virtually endorsed by the meeting, for it was the legitimate result of the teachings from the pulpit, and was not called in question or denounced by any one present. We even heard some of the congregation, at the close of the meeting, expressing themselves to the effect that they trusted that the parties thus publicly denounced would hear of it, and cease from their evil practices.

At the Chicago Assembly, taking one illustrative incident out of very many, we heard one apostle of the dress question tell of what a means of grace it was to him to throw aside his neck-tie; and then exhort all neck-tied Christians to imitate him, if they would know what true happiness was—implying that, however they might talk of fulness of joy in the Holy Ghost, it could not be the real thing so long as they were hampered in their spiritual experiences by the obnoxious cravat.

Now this and much of the same class was not, could not well be regulated by those in charge, because it seemed to be the legitimate outcome of the generalized teaching on the dress question. Whilst the deliverance of the whole Convention concerning plain dress seemed to endorse all that had been said by these enthusiastic illustrators of Christian deportment.

We have, at different times, met with godly sisters, who were clear in their enjoyment of converting grace, and whose souls were yearning after full salvation, but who were in serious trouble over these things. To them the general teachings of the leaders seemed to sanction these extreme views, and they presumed that to be holiness women they must harmonize in thought and act with the extreme apostles of the dress question. This they were prepared to do as a matter of self-sacrifice, but their womanly instincts were shocked by what they beheld, besides their judgments were not convinced that these things were right. And so it came to pass that they were in a dire straight betwixt two, having a desire after holiness, and yet doubtful as to whether they were called upon to deliver over their consciences, like the Romish saints, to mere human teachers. For if

a person is not convinced in his or her own judgment as to the rightness or wrongness of a certain course, to follow that course because one or more say it is right and Scriptural, is the real essence of popery. How we have sympathized with such persons, upon whom their friends were placing a yoke which neither we nor our fathers were able to bear.

Holiness, as it rightly shows the Spirit's work in us and through us after a Pentecostal sort, awakens enough of antagonism without its being loaded down with all these vagaries and fantastic teachings on the dress question.

Then take the faith cure movement. How looseness in view gives the reins to extremists. The positive creed of the most extreme teachers concerning faith cures carries right of way where there are no clearly defined views to antagonize, and every clear testimony given on the subject by those who have been healed by faith is pressed into service and made to do duty in establishing the strongest views held on this subject. Hence when one of the apostles of the faith-healing movement gets the right of way in a holiness meeting, and calls to the altar all who wish to accept his views, and get their bodies, like their spirits, on the altar, to be freed from all present and future sickness, and denounces all who do not comply as sinning against God and their own souls, the leaders who have no sharply defined creed on the subject must perforce simply endure without any power to put a regulating hand upon such extravagances.

Then take the subject of Divine Guidance. Unless the teachings on this subject get beyond generalities, how difficult to manage those who take it for granted that every thought that comes to them is an inspiration from the Lord. This subject as it connects itself with one of the greatest privileges of the Christian, both in his individual and corporate capacity, is particularly fraught with dangers, and needs a very clear, positive creed on the part of those who are called upon, in the providence of God, to lead in holiness assemblies.

We have seen at many meetings where professors of holiness have become utterly lawless in their acts, and claimed the privilege of taking the leadership of a meeting in their own hands on the simple authority of their own *thus saith the Lord*. And we have seen leaders and members look helplessly on, and endure to see confusion become worse confounded, from their vague fears lest they might perchance injure the Spirit's work, and all because they had no sharply defined creed on this subject.

Need we speak of that crying nuisance of very many holiness gatherings—shouting gone mad—where, because of the want of a well defined creed on this subject, professional shouters, through extraordinary gifts on this line, greatly retard the work of holiness.

These and other evils which we might mention, and possibly will mention before we leave the subject, we are happy to say are only incipient evils in the holiness movement in Canada. They have not reached the dimensions to which they have attained in the States. But they will doubtless clamor with increased vigor for incorporation with the holiness revival in Canada. Now on the principle that prevention is better than cure, there can be no time better than the present for their close consideration and regulation.

We have observed closely on these subjects, through a long series of years, and do not propose to give simply the crude remarks of a superficial observer. We also discuss the subject with the profound conviction that the extent and permanence of this revival of the experience of holiness will very largely depend on the manner in which these burning questions are disposed of.

It was the injudicious management of some of these questions that narrowed the free Methodist revival down to a small sect, in place of its proving a leaven in the evangelistic Churches. It was the trace of asceticism in the different revivals of this experience in Canada that confined them to narrow proportions, and gradually substituted a few peculiarities in rules and regulations for real spiritual, aggressive power. And we maintain that the greatest enemies to the present holiness revival will be professors of holiness themselves; those, on the one hand, who from sentiment or fear fail to control and weed out real disturbers in Zion, and, on the other hand, those who, through zeal without knowledge, mistake the letter of the law for the spirit, and labor to propagate their errors.

The opposition from the world and from formalism in the Churches may alarm some, but is, we believe, of small moment beside the evils we have mentioned. If the former are successfully met the latter will not prevent a widespread revival of the life of holiness in the churches, which, unlike former revivals, will continue through more than one generation.

In our next article we propose to discuss thoroughly the dress question, and shall endeavor to establish the following propositions:

1st. That the Scriptures nowhere give forth a particular deliverance on this subject, suitable for all times.

2nd. That the graces of the Spirit are the only characteristics by which holy people are to be known, and that any style of dress, so conspicuous for its gaudiness or plainness that professors of holiness could be singled out from others by it, is contrary to the spirit of the teachings of the Bible.

We invite the close, prayerful consideration of our readers to these two simple canons or statements of truth on the dress question. In our next number we expect to expand and fortify them with argument and Scripture reference. In the meantime let any who has strong views on this burning question prove their title to the possession as well as the profession of the grace of holiness by refraining from fears concerning the Ark of God because their pet question is discussed, on the one hand, and, on the other, by guarding against a tendency to hastily prejudice or denounce their fellow professors of holiness whom they may suspect to differ from them in their opinions on this really non-essential subject.

MATURITY.

Is there not something misleading in much that is said about this subject? Is it not implied by many writers, when discoursing about purity and maturity, that the one is the beginning and the other the end, or completion of the experience of full salvation? But whilst definite thought is thrown around purity, and it is plainly taught that those enjoying justifying grace may at once, by faith, obtain purity of heart, that with respect to the other an indefinite length of time is required before its attainment, and that therefore no one should be exhorted to claim it as an experience just now by an act of faith. In other words, that whilst it is held up as a definite experience, in reality it is made to be something which is always in the future.

Maturity, in the sense of completeness in Christ, is evidently taught in the Bible as a possible now experience for every Christian. But in the sense of an experience, matured and ripened by growth and knowledge, it is ever put in the future; and there is no particular point in the soul life which, being reached, it can be called maturity, as compared with all former immature experiences.

In short, maturity is but another name for growth in grace, and, as such, ever means a moving point, and will not change its signifi-

cance in heaven; for there we shall ever be maturing, from glory to glory, as by the Spirit of the Lord.

Now, is there not a cause for the attempt to fix that which is unfixable, to put a definite thought into an indefinite subject. Those who are familiar with the experiences given by professors of holiness, whether by pen or word of mouth, if they have analyzed them closely will have noticed that they readily divide up into two great classes. As representatives of one class we will cite Drs. A. Mahan and Daniel Steel. There is, we maintain, a certain something about the experiences of these, and others of their class, which makes them differ materially from many other professors of holiness. It is true that most professors of holiness assume that their experience is on a par with those mentioned, simply because both claim to enjoy the blessing of full salvation. And yet onlookers notice a wide difference, and they themselves, when brought in contact with those of the class mentioned, are vaguely conscious of some deficiency on their part. May not the very effort to account for this difference in actual experience have been the origin of the terms purity and maturity in this connection.

We do not wish to deal with assertions here, but rather with suggestions. But the point we have raised is worthy of close consideration, and we commend it to the notice of all who are given to the use of these terms in the explanation of their own experience or in writing about the experience of full salvation.

Along with this thought we would place another for the benefit of such writers. In our analysis of the two classes of experiences concerning full salvation, we observe that the second class (by the way, a much more numerous class than the other, but of which representative examples we decline to give for obvious reasons) testify to the witness of the Holy Ghost to the forgiveness of sin, and the entire sanctification of their being, but do not give definite sharp witness to the reception of the blessed Spirit as the Comforter, in all his offices and after a Pentecostal fulness; whilst with the first class mentioned all their testimony seems to circle round the fact of their having received and retained the Paraclete Divine in all the fulness and brightness of this the Pentecostal dispensation. But, alas, it is much more in accordance with human thought to account for and condone an inferior experience than to measure up to privilege, and hence the constant effort to doctor up the nomenclature of holiness teaching in place of attending to the apostolic question, "Have ye received the Holy Ghost since ye believed?"

CONCERNING MISTAKES.

We think it right to add a few thoughts on this subject, which we have wittingly admitted to the pages of the EXPOSITOR.

We say wittingly, for we had noticed that professors of holiness could hide a very imperfect experience behind this word, and fancy they were fully saved when they were not, by calling grave defects in their Christian life simple mistakes, and then with an air, which would well become an antinomian, say that they did not profess to be saved from mistakes. We fully expect that some sincere Christians will be alarmed, and combat our method of presenting this subject. Some will be restive because it tends to drive them from a false refuge, and they are not willing to be taught their full privileges in the Gospel, and others, from genuine fears for the cause of holiness, will be successfully tempted of Satan to rush to the rescue of orthodox teaching, imagining that because a subject is put in a way somewhat different from what they are accustomed to, that there must be danger in it, and so their very fears will play into the hands of the great arch enemy of holiness.

Now on the face of it the plea for mistakes wears a very suspicious air. The Christian who is anxious for an experience that includes an indefinite number of mistakes in it is not aiming at *the exceedingly abundant above all we ask or think*.

The discussion of such a subject will often show professors of holiness how much of arrogance and spiritual pride has insensibly crept into their lives, for if any one argues that because they are not free from mistakes, therefore no one can be, what is it but the assumption that they are the people and wisdom will die with them? Appealing to personal experience is a poor method of argumentation. We have seen it resorted to repeatedly, to settle the question of full salvation. One takes the position, that because he is a Christian, consciously saved, but cannot live without sinning, that therefore, no person can. Another testifies that through the power of Christ he can and does live free from sin, and therefore all can do so. But as might be expected, this simply leaves the matter untouched as far as argument is concerned. So in the matter of witnessing concerning the making or not making mistakes, each one has a perfect right to give his experience, and if the witness be true it simply proves that the one makes mistakes and the other does not, but does not end the controversy.

We saw this line of argumentation adopted recently concerning faith cures. The leader of a meeting testified that he himself had been cured of all his bodily infirmities, by faith, and that therefore all might be so cured. He also backed up his testimony by an appeal to Scripture, but although we followed him closely we failed to be convinced as he was on this subject. Then he denounced severely all who dared to differ from him, and predicted all sorts of pains and penalties on those who could not see eye to eye with him. So we found ourself under his anathema; and that is about where it always ends where that sort of argument is used. If any one assumes because he through the power of Christ lives free from mistakes, therefore all are wrong who say they cannot so live, he will certainly get into serious trouble, and compromise his professed experience in the sight of all men. And, on the other hand, if any one teaches that because he does not live without making mistakes, that therefore those who testify that Christ saves them from mistakes are wrong, will most assuredly damage the cause he professes to serve. This comparing ourselves amongst ourselves is not wise.

But this or any other question may be argued on its merits in all candor and Christian love, and what of blessing may be in it may be retained, whilst what of error may be in it can be rejected. And after all it will be found that any difference of opinion between real lovers of the whole truth and nothing but the truth, exists simply in misunderstanding the different ideas attached to the same word, whilst those who are not sincerely in love with all truth, because sin lieth at the door, will either discover the fact themselves and remedy the defect, or if not their hypocrisy will be made manifest to all men.

Friends of holiness, do not fear to look squarely in the face any subject which may be brought under your notice, and, above all, do not denounce any who may differ from you, however absurd their views may appear to you. The wilder they seem to you the greater the claim on your genuine, Christ-taught pity, and the more urgent the call for prayer in their behalf.

Some time ago we received some pamphlets from a party living in the United States. In these printed documents he showed that he was originating a new church, founded on the Bible, and one that would shortly supersede all others.

In a letter he requested us to join said church, and at once organize a branch of it in Canada, assuring us that if we did not he would pray us speedily into the grave. He cited many instances

where he had by his prayers recovered many sick to health, and that the same prayer power would remove all who refused to work with him.

Of course, the first impulse on reading such a letter would be amusement at one of the freaks of a person better fitted for an asylum than for founding churches, but second thoughts showed us that, although unknown to us he was a brother man, and as such an object of sympathy and prayer. So we took the matter to God in prayer, and were enabled to claim blessing for him through faith. Not long after we were gratified to receive another letter from the same individual informing us that he had given up his murderous intentions concerning us, and we felt that although our life was no safer because of this that he was the better for it.

We find this method of treating all who differ from us, whether in essentials or non-essentials, the better way, even if his divergence in opinion causes active opposition to us, or tends to arouse partyism amongst the professors of holiness. By obeying the apostolic injunction, "Be careful for nothing, but in everything by prayer and supplication with thanksgiving let your requests be made known unto God," we prove that the peace of God, which passeth all understanding, immediately takes firm possession of the soul, and we are consequently so saved in God that we do not find it necessary to rise and explain when misunderstood, or to be agitated by fears for the cause of holiness when its friends seem bent on compromising the work of God by word or act.

Suffer, then, the word of advice. Don't be afraid to consider calmly, and in the spirit of mutual forbearance, any subject which may come to the front for consideration, in holiness literature or holiness meetings. If we had listened to the advice of the over-cautious we would have refrained from discussing the words "Baptism of power," and so would have failed, in all probability, of helping those who could not have been helped into a full-orbed experience in any other way. Just so in the discussion of the subject of mistakes, some may be thus helped into a more blessed experience when otherwise they would not. Let not those to whom the subject is repugnant allow their dislike to stand in the way of another's blessing; and, above all, let us be freed from even the suspicion that the cause of God will in any way be compromised by allowing the utmost freedom in opinion and testimony. So long as the Spirit of Christ rules the heart, all things shall work together for good.

INCIDENTS BY THE WAY.

In our own personal history, the chief feature during the past month was our visit to the National Holiness Assembly, in Chicago. When first we heard of it we felt a strong desire to attend, and so made it a matter of special prayer, asking, at the same time, other friends to join us in the petition. After a short time the financial question was arranged for, and then, strange to say, we grew comparatively indifferent concerning the whole matter. But on the Friday appointed by the Committee as a fast day in view of the coming gathering, we received a missive from Bro. Hughes, of New York, containing a circular to be passed on to a friend whom he desired to attend.

This simple circumstance brought to our recollection what we would else have forgotten. At once we took the matter to our Master, and found that we were called on to observe this as a fast day. During our devotions we obtained the clear conviction that we were to go to Chicago.

Everything, both going, returning and remaining, seemed ordered with special reference to our convenience and desires, so that as we look over the whole visit we realize that no good thing was withheld from us.

Suffer us, dear readers, to be thus personal in our description, for we regard our experiences as public property, and we feel it to be part of our work to illustrate in our life what we teach in public concerning Divine guidance.

Very few of God's people will be called, for example, to decide to go to the coming Holiness Camp-meeting at Wesley Park, amongst greater seeming difficulties, and against greater seeming obstacles. It was a pure venture of faith on our part, so much so, that without the distinct voice of the Spirit we would not have entertained the notion of going. And yet, after the call to go was heard, we had no mis-giving whilst absent that we were wrong, and we look back now upon our action with the intensest satisfaction.

APPLICATION.—Dear reader, if exercised in the least in your mind as to attending the Camp-meeting, take it to God in prayer, and if, whilst before Him, the desire to go strengthens, do not hesitate to begin to make arrangements to attend, for through all difficulties your way will gradually open and be made plain. You can go in simple faith, whilst not to go on will risk the loss of incalculable blessing.

But, let it not be understood that we believe that every person who makes it a matter of prayer will obtain the conviction that he should go. On the contrary, many will hear the call of the Master to abide at home, and then may do so in the happy consciousness that they are harmonizing with the mind of God.

Once more we remark, that this advice is not confined to those who may harmonize with all our published views on this subject, but is for all Christians.

ABBLE MILLS.—We had the pleasure of making the acquaintance of this elect lady, whose writings in the various holiness magazines have rendered her name familiar to all the readers of these periodicals. We listened with delight to her experience, given in the Sabbath love-feast. Her short testimony was accompanied with marked spiritual power, and will not easily be forgotten by those present. We are happy to inform our readers that we are privileged to number her amongst the contributors to the pages of the EXPOSITOR.

REMARKABLE EXPERIENCES.—Amongst the experiences given at the Chicago Assembly were some of thrilling interest. One brother told how he was rescued from a life of great sinfulness, brought into the experience of full salvation, and then set to work for the Master. The conviction came to him that he should secure a large tent and go South on an evangelistic tour. This he did, although the financial difficulties in the way of the project were great, for he was some hundreds of dollars in debt. However, he followed the voice Divine, and in doing so he could now on his return, just a few days ago, tell of many hundreds converted and sanctified, and himself supported and all his debts paid. Now he was purchasing a larger tent, desiring to start again for the South at the return of the season. He could also speak of his body prepared for the work, God having removed from it, in answer to believing prayer, several maladies, some of them belonging to the incurable class, and now he was in perfect health, both of soul and body.

WALK IN THE WAY OF FAITH.

A subscriber, in sending his subscription, takes the opportunity presented to relate somewhat of his Christian experience. He tells us that many years ago, when converted, he had a class leader who talked much to him on the subject of sanctification, but that in after

years the effects of his teachings gradually wore off, as he did not hear much on the subject from the pulpit. But of late he had become more interested, and about two years ago, when rising one morning, the Spirit seemed to whisper in his soul, "Walk in the way of faith." This text kept ringing in his ears, and gradually opened up to his understanding the character of a holy life, and he was soon enabled to step out upon the promises and live a truly faith life.

He found it necessary to live this life in his business. And so, as a manufacturer with a score of employees, he was proving that it was possible to do all things in his business on the faith line. Those whom God sent to him as helps, he looked upon as a sacred trust given to him that he might influence them for good.

We commend this experience to others, for this practical business way of treating the subject of holiness is what will commend it to business men.

Writers on holiness spend so much time on frames and feelings that the commercial value of a life of faith is too often crowded out of view. The great want of the times is holiness business men, who, without anything peculiar about their style or deportment, conduct their business on the straight line of Christian rectitude; above all, who let the Holy Spirit guide them into all truth in business matters.

Our railroads, our steamships, and all the mighty achievements of the business world are the direct or indirect result of the Gospel. Therefore it is but common sense to believe that the force that originated these things can best manage them. We want, then, a type of holiness business men, filled with the Holy Ghost, who, right in the rush and roar of business, can demonstrate to all the practical value of Scriptural holiness in the ease and success with which business can be transacted by the help of the abiding Comforter, as compared with His absence from the business plans of life.

The thought may seem to most as somewhat Utopian, but not so to us. We see it illustrated in Muller's Bristol Orphanage, and in Dr. Cullis's faith works at Boston. We see how in their case business, which in its magnitude would wear out speedily the keenest business men, is cared for with a tranquility of mind and freedom from haste or worry which ought to be the admiration of all business men.

Now, we believe the grandest schemes in business life could be carried out by men who were on confidential relations with their heavenly Guide with the same ease and success, and we expect to live to see many of the Spirit-baptized and Spirit-led followers of Christ

in the very heart of business life, where they will let their light so shine that others will see their good works, that is, the practical commercial value of such a life, and whilst glorifying God in their behalf, seek to enjoy like benefits in the Gospel.

THE TUESDAY AFTERNOON MEETING.

Although we have made no reference to this weekly gathering of late, it is not because of any falling off in the interest manifested in the meeting. Every meeting has a peculiar character of its own, causing it to be dissimilar, in a marked manner, from all previous ones; so that the charming variety of the Holy Spirit's operations is conspicuous in our assemblies. At the meeting of the 9th inst. we were favoured with the presence of some brother ministers from a distance, so we deem it right to give a lengthened account of this meeting.

In the experience meeting the first brother who spoke testified to the great benefit he had received in attending these meetings. Their teaching power had been very marked in his experience. During the past week he had more than ever been conscious of being led by the Holy Spirit in all his ways. His life was now one of perpetual joy and gladness in Christ. So great had been his growth in grace in the past months that he could hardly recognize himself in the comparison with his former self. What would be his growth in grace and Christian experience in future years at this rate of progress surpassed all his thoughts.

A sister said: My life is now one of complete satisfaction, walking in the perpetual presence of the Comforter Divine. Although at the head of a large household, where a multitude of cares and anxieties crowd upon me from day to day, yet I have perpetual sunshine about me. All is bright and easy of accomplishment in following my Divine Guide.

A sister said: My life is, as most of you know, full of afflictions and trials of the severest forms; and yet my testimony this afternoon is that, in Christ, through the indwelling Holy Ghost, I have continual victory. I would not have my trials lessened, for I have learned, in the school of Christ, to rejoice in tribulation also. Blessed be God

for the precious gift of the Comforter, through whose conscious presence my life is one of perpetual joy.

A sister told of her special prayer in the Spirit for the coming Conference. Suddenly there came upon her the spirit of prayer, at an early morning meeting. She was led to ask for large things concerning the Conference and the ministers. Her faith was strong to grasp the promises in their behalf.

The leader here made a few comments, drawing attention to prayer in its ordinary meaning, and prayer in the Spirit, of which this, he believed, was an example, showing that God could use us in this way in the advancement of His cause only to the extent of our acquaintance with the Holy Spirit and our oneness with Him. During the progress of the meeting others spoke of similar seasons of prayer in the Spirit in the same behalf.

Rev. C. Teeter, formerly of London Conference, now of Manitoba, said that the presence of Rev. C. Eby, late of Japan, reminded him that it was his Christian experience, published in the *Guardian*, that was the means, under God, of first bringing him into the experience of full salvation. After a time he lost the blessing, but about four years ago he regained his lost treasure, and since then had been walking in the highway of holiness with increasing delight. He had had no little conflict over the doctrine of Divine Guidance, and had not always harmonized in his views with the teachings of the EXPOSITOR on this subject; but finally he had accepted it as eminently Scriptural, and had since that time been walking in the comforts of the Holy Ghost with much greater satisfaction. Now every question of his life was being settled through the ministry of the Spirit, as it came up, so that he was now living a delightfully satisfied life, happy in God and abounding in His work. Still he realized that there was still grander experience on before, which he felt would be his as time went on. Indeed, some of the experiences to which he had listened this afternoon seemed riper than his own, and tended to awaken a holy ambition for increased progress in this good way of holy living. His call to go to the North-West was clear and satisfactory to his own mind, and left no room for doubt as to his following his Providential path. His confidence in this could not be shaken, however events might shape themselves.

A brother said his mission was to live holiness in business life. He was in the very heart of business activities; and Satan, and even some professed Christians, had tried to prove to him that business

could not be successfully pursued on such straight lines. Well, he had tried it now for upwards of five years, and what he had to say was, that Satan had proved himself to be just what Christ had declared him to be—a liar. True, he frequently, during these years, had been called on to stake his reputation as a business man and all he possessed of this world's goods, on being true in some apparently trivial matters; but, like Daniel, he, by the grace of God, had been true to his convictions of right, had often been called to pray, with his window open, to his enemies, with all possibilities of personal harm before him. But through all God had brought him safely, and during all times of trial, as well as when in prosperity, he had been kept in perfect peace, with the shout of perpetual victory in his heart. Even now he was passing through a severe crisis, which might affect him adversely for all time to come, the direct effect of being true to his convictions of right. But whatever were the result, whether good or evil from the human standpoint, he had the victory just now in the presence of his Divine Master.

Since God had brought him out of a vacillating Christian experience into Beulah Land he had proved it to be the land of settled questions, and here he expected to abide. He then sketched the history of holiness meetings in the city from the time when, in fear and trembling, a few of the friends had resolved to continue the Bloor Street holiness meeting after the departure of Bro. Brandon (the only meeting of the kind in the city), as a kind of an experiment, and had asked him to be its leader. He contrasted that day of comparatively feeble things with the present widespread revival of the experience of holiness, and the numerous similar gatherings all over the city, and believed there were grander things still before us.

At this stage in the meeting there was a call for special prayer for the coming Conference, when three of the friends led in importunate petition on this subject, specially remembering the Conference holiness meeting. The company was baptized with the spirit of prayer to an unusual degree, whilst faith was in lively exercise.

Rev. C. Eby said, that during the last nine years he had been constantly giving out to others, drawing on his resources of body, mind and spirit. Nevertheless, during those years he had been constantly drinking from the perennial fountain, and so had ever and anon replenished his exhausted supply. Now he was in a peculiarly receptive mood. He had hoped that ere he would be called on to plead the cause of Japan at Conference, God would send him to some-

holiness camp-meeting, where he might renew his strength; and, lo! he had met his desire, for he felt in this meeting that he was in the midst of the camp-meeting element and power. He looked back with gratitude to the time when he had taken his stand in the highway of holiness to remain. Before that time he had made some flying visits to it, but since then he had been an inhabitant of this goodly land, and he found it a country of sunshine and delight. He requested the earnest prayers of the friends in his behalf, that in his pulpit and platform work during his stay in Canada he might get beyond the desire simply to interest an audience by the recital of Japanese history and incident, the chief object in view to raise larger sums of money for carrying on the missionary work, but that he might strive to arouse the Church to a higher type of consecration, both of life and substance, to the God of missions, having in view the conquest of the world for Christ.

Rev. E. R. Young said, that some time ago he started a Saturday night holiness meeting in his church at Bowmanville, and it had been a continual source of power in his work. There many of his young people had entered into the experience of perfect love, and then had organized into a holiness band of workers. Their influence on the Church and surrounding neighbourhood had been most helpful. They had aided him in his pastoral work, and had started numerous revivals in the surrounding villages, over a hundred and sixty having professed conversion in the meetings where they were present. Thus he had proved to his satisfaction—that holiness is power. The last year was the most satisfactory in results, as well as the happiest in all his history. He greatly rejoiced in being present at this meeting. His heart was full and overflowing. He felt thankful to God for His abundant grace, and to the brother who had brought him to this rich feast of spiritual blessing.

THE ANNUAL CAMP-MEETING.

We repeat the announcement of the coming camp-meeting at Wesley Park. It will commence on Saturday, August 8th, and close on the 17th.

Preparations are going on at Wesley Park for accommodating large numbers this season. A new hotel is being built, old ones are

being refitted, and upwards of fifty tents have been secured for the accommodation of the public.

Besides our Association meeting, temperance, missionary, and international camp-meetings are to be the order of the season at this choice summer resort.

Whilst we bespeak favourable notice for all these assemblies, we feel it is right to press the claims of our own holiness camp-meeting upon our readers as of first importance.

We confidently look forward to the presence of the Holy One in our assembly in still richer baptisms of spiritual power and blessing.

PLAIN WORDS ON JAMES V. 14-16.*

Is the above passage inspired? Is it God's own word? If it be, then it must be explained by the same rules, and accepted with the same faith, as other like portions of His Word. We have no right whatever to make exceptions here.

If the Holy Spirit dictated it, it was written, as like passages, for a definite purpose, viz., to guide and comfort God's people under certain circumstances of life. These circumstances are indicated in the passage itself, "Is any among you sick?" So also the purpose.

This purpose has not always been answered, this precious portion of Divine truth having been shelved for many years, obscured by strange and unnatural interpretations, and treated as though it were dangerous to try to ascertain the mind of God as therein made known. But in the good providence of God, like some other equally important truths it is at last being brought forth from its obscurity, and made to answer its desired end. There is progress in the unfolding of the teachings of God's Word—many a precious gem has long lain imbedded in the sands of unbelief, covered over with accumulated layers of error, lost, unknown, till God's own hand hath reproduced it, convinced His people of its great value, and restored it to their confidence. What an incalculable benefit to the Church these restored truths have proved. This also will take its place, to the astonishment and comfort of multitudes. That some reject it now is not to be wondered at. Many have done the same with every other golden truth, though they are to-day almost universally accepted.

* This article was sent to us by a brother Minister, and is published without comment.

This passage is written in language as clear and intelligible, and presented in the same emphatic manner as other precious promises—to some extent the same words are used. (Compare Luke vi. 37, John vi. 54.) It is not easy to misunderstand it; and there can be no question that healing of the body is the most prominent feature in the promise.

The passage has a twofold character. It is either a command with promise added, or promise with conditions attached. In either view a great boon is secured to God's people; but there are certain plain counsels that must be followed, definite conditions that must be heartily accepted. Are these counsels simply permissible, or are they obligatory?—is it optional with us whether we do as advised, or is it our duty to obey? Undoubtedly the latter, if it is to be explained as all similar passages are. But whether obligatory or not, two things are evident: the promised good cannot be obtained only as the conditions are fully met, and God is honoured thereby. It is not becoming, wise, or safe, to set our judgments above that of the all-wise and beneficent God.

It limits the present good to the Church of God—"is any *among you* sick," etc. The good can be secured by those only who know how to pray and to pray aright. Holy men alone can offer "the fervent effectual prayer"—"send for the elders," etc. We know the character of these elders; "look ye out men of honest report, full of the Holy Ghost and wisdom," "and they chose Stephen, a man full of faith and the Holy Ghost," "full of faith and great power." These must offer the prayer the chief element of which is faith—"the prayer of faith." (Heb. xi. 6; Rom. xiv. 23.) These must unite in prayer with the afflicted. (Matt. xviii. 19). And if the "effectual prayer" of one holy man—effectual because of its faith in God—"availeth much," what the effect of the united force of the prayers of several holy men? With such a circle of holy, strong, believing hearts besieging the throne; and not a broken link, not a doubt or fear, admitted into any one heart in that circle, who can wonder that "the prayer of faith shall save the sick?" If there is any efficacy in prayer it must prove itself under such circumstances. Two, three, or more holy men, full of the Holy Ghost, accustomed to prevail in prayer, believing implicitly in the promises of God, honouring him as no other men can—what power can equal this? The effect will correspond with the power. Shut up Moses, Elisha, and Barnabas in the chamber of the afflicted child of God—give them a definite promise

of restoration to health—let them believingly plead that promise—will any one wonder if the afflicted one be restored? We would wonder if he were not. And is not that precisely what James does? Does he not gather the holy men, give them a positive promise, and leave the responsibility of the healing of the afflicted one upon their united hands? And the answer thus obtained, is it not the seal of God upon the holiness of these men, the sincerity and fervour of their prayers, and the acceptable character of their faith? This is one of “the beauties of holiness,” is it not? As natural as it is beautiful.

The passage must also be regarded as a plain declaration of the will of God, in reference to His people, under what is called “the afflictive dispensations of His providence.” It opens a “way of escape” for them. (1 Cor. x. 13.) Like the waters of the Red Sea divided for Israel, it is the path of duty and deliverance. The path opened up, it is theirs to walk therein; and God says, “Ye shall see my salvation” if ye walk there. If we do not accept His counsels, obey His voice, believe His promise, and walk in the prescribed path, are we submitting to His will? Are we trusting to Him? How? In what manner? To what extent? Verily we are *not*—not in the slightest degree. Are we not rather despising His word, setting at naught His counsels, leaning to our own understanding, and proving we have no faith in His promise? Assuredly we deserve to lie long in the furnace; but it is not His will we should, for He plainly says, “I will save you if you will but trust in Me.” He has the right to say, “Ye will not come unto Me that ye might be saved. In every parallel case, when God gave a promise it plainly declared His will, and His people were thereby shut up to one line of conduct—to pursue that line was life and salvation, not to pursue it was ever death and destruction. If this passage is of the Lord, given for the guidance and comfort of the afflicted ones—plainly declaring His mind, will, and purpose—does it not shut us up to the one line of duty clearly marked out for us? Can there be any submission, obedience, or faith, if we pursue any other course? I trow not.

In reference to the past treatment of our promise, Paul’s words will perhaps apply: “And now, brethren, I wot through ignorance ye did it, as did also your rulers;” and “the times of this ignorance God winked at.” But “can ye not discern the signs of the times?” Hundreds to-day dare “take God at His word,” in reference to this passage as well as others. And the result is evident. Many are now saying, “He hath done great things for us whereof we are glad;”

"He forgiveth all our iniquities, *He healeth all our diseases.*" To God be all the glory.

BISHOP TAYLOR.

The African Bishop is pushing on with his work. Already he has placed several of his missionaries. One native chief begged for some of his followers, and guaranteeing to care for them for one year, four of the band were planted in his territories. The rest are pressing on towards the interior.

During the voyage some of the missionaries got hold of a young man, got him converted, then sanctified, and then enthused with their own missionary zeal, so he has joined their party which thus, in place of being depleted by death or sickness, has actually been augmented by capturing a recruit whilst on the wing.

BOOK NOTICE.

The Life of William Taylor, Bishop of Africa, is a new book compiled by Rev. E. Davies, of Boston. This work is somewhat modest in its pretensions, it aims at bringing the chief facts in the history of this remarkable man into a small compass, so that the public may have a simple, easy method of becoming acquainted with the one man upon whom above all others the eyes of the missionary world are just now placed. The author very properly deals chiefly in extracts from the numerous works of the subject of his sketch. Thus he has avoided the too common practice of authors of thrusting self to the front, when ostensibly presenting the claims of another on the notice of the reader.

To those who desire a concise history of the career of Bishop Taylor up to the present time, we would recommend the purchase of this volume.

It also recommends itself through the motives which have actuated the writer in issuing the volume. The declared object of the writer is to secure a profit of five hundred dollars for the Transit Fund, in connection with Mr. Taylor's missionary work.

The book is well got up, mechanically, and contains 200 pages. Price 75 cts. Sold at the Methodist Book Room, or can be ordered through this office.

THE BETTER LIFE.

BY FAIRELIE THORNTON, AUTHOR OF "WORK FOR JESUS."

Yes ; in the lives of all there comes a time
 When we must choose between ourselves and Christ.
 Long since we may have chosen Him and been
 Following afar, and yet this was not all
 He asked of us ; we were not satisfied.
 There was a fuller, deeper, purer life,
 Which stretched beyond before our gaze ; but yet
 To gain it we must pass the boundary line—
 That which all dread and fear to cross,—the line
 Of self-denial. Could we risk the loss
 Which this involved? Could we leave behind
 Self's wishes, self's own pleasures, and self-will?
 Ah! long we lingered on the other side,
 And turned away from this hard boundary line ;
 We *could* not pass it, so we thought and said.
 If God would only come and lift us o'er,
 We would not then hang back ; but no, alone,
 Of our free will and choice, we could not go.

Many we noted pass, and yearned to be
 With those we loved : so searched in vain to find
 Some other way, and then perversely said
 We do not know the way ; if only some
 Would lead us we *would* go. But when this line
 Was shown, we sadly turned away, and cried,
 "Aught saving that!" and thus we tried to be
 Content upon the other side. But oft
 We were not happy, were not satisfied ;
 Often the Saviour seemed to hide His face
 From us: we could not catch His smile, or feel
 That He was near us. Oft-times too our faith
 Would well-nigh be extinguished by the doubts
 Which swept across from Satan's camp so near.
 We were not happy, for we saw the form
 Of Him we love afar, and heard His voice
 Calling to us oft from that sunny plain.
 Friends too were beckoning, but we turned away,
 Fearing the *full surrender* which we knew
 Alone would land us there, and bring us in.
 Tempting the verdant glades, the rippling rills,
 The land of plenty was ; but tempting more
 The dreary plain, if *self* could but have share.
 And so we lingered, fearing still to pass
 The boundary line, fearing the crosses too,
 Which we might find when over ; dreading too,
 If even then we might not wander back.

Then few were there ; far more were on our side.
 Why should *we* differ ? Why not be content
 To stay with others better than ourselves ?
 Many had never passed, and yet had reached
 Their home in safety ; why not be like them ?
 Our sins were pardoned, no more could we want.
 And thus the Tempter argued, while we heard
 With willing ears His voice, and time passed on
 Finding us still the same. Perchance the voice
 Of Jesus now has called, and we
 Are wrapped in slumber on the plains of ease.
 Oh, is it so ? Then let us rise, and shake
 Our slumber off. Let us arise and go
 To Jesus on the other side. Once more
 His voice is calling. Shall it be in vain ?
 Nay ; we *will* rise and go, though Satan's ire
 Doth grow more fierce. Full well we know,
 Once over we shall ne'er regret the step
 We took, though Satan made it hard for us.
 No ravening beast is there ; no roaring wolves
 As on this dreary plain. The Lamb Himself
 Dwells near us, and His glory doth illumine
 Those sunny parts ; there Satan hath no power
 O'er those who dwell by *Him*. Nothing can harm
 Their souls. Therefore we will at once arise,
 And leave this dreary land of doubts and fears,
 And gladly pass into the land of rest.

—*King's Highway.*

HIT OR MISS.

BY LIZZIE M. BOYD.

Have you ever thought of the difference between working *for God*, and doing *God's* work ? Just the difference there is between a domestic in your home doing the things you appoint her to do, and doing the work she chooses herself. She does it *all* for you, but it is not all the work you would *appoint* for her. It may be the thing you wanted her to do ; but just as likely, not.

Hit or miss. There are some persons who never get beyond the *hit* or *miss* of God's will. Theoretically they believe He guides ; but practically they go through the days as though the things that make up the sum of them were to be of their own choosing, or accident. One standard for the creed, and another for the practice. Sometimes their doing hits the will of God ; but just as often misses it. It is a kind of chance or accident life,

but little of the asking, "What is Thy will in this moment for me?" This is the reason we are so full of regrets and questionings, and restlessness.

God's appointments are very beautiful, when we learn to live in them. It comes to be sweeter far to have Him choose everything for us, than to choose for ourselves. It brings wondrous rest to know that each step is ordered by one who never makes any mistakes. Walking, sleeping; joying, sorrowing; toiling, resting; giving, taking, are all of His own appointing. They are not dispensed by the hand of blind chance. They did not just happen to come to us. If the days come full of seed-sowing, He appoints it to be so. If they came bringing only the quiet of folded hands and waiting, it is of His appointing. If they bring suffering, God appointed it to be so, and it is sweeter than health to the utterly abandoned souls.

It is not so much the amount of work we do, as the way we do it,—

"I would not have the *restless* will
That hurries to and fro,
Seeking for some great thing to do
A secret thing to know,
I would be treated as a child,
And guided *where* I go."

Some persons think it does not matter so they are at *something*, but it does; it amounts to nothing unless we be *at the thing He appoints*.

"More careful not to serve Thee much, but to please Thee *perfectly*." Pleasing Him in all the little ministries of life; thoughtful care for the tired ones; for the burdened ones; kindness of words; breaking alabaster boxes in our homes. God-appointed work never crowds; but each comes in its proper order; and done in its proper time. There is time enough for us to do everything that belongs to us to do. Wesley's motto was, "Plenty to do, but never in a hurry." That was because he did what was given him to do and nothing else. And he was so prompt and systematic that he did not leave the duty of one hour to crowd into the next.

There is so much talk about not having time to do the thing we ought to do, just as though our Father did not know all about it; or like a hard task-master had appointed us more things to do than there were hours to do them in. We will find that we always have time to do the things that ought to be done, if we are prompt in the doing, and leave undone the things that ought not to be done. The hurry and the flurry will be all gone, too. Some homes are like a whirlwind all the time, and yet they get very little done; and tire themselves and everybody else out; while others are as noiseless as the snow-flakes, but at the end of the day they have accomplished twice as much as the former, and nobody has heard the noise.—*Christian Witness*.

REYNARD AGAIN.

BY GEO. E. SHIRAS.

"Take us the foxes, the little foxes that spoil the vines; for our vines have tender grapes."—CANT. ii. 15.

Since our last writing we have unearthed another specimen of the fox family. We had noticed several suspicious tracks of late around our vineyard, and had missed some lovely clusters of grapes from a vine called "Mind's-ease," a much prized variety on our estate. For a while we neglected looking into the matter, our attention being taken up with some other fruits; but the loss became so serious at last, we were forced to drop everything else and attend to it. Beating the bushes carefully along the outskirts of our territory, just where it borders on the wilderness, we struck the trail of our invader, and presently startled him from his covert. After a short and hot pursuit, we overtook and dispatched our vulpine enemy. His native haunt was evidently the wilderness off toward Mount Sinai; but he had come up privily to spy out our liberty which we have in Christ Jesus, that he might bring us into bondage (Gal. ii. 4).

Comparing our specimen on returning from the chase, with the descriptions given in the Guide-Book, we at once decided it must be the species *Vulpes Accusator*; that is, the

"ACCUSER" FOX.

It was singular we did not recognize it at first sight, seeing we had had such an experience with these creatures while tenting along the slopes of Mount Seir, on our journey up to Canaan. Some of these experiences our memory recalls vividly, as we sit writing. One in particular occurs to us. At this time our conscience had been brought by grace into a state of more than usual sensitiveness; but its growth in light had hardly been proportionate. The accuser saw his chance and took it. He applied the passage, "Pray without ceasing," with vehement emphasis to the mind, exacting a literal obedience to the injunction.

The poor dupe tried to obey, and for a half day did his best, while about his work, to keep his thoughts fixed prayerfully on God; of course he failed. His thoughts *would* wander now and then in spite of him, and every time that happened, down pounced the accuser like a cat on a mouse, shaking him from head to foot with condemnation. Before the experiment was over the subject of it was heart-sick with fear and perplexity. But Jesus, who knoweth how to deliver the godly out of temptation, presently came to his relief, and showed him that it was the voice of a stranger he had been heeding. By clear mental light given him, he saw that such were the limi-

tations of his weak human frame, a literal obedience to this command was an impossibility—and God did not exact it. So he obtained peace over that. The inward exercise which led to the writing of this article arose about a simple matter of diet—a question, as the event proved, which had no moral element in it at all. A somewhat sensitive conscience, coupled with mental ignorance, offered the accuser an advantage he was not slow to improve.

The text, "He that doubteth is damned if he eat," using it in its general application, has been the favorite weapon of the accuser in his attacks upon the writer. He has forced his victim to do most absurd and unreasonable things in order to avoid condemnation, *and then has turned around and accused him for doing those very things!* O thou wily foe!

Reader, have you been beguiled in this way? If so, the next time you are approached, remember this: that God holds you and me responsible for believing the suggestions of the accuser. There is a moral wrong in being Satanically conscientious. It won't do to believe every conviction that happens along which has in it an element of self-mortification, for the simple reason that it has that element in it.

On the other hand, it won't do to ignore questions of conscience: of the two courses, the latter is unspeakably the worse. What then? Follow the teaching of this admonition: "Be ye not unwise, but understanding what the will of the Lord is" (Eph. v. 17). Get Divine light on the matter. Persuaded that this was the right course to pursue, the writer in the case of his late perplexity, went to prayer over it, and while on his knees asking and claiming light, received a clear and satisfactory answer. He arose from his knees at perfect rest about the point in question. Such requests must be made in faith, nothing doubting (James i. 6); such is the divine order. Whatever you do, don't smother up convictions. CLEAR THEM UP.—*New Castle, Pa. Christian Witness.*

BISHOP TAYLOR AMONG THE QUAKERS.

Bishop Taylor, at the Friends' Conference in Columbus, Ohio, was cordially received. The *Gospel Expositor* says:—

"Bishop Taylor opened the Conference by reciting the 124th Psalm, which was followed by a season of prayer, led by him. A number of petitions were offered, those of our dear missionaries among the rest. A spirit of consecration and faith pervaded every utterance.

"Bishop Taylor's comments upon the Psalms were striking. He began by saying—It is a grand thing to be allied with God, who made heaven and earth. His arrangements embrace both worlds; our arrangements professedly do, but our standpoint is limited. It is perfectly safe to trust the

Lord. The thing to do is to go with Him, and exercise common sense to see which way He is going.

"The distance between entire holiness and fanaticism is not very great. The devil is always tempting us to jump off the pinnacle of the temple. Ordinarily the Lord leads us through our common sense, through a combination of substantial facts. He will furnish as many points as are necessary to make out a case. If *He* says 'jump off!' jump.

"I never allowed myself to be interfered with. I get my appointment from God. I don't care who pulls the wires, there is only one man in the universe who can interfere with His plans, and that is myself. For twenty-eight years the Spirit has never suffered me to be (essentially) misled. But I have been under a Bishop and have had to work it (guidance) out.

"This African mission is providential. I did not seek it. When it was given to me to do, the Lord laid it upon my heart."

"ALL POWER."

MATTHEW 28 : 18.

"All Power!"—with such a Friend as this,
 Who would dread the wilderness?
 He who marks each falling tear
 Of His burdened pilgrims here!
 He who wields Creation's rod,
 He my Brother, yet my God,
 Never slumb'ring, never sleeping,
 Vigils ever-wakeful keeping,
 Faithful He, whate'er betide,
 Is my Everlasting Guide!

Worlds may hasten to decay,
 Earth and seas may pass away;
 In the Heavens the circling Sun
 Cease his blazing course to run.
 Scenes may vary, friends grow strange,
 But the Changeless cannot change;
 Fellowship that naught can sever,
 Loving once, He loves forever!
 He it is that bears me on,
 His the arm I lean upon.
 Say, with such a Friend as this,
 Who would dread the wilderness?—*The Haven of Peace*

"ASK WHAT I SHALL GIVE THEE."

BY MRS. M. N. VAN BENSCHOTEN.

It was nightfall. As was my custom, I sought the little room to be alone with Jesus. As I shut to the door, my heart leaped forward with gladdest joy—"I am alone with Thee, my Lord;" and as I turned to fall at His feet I was held, for, suddenly, there came such an overpowering sense of a glorious Presence that it arrested every movement while singing, and, clear as a voice, came the words so gracious yet authoritative: "Ask what I shall give thee!" O the melting sweetness of the Master's voice!

My whole being thrilled, for then I knew that what I asked would be mine. Quick as thought my petition was ready. I had not thought to pray for it to-night. It had not been in my mind for weeks. The shadow of the cross that had leaned that way for several years had grown dimmer of late, and our hearts were light and happy; but there was ever with us a foreboding that, sooner or later, it would rest upon us. I had trembled before it; thick darkness enveloped that cross; I shrank and feared. I had sought every possible way of escape. I had cried: "If it be possible, let this cup pass from me,"—it would cross the cherished dream of my life, and we turned away.

But now the hour had come. I knew my Lord. I believed in His Almightyness.

With the whole force of our being we cried: "O Lord, Thou knowest it all. If this cross is to be mine, help me to take it up cheerfully—with willing sweetness. Give me the victory; make me triumphant through our Lord Jesus Christ."

Not another word could I utter. Spent with the intensity of my desire, I fell at His feet and a great silence came over me. I had accepted the cross, but with it *I knew I had my petition.*

Days and weeks passed. Months went by. At last it came; and as I lifted that rugged cross to carry it on through the years, my heart smiled back a quick "Yes, my Lord," while all heaven heard the triumphant shout: "Even so, Father, for so it seemeth good in Thy sight." The pain was there. I was even, as a woman, bereaved; but O! the ineffable sweetness and power that was added, made tears a joy and pain a blessing.

No more shrinking, no more fear or apprehension, no more looking at the waves; it was Jesus only; for as I lifted the cross it seemed to lift me. Earth grew dim, worldly voices sounded far away; heaven drew near, eternity real, and Jesus all in all.

Since then I have lived on the Victory side. No Solomon ever received fuller measure, no David ever proved a Lord more true.

It is worth something to be able to say: "I have proven Thee"—"I know whom I have believed"—to feel amid earth's storms the solid Rock beneath your feet—to trust and not be afraid.

Let us magnify the Lord together, for He always causeth us to triumph through our Lord Jesus Christ.—*Guide to Holiness.*

THE MYSTERIOUS PROVISION.

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 some previous acquaintance. The husband and father had gone to meeting, taking the three eldest children with him. As the wife 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 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. Our neighbours knew nothing 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 looked 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 prospects 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 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 my husband had met with some streak of good fortune that afternoon, 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 by what instrument the Lord was pleased to supply our wants, or who put the things into our cellar without our knowledge or consent."—*Selected.*

LEOPOLD OF BELGIUM.

The following is of special interest, considering the late movements for Africa: "Leopold of Belgium is contributing \$400,000 a year to African missions. Mr. Guinness, the missionary, recently asked him why he was so interested in Africa. His answer was—'You know that God took away from me my son, my only son, and then laid Africa upon my heart. I am not spending the revenues of Belgium upon it, but my own private resources; and I have made arrangements that when I die this civilizing and evangelizing work in Africa shall go on.'" This king is largely interested with Stanley and others in the new government scheme for Congo-Land. He had engaged Gordon, before the latter consented to go to the Soudan.—*Selected.*

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The Expositor of Holiness,

A CANADIAN MONTHLY MAGAZINE, PUBLISHED UNDER THE AUSPICES OF THE CANADA HOLINESS ASSOCIATION, DEVOTED EXCLUSIVELY TO THE SUBJECTS OF THE HIGHER LIFE.

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