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No. 1.

THE

Expositor of Holiness

PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD.—I Thess. V. 21.

TORONTO:

*Published under the Auspices of the Canada Holiness Association.*



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## SHALL "THE EXPOSITOR OF HOLINESS" BE CONTINUED?

Friends of holiness, what say you? If five hundred subscribers can be secured it will live. Let all then who receive this specimen copy carefully examine it, and if it commend itself to you as likely to help on the glorious work of spreading scriptural holiness, at once drop a card in the post office addressed to Rev. N. Burns, No. 3 Selby Street, Toronto, stating your intention to become a subscriber, with the understanding that when you receive the second number you will send one dollar, the subscription price, to the above address. The reception of the second number by you will be our guarantee that the requisite number of subscribers has been secured to insure its publication for one year. Again we ask, what say you? We await your reply. Be prompt with your verdict, for delay will kill as certainly as a decided refusal to subscribe.

THE  
**Expositor of Holiness.**

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SALUTATORY.

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Dear reader, having intruded upon your notice, we answer your look of inquiry as to the why and wherefore by the scriptural question, "Is there not a cause?" There is a large number in all evangelical churches who are clearly conscious of justifying grace, and are longing for full salvation, but who, year after year, fail to enter the promised land; many are opposing the holiness movement through sheer ignorance of what it is, and very many through discouragement, or through desire, are striving to content themselves with a religious experience which accepts constant falling into sin and condemnation as inevitable. Here is a large field for the further spread of scriptural holiness. You reply, there are agencies already at work in the field,—the ordinances of the sanctuary, our connexional organs, and the holiness periodicals published in the States. True, and we unite with you in thanksgiving to the Great Head of the church for the grand work being done by each and all of these agencies. But, despite them all, multitudes in the church still come short of the experience of full redemption. Still the field is white unto the harvest, and still the prayer is in order, "raise up and send forth more laborers into the harvest."

We think that there is not only room, but a loud call for a Canadian magazine, exclusively devoted to the teaching and experience of the definite blessing of entire sanctification, not as a rival to any existing publication, but as an additional auxiliary in multiplying the experience of holiness in the churches. This opinion, we find, is shared, not only by the members of the Association, but by many others with whom we have had converse. One brother minister, whose writings on this subject have made him well known as an advocate of the

definite experience of holiness, replies to our request for an article, "I am delighted to know that we are to have a Canada Holiness magazine," and promises hearty co-operation.

The readiness with which funds have been offered as a free contribution for the first number, is an indication, and a strong one to us, that the undertaking is of the Lord.

These, dear reader, are some, not all, of the reasons why we commence the publication of *THE EXPOSITOR OF HOLINESS*, and earnestly request your prayerful sympathy and hearty co-operation. If it is of God, your sympathy and assistance will be God honoring. If it be not of God, we pray with you that your want of sympathy will help to show us the mind of the Lord in the matter.

It has not been entered on hastily or without due consideration, but is the result of much prayerful waiting upon God, and careful deliberation. We commence, then, with the full conviction that the Lord hath need of this publication, and that he will use it in some way, however humble, for His glory, in assisting to spread scriptural holiness throughout this fair Dominion.

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## "THE EXPOSITOR OF HOLINESS."

BY LOUIS N. BEAUDRY.

I cannot disguise the fact that I hail with peculiar joy this first Canadian periodical devoted exclusively to the exposition and advocacy of Christian holiness or the doctrine of full salvation. It comes to me like the messenger of God, whose feet even are beautiful upon the mountains, because he publisheth peace and bringeth glad tidings of good, and saith unto Zion, "Thy God reigneth." It comes as a new call to devotion, to joy and to labour. May its testimony for Christ be ever definite, ringing and clear, may its light be ever bright and steady, then its support will never be wanting. Then will multitudes bless the day of its appearing, and each will exclaim, "I was glad when they said unto me, let us go into the house of the Lord. Our feet shall stand within thy gates, O, Jerusalem. Pray for the peace of Jerusalem, they shall prosper that love thee. Peace be within thy walls and prosperity within thy palaces. For my brethern and companion's sake, peace be within thee."

For several reasons this periodical is very opportune. Here are

some of them. First, there is a very general conviction among ministers and members that our church life is altogether too low : consequently the God-honored means of evangelism used by our fathers with wonderful efficiency, have either fallen into disuse or have become merely perfunctory and mechanical. Compromises between the church and the world have become so numerous that in many places it would be difficult to draw a definite line of demarkation between them. We are liable to the woes pronounced upon those "who put bitter for sweet and sweet for bitter." And just in proportion to the worldliness that has crept into the church has been the amount of infidelity outside ; and some have remarked, and not without much show of reason, that subtle forms of unbelief may be found within the pale of churches. Worldliness is blindness, and blindness is unbelief.

Those who take most to heart the true welfare of the church are crying, "For Zion's sake will I not hold my place, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." We must not daub with untempered mortar nor heal the hurt of the daughter of our people slightly. The only sovereign remedy is, *holiness unto the Lord, first in the ministry and then in the membership.* "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD, and the pots in the Lord's house (membership) shall be like the bowls (ministry) before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of Hosts, and all they that sacrifice shall come and take of them, and seethe therein ; and in that day there shall be no more the Canaanite in the House of the Lord of Hosts." "Holiness becometh thy house, O Lord, forever." Second. The returning tide of prosperity, after several years of financial stress and distress, is likely to whelm multitudes of weak ones in spiritual bankruptcy. Even ministers in large numbers, we are told, are already engaging in the great railroad schemes and gigantic land speculations of the west. This word is not intended as a criticism upon their action, but as a brotherly call to greater devotion to God. Revivals in business demand revivals in holiness. While we must not be "slothful in business," we must be "fervent in spirit serving the Lord." This periodical, it is devoutly to be hoped, will be a timely herald to many, and an efficient auxiliary in the promotion of the desired revival. Its cry will be, "O, Lord, revive thy work." Third. Nothing but true holiness can consummate in one grand and blessed whole the various branches

of methodism which are now feeling their way toward each other. In our discussions and actions we must not forget this work potential of all moral influences. THE EXPOSITOR will surely make this plain.

In His prayer for His disciples Jesus clearly shows that it is only as we are one with Him that we can be made perfect in one. And Peter, in endeavoring to show the relation of purity to unity, says, "Seeing ye have purified your souls in obeying the truth through the spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." If we are thus actuated by the Spirit of Holiness, we shall soon be able to exclaim, "Behold how good and how pleasant it is for brethren to dwell together in unity."

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### SPECIALTIES.

Those who make the subject of Bible holiness very prominent, by the pulpit or the press, are sometimes spoken of as specialists. There is a sense in which we cheerfully accept the designation; for if the bringing before the public gaze some neglected or forgotten truth constitutes us specialists, we are glad to be permitted to perform that service for the glorious truth, that Jesus came to save His people from their sins, as to their inward power over motive, as well as the burden of their guilt and condemnation. But if the name of specialist is to be understood as the name of one who is devoted to the advocacy of something that makes a man one-sided, fanatical, a monomaniac,—whose one narrow idea so fills his soul as to practically shut him out from seeing the goodness and the glory of any other line of action, except that one to which he has addicted himself,—then we do not accept the designation. That there may have been persons of strangely constituted minds, who have so spoken and acted in connection with this subject as to distort the true proportions and relations of the matter, we have no doubt, for such exceptional individuals attach themselves to every department or phase of human thought and enthusiasm. But when this subject is fairly considered and understood, it will be seen that holiness is "wholeness"—wholeness of christian life, looking with equal interest upon all that is duty to God, and unfolding with equal eagerness all that is christian privilege for man. Holiness is not, therefore, a partial or sectional thing, it does not present a "phase" of christian life, it is its full-orbed splendor. Those religious people who avoid the subject when brought to their notice, had better claim

to be called specialists, as they appear to be devoted to a partial view of the subject and experience. If you could find a mathematical enthusiast who insisted, with emphasis, on the cultivation of arithmetic and ignored or ridiculed algebra ; or a physical student, who spent time and energy in the cultivation of meteorology and looked upon astronomy with contempt, you would be furnished with analogies apt and appropriate to represent those who living, or believing they live, in the first grade of christian experience, neglect to look forward to the higher truth.

Human progress has been promoted most largely by men who have specially devoted themselves to some particular branch of philanthropic enterprise. John Howard, to prison reform ; Clarkson and Wilberforce, to the abolition of slavery ; Matthew, Gough and Murphy, to temperance ; and in this active age of ours, there are numerous special lines of christian work, which have each their advocates in word and their enthusiasts in work. So the larger churches have their Missionary agents, their publishing agents, their Sabbath School and church extension agents and interests, each of them a specialty and all of them accomplishing much good. Our specialty helps every good cause ; we aim to make all workers for the Lord healthy and vigorous in their spiritual life by pressing on the attention of all the merits of that all-healing remedy for spiritual scrofula. "the blood of Jesus Christ, God's Son, which cleanseth us from all sin." B. S.

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## TO THE EARNEST SEEKER OF FULL SALVATION.

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First, ascertain clearly your present spiritual state. See that you have a clear, sharp experience of justifying grace. We will presume that you have well learned how Christ, by faith, becomes our forgiveness. If there is any want of clearness of experience here, stay not to reason, but by a present act of faith accept Christ as your forgiveness now, just as you did when first you knew the sweets of forgiving love. See to it that you willingly permit the Holy Spirit to search the nooks and corners of the heart for any unforgiven sin that may lurk there. Be assured that if you will not undergo the searching ordeal, you cannot take one step toward a holy life. We remark here, in parenthesis, that it is this preliminary searching process that awakens the hostility of many against the subject of holiness as a definite experience.



But let all understand, that any sin discovered to us by the Holy Ghost, if not confessed and forsaken, will not only shut out from the *highway of holiness*, but will also shut out of *heaven*. Again, clearly understand your relation to holiness. The process is simple. God's command is, "Be ye holy." Ask yourself the question in the presence of the heart-searching One, do I obey this command? If the Spirit does not bear witness to your obedience of this and kindred commands, but does bear witness to sins forgiven, then you are a proper subject for going on to perfection, not otherwise.

Will you, dear fellow-traveller to the skies, step with us into the promised land—

"The land of corn and wine and oil,  
Favored by God's peculiar smile,  
With every blessing blest."

First, will you agree with us, that this step may be taken *just now*? How satan opposes this proposition! How inbred sin arouses its opposition! What a ferment the enemies of the soul are thrown into by the bare mention of such vigorous thought, but regard not this inward tumult, look at the question steadily. God commands you to be holy now; if so he must have made it possible to obey that command now, else how can he judge the world? Then it is possible; for "with God all things are possible." Don't move on to another step till this one is taken clearly, unhesitatingly. If need be, lay down this article and examine God's word with prayer, until it is settled, till you can confidently say, I may take this step *now*. It is my blood-bought privilege.

Again, are you willing *now* to obey the command, "Be ye holy." Depend upon the Spirit's aid, in answering this question, and have firm faith that He guides you into truth. As a rule, we may assume that we are willing unless the Spirit discovers to us some positive form of unwillingness.

Now give—that is, consecrate—yourself to God for obedience to this command. You cannot make a conditional surrender. Our God is an absolute Sovereign, and requires unconditional submission to Himself. To encourage the soul here, remember God is love, and He promises to withhold no good thing from us. Where then is there room for fear in absolute surrender to Christ? If now the Holy Spirit does not show you any thing unyielded, you can assume that your part here is done. You have gone thus far, never look back. Be not feverishly anxious to question the genuineness of these acts. The progress made is solid, sure, for it is made in the presence of the Holy One, who is in a measure

responsible for our taking these steps correctly. He is our unerring Guide. Now, and not till now, comes in saving faith. We must believe God in the full sense of that term. We must believe that God does accept us in our full consecration to him, that we are now wholly the Lord's, and the confidence we have in our honesty of purpose in coming thus to God for full salvation becomes the measure of our confidence that he accepts us, for he says: "him that cometh unto me I will in no wise cast out."

But do not many good men warn us against presumption in such a course. True, but good men are not the Bible. "Let God be true and every man a liar." "Believe that you receive and you shall have," is the word of God, and it will stand the test of time and eternity, many men of many minds to the contrary notwithstanding.

What now are the results? At once we are at peace on this subject. We take Christ as our obedience to this law, and in our perfect faith there is no room for doubt. What of other experiences? No one can anticipate them, all we have to do in this respect is to stand still and see the salvation of God. He that spared not His Son, will He not freely give us all things?

Conscious acceptance of full salvation is in a sense apart and distinct from outward and inward divine manifestations. Every moment we thus fully believe that God accepts our fully consecrated heart, we are fully saved, whatever be our varying sensations, and every moment we do not believe, we are not fully saved, no matter how we may speak of inward or outward manifestations; for "without faith it is impossible to please God." We live by faith, and unbelief can and does cut the bond of union between the soul and God in a moment.

Dear fellow-partaker of the grace of holiness, we part in word not in spirit, with this exhortation, "Let us hold fast the profession of our faith, without wavering for He is faithful who hath promised." Hath promised what? Why, that "All things are ours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or thing present, or things to come; all are ours. And we are Christ's and Christ is God's." B. N.

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### ENTIRE SANCTIFICATION—ITS SIGNS.

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The entirely sanctified person possesses a pure heart, as seen by GOD and as felt by consciousness. That is to say, he is not swayed, nor even influenced, in any of his intentions by any motive which he has

discovered that God does not approve. For that perfect love which fills his soul makes it impossible that he should consent, even for a moment, to any feeling that contradicts or opposes it. So he is delivered from doubt concerning the great central truths which constitute the Gospel. He spontaneously chooses the will of God in everything. He suffers in himself no anger except a holy indignation against sin. He is delivered from envy or jealousy, because in him humility is perfect, and he can be content to be at the bottom and others at the top when God so arranges it. He can read the strongest statements of christian attainment contained in the Bible with the feeling that they are his within reach, if not in actual possession. The promises of God shine before his eyes and recall to him their riches with a beauty and force before unknown. He still hungers and thirsts after righteousness, and gets filled, and hungers and thirsts again, and again gets filled, and so he lives the life of God. He is not, therefore, dependent upon a rousing meeting, or a clear day, or congenial society, or pathetic preaching, or even high health, for his religious enjoyment, for, although he appreciates all of God's gifts as fully as before, and some of them more so, yet his joy comes from God himself, with whom he has uninterrupted communion. He has the *constant* witness of the Spirit. So he enjoys perfect *rest* of soul as it regards all matters between himself and God. Earthly ambition is dead, the fires of lust are replaced by the fires of the Holy Spirit. Personal display is denied. All the person tells for God, in the eyes of those who are spiritually minded, and have, therefore, eyes to see these things aright. He delights in the society of the holy ; the greater the holiness the greater the delight. Has an intense yearning to see God glorified. No temporal calamity is so much feared as the loss of God's favor, and nothing so saddens his soul as the sin that he sees around him. He is in some way or other, and perhaps in many ways, an incessant worker for God, omitting no opportunity, and shrinking from no self-denial when God gives the command. So, he cannot but be useful to man, and is generally more useful than he knows. And it all results from taking Christ in his fulness as the New Testament presents him for our acceptance. See especially John 14, 15, 16 ; Rom. chap. 6 and 8 ; I. Cor. 1. 30 ; and the whole first epistle of John.

B. S.

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The first essential prerequisite to Christian perfection, and a leading characteristic of it throughout, is a cheerful, perfect submission to the will of God.

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 THE LORD'S PURPOSES.
 

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“For the Lord of hosts hath purposes, and who shall disannul it? and his hand is stretched out, and who shall turn it back?” Isaiah xiv : 26.

God has never failed, nor will he ever fail to accomplish his purposes, one of which is to restore sinful men to his own image. This purpose he proclaims thus: “Come now and let us reason together saith the Lord ; though your sins be as scarlet, they shall be as white as snow ; though they be red like crimson, they shall be as wool.” Isaiah 1: 18 “Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you. . . . And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.” Ezek. xxxvi: 25, &c. “And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver.” Mal. 111: 3. Be ye therefore perfect, even as your Father which is in heaven is perfect.” Math. vi: 48. “If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness.” John 1: 9. It is true, that the accomplishment of the purpose thus proclaimed, is conditioned upon man’s acquiescence. Hence God appeals to our reason, and “every man that hath this hope in him purifieth *himself*.” So that to whatever extent this purpose of God may be frustrated it will be by failure on the part of man, and not through God’s lack of power or faithfulness. His plan for accomplishing this purpose, which is under the direct supervision and operation of the Holy Spirit, embraces and utilizes human agency. Christ said to his disciples just before leaving the earth, “But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me unto the uttermost parts of the earth.” Acts 1: 8. The effect of whose testimony on men was, “to turn *them* from darkness to light, and *from* the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me.” Acts xxvi: 18. The revised version says, “by faith in Me.”

With these, and many other equally authoritative and explicit declarations of God’s purpose in this matter, before us, and the knowledge we have of his faithfulness and power, and together with the testi-

monies of the saints from apostolic times to the present, have we not a right, are we not required to expect its fulfillment on the performance of the required conditions, now, as in time past? You admit the force of this reasoning, but say, by whom and by what means? By similar agents and the same means appointed by the Saviour as quoted above. The lowly spirit-baptized followers of Jesus at the present time who testify of his power to save to the uttermost, and exemplify the truth of it in their own experience, of whatever name and in whatever position, are the legitimate successors of those to whom the combined promise and command was first given. These are God's agents to bring about the accomplishment of this very purpose. The means used by them, suggested by the Holy Spirit through a sanctified intelligence of the fitness of things in answer to earnest believing prayer, are the methods by which he seeks to bring it to pass. Holiness must be exemplified, its superiority to everything else in human experience practically shown in everyday conversation and conduct, and its advantages presented and its claims urged by sanctified men and women. And when the Divine plan by which Scriptural Holiness is to be spread over all lands, shall be revealed in the light of heaven, I have no doubt, but that the sending forth and subsequent influence of this unpretending periodical, inaugurated as the result of much deliberation and earnest believing prayer on the part of its promoters, will be found inserted in the grand pattern of the plan of salvation conceived in the Divine mind. May it be sent, and continue to be sent on its errand of love into thousands of homes in our own and other lands; carrying the glad assurance of a full, free and present salvation from all sin, obtainable by all on the conditional surrender of the soul to God, and the unhesitating acceptance of the Holy Ghost, the purifier by faith.

Tilsonburg, May, 1882.

J.

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## AN EXPERIENCE.

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REV. N. BURNS, GEORGETOWN.      ♦

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Many times the question has come to my mind, should I publish my experience of full salvation? but have hitherto concluded that the time was not yet, whatever the future might unfold, of duty or privilege in this respect—even now, whilst I write, it is not with the clear conviction that it will be published.

At the age of twelve I was clearly converted to God, under

the pastorate of Rev. E. B. Harper. That conversion was clear and decided. No doubt of the genuineness of the work ever troubled my mind, and for some time with other young converts I walked with joyfulness in the light of justifying grace. About two years after, the late Mrs. Palmer's work, "Faith and its Effects," fell into my hands. I read and prayed over it, compared it with the Bible, and after varied exercises of mind obtained the blessing of holiness. I look back over upwards of thirty years to those early experiences with mingled emotions. Oh that I had walked in the clear vivid experience of the fulness that is in Christ during all these years! I remember with what fear and trembling, and yet sturdy boyish loyalty to my Sanctifier I stood up again and again in the church and bore my testimony, and how gradually but crushingly the feeling came, you a boy in your teens profess what minister and members without exception profess to be seeking after as if they had not obtained; how no one of experience took me by the hand to lead me along the King's highway of holiness; how no word of counsel, no word of congratulation concerning the profession I had publicly made ever reached my ear. In loneliness I fought the battle, and in bitterness of spirit gradually allowed myself to be beaten back by the enemy, and by giving up my testimony lapsed into a kind of religious experience that I cannot exactly describe. Now, there were men and women in that church who lived near to God, who have since died in the Lord and whom I expect to greet in Heaven, but from some cause they seemed to shrink from definite experience on this subject. But oh! what infinite longings come upon me that they had at least made the effort to establish me in this grace, it might have been so different with me. I remember afterwards how I made it a point to suppress the "amen" when prayers were made in the church for the blessing of sanctification, arguing to myself that they could not be sincere. But I pass over such things, for when astray ourselves our thoughts and reasonings on this subject are necessarily out of joint. But one good result came from this early experience—it prevented skepticism on the subject. Often in after years I attempted to unite with the opponents of holiness as a distinct, separate blessing, and would I believe have succeeded but for that early experience, that would ever confound all my fine spun sophisms and leave me in spite of all I heard or read against it, a profound believer in the blessing of holiness as distinct and subsequent to justifying grace.

During the next fifteen years I retained my connection with the

church, at times living near to God and enjoying much of His presence and at times somewhat cold in His service. When on my second circuit, after listening to a clear experience of entire sanctification given by a sister, whose name I cannot now remember, this train of thought was started in my mind: You, in undertaking to preach to others assume to be their leader in spiritual things. How can you lead, where you have not definite experience, when those to whom you preach are beyond you in their experience of the deep things of God? The result was, that again I stepped into the cleansing fountain and again I could testify to the efficacy of the blood of Christ to cleanse from all sin. Since that time I have ever borne my testimony as a witness to Christ's power, not only to forgive but to save from sin. My present experience is, that each moment as I cast myself upon Him for full salvation in accordance with my faith it is done unto me. I cannot speak of uninterrupted trust since that time—would that I could; but I can say, to the glory of my Master, that His grace has kept me nearly all the time in the quiet assurance that he was my full Saviour. My chief failures have been concerning the leadings of the Holy Spirit, for often, alas, I have failed to discern the voice Divine, through unwillingness to know or to obey, and my loving Saviour in his mercy has had to use the rod, and at times very severely. I wonder he has not given up the conflict. But he has not left me to myself, and now in comparing my present experience with what it was when first I knew of sanctifying grace, I realize that the progress made is very marked, although by no means what it might have been. When obedient to the Spirit's voice, God has not only brought me into closer and dearer covenant relations with Himself but has used me as His honored agent in bringing others into like precious faith: generally, wherever my lot has been cast, I have had the privilege of rejoicing with others as they entered this promised rest of faith. I could fill many pages with the account of God's dealings with me in this respect, but I forbear, and confine myself to the simple relation of my experience of this great salvation, trusting that the Lord may use it in some way for His glory. If it only paves the way for others I shall feel that it has not wholly failed in its object.

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REV. William Taylor says of his grand work, after the Paulin pattern, "I have already put down into India, Burmah and South America, more than a hundred missionary men and women, preachers and teachers, who never got the appropriation of a shilling of missionary support from home, but are supported entirely by the people they serve."

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“THE PRAYER OF FAITH.”\*

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BY CARRIE F. JUDD.

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On the sixth of January, 1877, after a gradual decline in health, I was prostrated with an attack of fever, proceeding from my spine, the result, probably, of a severe fall on a stone sidewalk several months before. The fever was soon subdued, but my disease grew into settled spinal difficulty, and from the inflammation of the spinal nerves proceeded a most distressing hyper-acuteness, called hyperæsthesia. This extended to all my large joints; and my hips, knees and ankles could not be touched even by myself, on account of their sensitiveness. The disease increased until the nerves in the joints were so unnaturally alive that it was as if they had been laid bare, and it seemed to me as though nothing less than spasms would be the immediate result were they touched. The vibrating of these sensitive nerves, occasioned by the tiniest jar or noise in the room, was something indescribably dreadful.

For all but the first two months of my illness, extreme helplessness as well as suffering made my lot almost unendurable. For more than two years, turning over alone or moving myself a particle in bed was simply an impossibility. Every move was made for me with the greatest care. I suffered intensely with my head; the violent, tearing pain, the terrible sense of weight, and the extreme sensitiveness made a soft, small pillow feel like a block of stone, the pressure of which was crushing my brain to atoms. Much of the time we were obliged to exclude from the room all excepting those who had the care of me.

For eleven months I could not sit up at all, but in the spring of 1878 improved slowly, and could be lifted into a chair for a little while each day. I was more comfortable until July, but I could not by my greatest exertions get able to help myself at all. The only way in which I could be moved from the bed to the chair, was by being lifted under my arms, as I could endure no pressure on my spine.

The very warm weather at that time, and my making attempts to help myself when in such a weak condition, caused a sudden and

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\* This is a somewhat remarkable work which might be characterized as an experience, and what came of it. The authoress was the subject of a wonderful faith cure which she minutely describes in the introductory chapter; the remainder of the volume is made up of other remarkable faith cures with personal views and teachings on faith, altogether it is an interesting publication, and without committing ourselves to all its teachings we commend it to our readers for careful perusal. We take the liberty of clipping the first chapter for THE EXPOSITOR.



violent relapse, and, in spite of everything that could be done for me, I continued to fail. I rallied a little in the autumn, but only temporarily.

In January, 1879, my mother's mother, who had lived with us for years, and who was very dear to me, died at our house, after a short illness. I was so low at the time that there could be no public notice of her death, and only a few intimate friends were admitted into our silent house.

By the middle of February, my weakness was so great that most of the time I could scarcely speak in a whisper, and sometimes could only move my lips. Often the exertion of whispering one word would cause the perspiration to start profusely, and I would lie for hours needing something rather than ask for it. I could take no solid food, whatever, and it exhausted me greatly to swallow even liquid food.

My disease had grown into blood consumption ; I was emaciated to a shadow, and my largest veins looked like mere threads. Nothing could keep me warm, and the chill of death seemed upon me. A great part of the time I lay gasping faintly for breath, and I suffered excruciatingly. Even the weight of my arms and limbs seemed to be almost unendurable, and this terrible strain was constant. My pulse could scarcely be found, and I was not expected to live from one day to the next. Everything that the most skilful physicians could do for me had been done; only the "Great Physician" could restore me by His almighty power. I have no doubt that it was ordered by Providence, that, just at this time, there should appear in the daily paper a short account of the wonderful cures performed in answer to the prayers of Mrs. Edward Mix, a colored lady, of Wilcottville, Conn. The article represented her as an earnest, humble Christian, who simply professed to be doing God's work. She had, herself, been cured after years of ill health, by the prayers and laying on of hands of a Rev. Mr. Allen, of Springfield. Mother mentioned these facts to me, and the more I thought on the subject, the more I felt that a letter must be written her in regard to my own case. I had often heard of faith-cures before this, and there had been read to me some portions of W. W. Patton's book, "Remarkable Answers to Prayer," but, although not discrediting them, none had ever produced so great an impression on my mind as this short account of Mrs. Mix. I waited a few hours, then requested my sister to write her that I believed her great faith might avail for me, if she would pray for my recovery, even if she were not present to

lay her hands upon me. On Tuesday, February 15th, her answer came as follows :

WILCOTTVILLE, CONN., *February 24th, 1879.*

MISS CARRIE JUDD :

I received a line from your sister Eva, stating your case, your disease and your faith. I can encourage you, by the Word of God, that "according to your faith" so be it unto you ; and besides you have this promise, "The prayer of faith shall save the sick, and the Lord shall raise him up." Whether the person is present or absent, if it is a "prayer of faith" it is all the same, and God has promised to raise up the sick ones, and if they have committed sins to forgive them. Now this promise is to you, as if you were the only person living. Now if you can claim this promise, I have not the least doubt but that you will be healed. You will first have to lay aside all medicine of every description. Use no remedies of any kind for anything. Lay aside trusting in the "arm of flesh," and lean wholly upon God and His promises. When you receive this letter I want you to begin to pray for faith, and Wednesday afternoon the female prayer-meeting is at our house. We will make you a subject of prayer between the hours of three and four. I want you to pray for yourself, and pray believing and then *act faith*. It makes no difference how you feel, but get right out of bed and begin to walk by faith. Strength will come, disease will depart and you will be made whole. We read in the Gospel, "Thy faith hath made thee whole." Write soon.

Yours in faith,

MRS. EDWARD MIX.

Is it any wonder that in my utter weakness, my confirmed helplessness, and, above all, my lack of faith, that I was tempted to smile unbelievably at the words "get right out of bed and begin to walk by faith?" My conscience reproved me for my unbelief, and I began to pray for an increase of faith. I left off all medicine at once, though I confess it was with a struggle, for I was very dependent upon it for *temporary* alleviation of my extreme suffering. At the hour appointed by Mrs. Mix members of our own family also offered up prayer, though not in my room. Just before this, I seemed to have no power, whatever, to grasp the promise. Terrible darkness and powerful temptations from Satan rose to obscure even the little faith I had, but, suddenly, my soul was filled with a childlike peace and confidence, different from anything I had ever before experienced.

There was no excitement, but, without the least fear or hesitation, I turned over and raised up alone, for the first time in over two years. My nurse, Mrs. H., who had taken care of me for nearly a year, was

greatly affected, and began praising God for his wonderful power and mercy.

Directly after, with a little support from my nurse, I walked a few steps to my chair. During that same hour, a decided change was perceptible in my color, circulation and pulse, and I could talk aloud with ease. Referring to my diary, which was kept by Mrs. H., I find under February 27th, which was the day after my restoration: "Carrie moved herself in bed several times during the night. This afternoon she walked from her chair to the bed, a distance of about eight feet, by taking hold of my arms. The Lord strengthens her every hour, both physically and in faith. Blessed be His holy Name!" Then, under February 28th: "Carrie grows stronger, moves herself more easily, rests better nights, has a good appetite. I gave her a sponge-bath this afternoon, and I could not but notice the change in the color of her flesh; instead of the yellow, dead look, it is pink and full of life." Under March 1st: "This morning she drew on her stockings." March 2nd: "Her chest and lungs have been strong; she has talked aloud a great deal. Appetite good; color fresh and clear."

In about three weeks I could walk around the room without even having any one near me; in four weeks I walked down stairs with a little assistance; I walked very steadily from the first, and my joints, which had been so weakened by the hyperæsthesia, grew strong and firm at once. My muscles filled out very rapidly, but I suffered nothing from aching or lameness, even after I commenced going up and down stairs.

The first pleasant day in April I went out of doors and into a neighbor's. It seemed as though it was almost too much joy to comprehend, to really be out in the air and sunshine once more. I looked up at the windows of my room with a vague idea that there must be imprisoned there still, a prostrate, suffering creature, of whom I had once been a part, but now was freed by some mysterious process. The thought of my long and terrible suffering, and of my sudden and joyful deliverance, almost overwhelms me now as I review it all so minutely.

I will mention here, that it was especially noticeable, during my healing, that whenever I made any extra exertion of my own, suddenly, and without the least apparent cause, my strength would fail me. It was soon revealed to me, that I was simply to look to the Lord for improvement; that as He had begun the work, He would carry it on without any strivings on my part.

The more fully I cast myself upon Him, the more I was supported

and often I felt borne up as if by some buoyancy in the air, while there was little or no effort of my own. Even more wonderful, and infinitely more precious, than being brought from death unto life, physically is the renewed life which the soul experiences at the same time under the healing influence of the Holy Spirit. A deep, intense love for God is implanted in the heart, worldly desires and ambitions sink into nothingness, the one absorbing thought is to be conformed more and more to the image of Christ, and the forgiveness of sins promised with the healing in James v : 14, 15, is experienced as never before.

My gain in flesh and strength was rapid, and my friends say that I am now looking better than ever before. The trouble in my head, which was almost constant for a long time before my prostration, entirely disappeared when I was cured, and I can do a vast amount of studying and writing without even a slight headache. I can also take very long walks and enjoy them.

I wish to add that Dr. Charles Cullis, of Boston, Mass., whose faith-works and faith-cures are so widely known, kindly added his prayers for my complete recovery.

All glory be to our merciful and loving Redeemer ! and that I may ever abide in Him, and bring forth the "fruit of the Spirit," is the daily prayer of my life.

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## CHRISTIAN EXPERIENCE.\*

BY DANIEL STEELE, D.D.

I have hitherto been content with a daily confession with the mouth, and private letters to my friends, carefully refraining from any appearance of seeking to be lionized in the public prints. But my friends urge me to run the risk for the strengthening of my brethren in this age, when a subtle skepticism respecting Christian experience is poisoning and paralyzing myriads of professed followers of Christ. At my conversion, thirty years ago, through weakness of faith, the seal of my justification was impressed so slightly that the word *Abba*, my Father, was scarcely legible ; yet in answer to a mother's prayers, in my infancy, consecrating, with conscious acceptance, her son to the Christian ministry, I was called to preach, but called with a "woe unto

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\* This article was first published some years ago, but we think it well worth re-producing.--ED. E. OF H.

me," instead of an "anointing with the oil of gladness." I will not dwell upon the unpleasant theme of a ministry of twenty years almost fruitless in conversions, through a lack of an unction from the Holy One. My great error was in depending on the truth alone to break stony hearts. The Holy Spirit, though formally acknowledged and invoked, was practically ignored. My personal experience during much of this time consisted in

" Sorrows and sins, and doubts and fears,  
A howling wilderness."

But an evangelist with moderate pulpit talent, but extraordinary power to awaken slumbering professors and to bring sinners to the foot of the cross came across my path. I sought to find the hidings of his power, and discovered that it was the fullness of the Holy Spirit enjoyed as an abiding blessing, styled by him "Rest in Jesus." I was convicted. I sought earnestly the same great gift, but could not exercise faith till I had made public confession of my sin in preaching self more than Christ, and being satisfied with the applause of the Church above the approval of her divine Head. I immediately began to feel a strange freedom daily increasing, the cause of which I did not distinctly apprehend. I was then led to seek the conscious and joyful presence of the Comforter in my heart. Having settled the question that this was not merely an apostolic blessing, but for all ages, "He shall abide with you forever," I took the promise, "Verily verily, I say unto you, whatsoever ye shall ask the Father in my name He will give it you." The "*verily*" had to me all the strength of an oath. Out of the "*whatsoever*" I took all temporal blessings, not because I did not believe them to be included, but because I was not then seeking them. I then wrote my own name in the promise, not to exclude others, but to be sure that I included myself. Then writing underneath these words, "To-day is the day of salvation," I found that my faith had three points to master: *the Comforter, for me, now*. Upon the promise I ventured with an act of appropriating faith, claiming the Comforter as my right in the name of Jesus. For several hours I clung by naked faith, praying and repeating Charles Wesley's hymn,—

" Jesus, thine all-victorious love  
Shed in *my* heart abroad."

I then ran over in my mind the great facts in Christ's life, especially dwelling upon Gethsemane and Calvary, His ascension, priesthood, and all-atoning sacrifice. Suddenly I became conscious of a mysterious power exerting itself upon my sensibilities. My physical sen-

sations, though not of a nervous temperament, in good health, alone and calm, were like those of electric sparks passing through my bosom with slight but painless shocks, melting my hard heart into a fiery stream of love.

Christ became so unspeakably precious that I instantly dropped all earthly good,—reputation, property, friends, family, everything—in the twinkling of an eye. My soul crying out,—

“None but Christ to me be given,  
None but Christ in earth or heaven.”

He stood forth as *my* Saviour, all radiant in his loveliness, “the chief among ten thousand.” Yet there was no phantasm or image or uttered word, apprehended by my intellect. The affections were the sphere of this wonderful phenomenon, best described as “the love of God shed abroad in the heart by the Holy Ghost.” It seemed as if the attraction of Jesus, the loadstone of my soul, was so strong that it would be drawn out of my body and through the college window by which I was sitting, and upward into the sky. Oh how vivid and real was all this to me! I was more certain that Christ loved me than I was of the existence of the solid earth and the shining sun. I intuitively apprehended Christ. My college class was just then discussing the subject of the intuitive cognitions. I began to apply Sir Wm. Hamilton’s tests of these, namely, that they are simple, incomprehensible, necessary, and universal. The last adjective, of course, could not apply to the intuitive belief of one individual. But my consciousness testified that my certainty of Christ’s love had the three first-named characteristics, that it was to me even a necessary truth, the contrary of which was as unthinkable as the annihilation of space. The last remarkable peculiarity remained more than forty days, after which I had hours in which I could conceive the contrary of the proposition, “Christ loves me.” On such occasions my firm conviction of His love was not an intuition, but an inference from my past experience, together with the absence of any feeling of condemnation. I no longer doubt Wesley’s doctrine of the direct witness of the Spirit, as distinct from the testimony of my spirit discerning the fruits of the Spirit and interring His presence and work. I cannot to this day read the promises without feeling a sudden but delightful shock of an invisible power sweetly applying them to my heart. This much I think is due to those who would study this manifestation of the Spirit from the standpoint of theology and mental philosophy, a point of view I myself have often wished that remarkable experiences could be seen from. But language

is wholly inadequate to express a manifestation of Christ which did not formulate itself in words, but in the mighty overwhelming pulsations of love. The joy for weeks was unspeakable. The impulse was irresistible to speak of it to everybody, saint or sinner, Protestant or Papist, in public or in private. At the time of this writing, seven weeks from the first manifestation, the ecstasy has subsided into a delicious and unruffled peace, rising into ecstasy only in acts of especial devotion. I find no fear of man nor of death. I can no longer accuse myself of unbelief, the root of all sin. What may be in me, below the gaze of consciousness, I do not know. I must wait till occasions shall put me to the test. It would not be wise for me to assert that all sinful anger—there is a righteous anger—is taken away, till I have passed through a college rebellion, or something equally provoking. If sin consists only in active energies, I am not conscious of such dwelling in me. If sin consists in a state, as some assert, I infer that I am not in such a state, from the absence of sinful energies flowing therefrom, and more especially from the indwelling of the Holy Spirit. I have had no other direct witness than that attesting Christ's love to me. My personal friends do not need to be informed that the doctrine of entire sanctification as a specialty has not been my hobby, but rather my abhorrence, in consequence of the imperfect manner in which it has been inculcated and exemplified. Hence if there is anything in this experience confirmatory of that doctrine as a distinct work, considering my former attitude toward this subject, my testimony is something like that of Saul of Tarsus to the truth of Christianity. If I have any advice to give to Christians, it is to cease to discuss the subtleties and endless questions arising from entire sanctification or Christian perfection and all cry mightily to God for the baptism of the Holy Spirit. This is certainly promised to all believers in Jesus.

Oh that every minister and layman would inquire the way to the upper room in Jerusalem, and there abide till tongues of fire flame from their heads!

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### IN WANT.

REV. R. V. LAWRENCE.

“The poor ye have always with you,” begging. They are in want of bread, of clothing, of sympathy, and of the helping hand. They weep, they sigh, they complain that the world is cold and heartless.

You look at the fertile fields, the full bins, and the crammed provision stores, and wonder that so many should be destitute. You exclaim, "Some one is lazy, or some one is unjust, or both. In a land of plenty, many are in want."

So, too, many in the churches are moaning and pining in want. They were converted years ago may be, but have been disappointed. Religion has not done so much for them as they expected. The soul craves something they have not yet received.

A young man, who was born and reared in Canada, and converted among the Methodists there, more than four years since told me that all along he felt that he needed something more.\* Notwithstanding his profession of religion, and his occasional gleams of light, his soul was destitute; but he did not know what it was that he needed, until he heard one, whose name is precious from New York to California, preach last Fall, in the Central M. E. Church, in this city, on Christian perfection—perfect love—soul rest, and then he saw that he needed *rest*.

Those who had been preaching to him for years, though Methodist ministers, had not revealed the matter unto him. They doubtless say, that they "always preach holiness," or perfection, "that all their meetings are for the promotion of holiness," but in all their preaching, he had not seen the thing for which his soul yearned. The preaching was general, not specific. The *how* and *when* had not been made clear. It was as if one had brought him to a mansion of many rooms, and told him there was food within somewhere, and he had gone in, and groped from room to room, without finding the one where the table that satisfied was spread.

But this new teacher he met in Central, had condescended to specify, to take him by the hand, and lead him through the vestibule of consecration to the altar of perfect faith in Jesus, where he rested and was satisfied, having awoken in His likeness.

These unsatisfied Christians are numerous in all the churches. They are half-complaining, because they don't find the grapes that were promised them over about Eschol. They are disappointed, in that they are not freed from anxiety and fear. They like the goodly land into which their pastors have led them, but wonder that those same pastors, who took such pains with them in their conversion, don't

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\* The *young man* alluded to, now a father in Israel, handed us this article clipped several years ago from the *Standard*.]



now show them how to dislodge the Canaanitish passions, that still hold the mountain fastnesses of their souls.

Just here, thousands of believers want help from pastors and class leaders. Many of us have failed at this point.

Specific directions were given up to conversion, since that, only general. Vague platitudes about doing, and "going on," and "growing in grace," will not suffice; we must show how to *go* and *grow*. At our peril, we must not turn anxious inquirers away, put them off with generalities, and leave them starving. They will leave us, God will forsake us, and the Church will reject us. We must show them the way, step by step into the holiest. Must take them by the hand, and lead them to a place of rest. If we cannot do this, we had better go to school to Christ, and learn for ourselves.

More than ever before is this kind of teaching demanded. Not only Methodists, but Presbyterians, Episcopalians, Baptists and Quakers, are turning away from the *cold man in the pulpit*, with a *polished stone* in his hand, and are looking for one who is warm with love, and has bread for the hungry.

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## HOW TO HAVE A HOLINESS REVIVAL IN YOUR NEIGHBORHOOD.

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First, do you enjoy the blessing yourself? If so, then take the matter to the God of Holiness and expect Him to guide you in the very best way. Be sure to carry out exactly Divine instructions, whether in praying, witnessing, or circulating holiness literature, and you may confidently expect that to the extent to which God can use your influence and labors there will be a holiness revival in your church and neighborhood.

Secondly, if you do not enjoy the blessing, determine to have it without delay. Place yourself under guidance divine for this definite, distinct object, and when obtained, (as obtained it will be, for your Lord and Master hath said, "then will I be found of you when ye seek me with the whole heart,") your church and neighborhood will be revived at least to the extent of your individual growth in holiness, and what further of revival influence may grow out of it, God only can tell.

## PRESENT EXPERIENCE.

Lord ! I am still !  
 I have no prayer to offer unto thee,  
 Save that my heart doth say unceasingly  
 " *Do thou thy will !* "

Thou knowest I could  
 Not ask exemption from the ills of life,  
 For I have found that "all," with sweetest strife,  
 " *Work for my good !* "

I had been led  
 To mourn o'er what thy Providence disclosed :  
 The adverse fate, that daily toil imposed  
 For daily bread.

The keener smart  
 Of separation from a lawful good,  
 A cherished gift, which seemed as though it could  
 But break my heart.

I can recall  
 When I was restless, wearied of the state  
 Of those who seemed only to "stand and wait."  
 Yet hear no call !

But now I find  
 I can retain no more this view of things,  
 For each development of time still brings  
 God to my mind.

To human life  
 The fires still blaze beneath me and around  
 But I have proved *they have no power to wound*  
 The heart that's right.

Either God's will  
 The innate fury of the fire destroys,  
 Making the flame innocuous ; by that voice  
 That governs still—

Or, he imparts  
 The famed asbestos' charm to foil its power,  
 And makes my weakness, in the trying hour,  
 Proof against its darts—

Or else, to share  
 The suffering which my loved Master knew,  
 He nerves with martyr faith one of his "few,"  
 All pain to bear.

Heart, thou be still !  
 'Tis God who works in each or either case :  
 He only asks of thee this prayer to raise,  
 " *Do thou thy will !* "

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 FAITH'S BANK NOTE.
 

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 BY REV. W. H. BOOLE.
 

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Many sincere seekers of heart purity are puzzled to know how they are to exercise faith for this grace, and believe they *are* saved, while yet no inward consciousness of the fact is felt or experienced. Attention to the philosophy of the gospel method will, I think, very quickly relieve all such of their doubts, and satisfactorily assure them there is a firm and immovable foundation for their faith. God has given to faith his note-of-hand, payable to the order of "him that believeth."

We are not saved by *conscious* power, or inward manifestation, when saved by "faith." This would be contradiction. "Faith is the substance (subsistence—what it lives on) of things *hoped for*." Now, if faith is *conscious* salvation, the soul would no longer "hope for" it; for then it would be no longer faith.

The distinction hinted at in the caption of this article will make the matter clear. Saved by faith is salvation by *promise*. The trust of the earnest seeking soul is in the word or promise of God; and on this it implicitly relies as a man of business on the *unpaid* but perfectly trustworthy check or note of hand of his friend, whose ability and integrity of character are undoubted in the community.

He has "presented his body a living sacrifice;" he has confessed and utterly renounced the sinfulness of his heart; and yet he is not cleansed. What now is he to "believe?" Why, undoubtedly this, the word of the Lord: "*Then will I sprinkle clean water upon you, and ye shall be clean; from all your idols and from all your filthiness will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. . . I will also save you from all your uncleanness.*" Ezek. xxxvi : 25, &c. Is this promise, so full and comprehensive, true? Does the Lord really mean to do all this in a man? Can any one doubt it who believes that Jehovah at any time speaks truth? Mark how explicit and personal the language "*I will sprinkle you—I will save you—I will put my spirit in you.*" Now, if this were a check for so many dollars, from a human friend of undoubted ability,

we would take it without a question, and reckon ourselves richer by just so much as he promised. And we would be so much richer without doubt. And this *is* God's note of hand, his "I promise to pay on demand" to the seeking soul who indorses the word by his acceptance of it. *Accepting God's promise is faith.* There is nothing after this; faith can do no more.

"I cannot wash my heart,  
But by *believing* Thee,  
And *waiting* for the blood to impart  
The spotless purity."

Now, is a man saved when he has done this?

You might with as much propriety and reason ask, "Is God's word true?" He is saved. He puts his trust in the promise of Jehovah, made to him, suited to his peculiar need, and there can be no failure. The end of faith's effort is to *trust in the word of the Lord.* Through all this the soul may be and continue in an emotionless condition, unconscious of the presence of a divine power, uncleansed from its inward depravity, yet he may declare his faith, as it is said, "*I believe, therefore have I spoken;*" may rejoice in the Lord, who is the strong rock of his trust; for he has salvation by *promise.*

But this is not the end of the divine transaction. The *fulfillment* of the promise is a part of the agreement,—"*I will do it.*" And by the descent of the Holy Ghost it is done: the cleansing virtue of the blood of Jesus must take effect upon this consecrated heart, this one "waiting for the fire." It is possible for Jesus now to bring in "salvation by *power,*" seeing the soul has accepted His promise, and put the divine Promiser upon the fulfillment of his oath. *And no part of this is it the work of faith to perform.* Here the soul lies passive and silent before the Lord, and ceases from its own works. And it is done "The heavens shall pass away, but not one jot or tittle" of His word shall ever fail.

As to the moment when salvation by *promise* becomes salvation by *power,* it may be the next instant after the soul has believed and accepted the "word," God's bank-note, as the sufficient divine guaranty of full redemption; or it may be hours, or even days before the baptism of the Holy Ghost consciously cleanses and fills with perfect love the whole spiritual being. But faith can wait with patience, for her God is true!

Let no Christian be misled by straining after any wonderful upheaving of the soul, some strange emotional condition, before trusting

in Jesus, as a kind of assurance that he has a right to trust in Him. Faith has a right to trust in His *word*, not in anything else. But let every sincere seeker after purity expect to "be baptized with the Holy Ghost not many days hence." He *must feel* the cleansing power, must "*know*" that "Christ dwells in his heart," and must realize beyond a peradventure, that "the blood of Jesus Christ cleanseth from *all sin*," for the power of the Holy Ghost is a *conscious* salvation, and all this he shall assuredly know, by a divine witness, too: and all this he will easily obtain, if he will but observe the order of God, which is, "by *faith* are ye saved," by the Holy Ghost "ye shall receive *power*."

(Published in tract form.)

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## THE CANADA HOLINESS ASSOCIATION.

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This organization, which now undertakes to supply the felt want of a Canadian magazine devoted exclusively to the subject of full salvation, had its origin in the town of Brussels in the winter of 1879.

Several ministers, in conversation and by letter, from time to time had been discussing the propriety of having a gathering whose meetings would be devoted exclusively to this vital subject. The outcome of these consultations was a public notice in the *Christian Guardian* requesting all the lovers of holiness who could, to meet in convention at said place.

In response a number of ministers and lay members from a distance met with the friends there in the Methodist Church of Canada, where we had a series of meetings consisting of preaching, prayer and fellowship services. A very gracious influence pervaded the assemblies. We all felt that God was with us, and whilst believers rejoiced in conscious growth of this grace, many expressed a longing desire to enter into the rest of faith.

During the convention it was suggested that a permanent association might be organized which would secure the return of similar gatherings and promote the cause of holiness in other ways. The suggestion was acted upon, and out of it grew the present association. We naturally selected the officers from those present, hence, Rev. N. Burns, B.A., of Georgetown, was chosen President; Rev. Jas. Harris of Brussels, Vice-President; Rev. Thos. Colling, B.A., of New Brigh-

ton, Secretary. These officers have been retained to the present time without any change.

From the first we felt that the association could not attain to the full measure of possible influence without utilizing the press. As no other satisfactory arrangement could be made we feel called upon to issue the present number of THE EXPOSITOR OF HOLINESS.

The cost of publication has been defrayed by free offerings from the friends of holiness. Whether or no it will be followed by successive numbers depends upon the number of subscribers it will secure. We send it forth incensed with much prayer, and in the firm faith that the Lord hath need of it, ready to pursue the delightful task of helping to furnish succeeding numbers, or to close our labors with this issue, just as Providence may point the way.

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### CANVAS FOR SUBSCRIBERS.

Lovers of holiness, do not be satisfied with simply sending your own names as subscribers. Ask your friends to subscribe, and let us know, if you succeed; by an additional card with the names of other subscribers. This course on your part will not only help to bring up the subscription list to the required number, but it will open the way to many a profitable conversation on the subject of holiness. Try it in the name of the Master, and we believe His blessing will attend your efforts.

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### HOW TO MAKE UP THE REQUISITE NUMBER OF SUBSCRIBERS.

Not by waiting to hear how many have promised their patronage but by determining to have your own card in among the very first.

Not by waiting to hear what others say about it, but by independent, prompt action on your part.

Not by simply resolving to *think about it*, but by practical attention to the matter at once, lest other things should crowd it from your memory, and so a golden opportunity be lost.

One subscriber from the many pastoral charges to which this specimen copy goes would insure its continued publication. Resolve, dear reader, that you, at least, will represent that charge in which you reside as a subscriber to THE EXPOSITOR. If you cannot possibly

subscribe, then, as a lover of holiness, breathe a prayer for its success. And if beside that prayer the recording angel can write, "he or she hath done what he could," this enterprise shall feel the influence of your God speed, and shall prosper the better for it.

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### HOLINESS MEETINGS.

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We are glad to know that several weekly meetings for the promotion of holiness are in full operation in various parts of the Dominion. We know of two in London, three in this city, and one in Chatham. We have no doubt there are others of whose existence we are not aware. We expect to return to this subject in our next number, and, give the history of the different gatherings and any incidents of special interest connected with them, believing that it will not only strengthen the hands of their promoters, but also be a strong incentive to others to go and do likewise. We have a strong conviction that if one of these special meetings existed in every church in the land, either as a weekly, monthly or quarterly gathering, it would materially help on the legitimate work of the churches, which is, we all admit, to spread holiness in the world. Will friends kindly communicate with us on the subject. Address either Rev. N. Burns, Toronto, or Rev. B. Sherlock, Glenallen.

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We had the pleasure of attending, three several times, the holiness meeting which is held every Friday evening in Bloor St. Church. A goodly number are rejoicing in a clear experience of full salvation and a number more are earnestly seeking this definite experience. This meeting, we believe, will be increasingly influential in helping to spread the experience of holiness as a distinct blessing.

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In Berkeley St. Church, in this city, a number of special meetings were held just previous to the last quarterly meeting, which took the form of holiness meetings. The Lord was present in manifest power. Several of the members of the church during the series entered into the rest of faith, and many more expressed their deep desire to enter into like experience. The church, as a whole, has become greatly revived. For several sabbaths a holiness meeting has been held in the body of the church at 4 p.m., and these meetings have been the means of quickening many. We presume they will be continued, and we would invite the attendance of the lovers of holiness from every part of the city.

## THE NEXT HOLINESS CONVENTION

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In answer to any enquirers who were not present with us at our last convention in New Brighton, we would say that after due consideration the association took the same action as at Georgetown, viz.: left it in the hands of the President and Secretary. The place and time have not yet been fixed for the coming convention. Dear reader, will you join your prayers with the above named committee, asking that they may be led of the Spirit in this important matter so that the very best place and time may be selected, and that, whilst we devoutly thank God for the glorious displays of divine power and refreshment experienced at the last convention, the next may be still better.

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### TO THE FRIENDS OF HOLINESS.

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Persons of all denominations and from all parts of the country, and the world, who believe that the Scriptures teach that entire sanctification is the immediate privilege of all true believers, that it is distinct from, and subsequent to regeneration; that it is a work wrought in the heart by faith and attested by the Holy Ghost are hereby invited to meet in convention at Round Lake, N. Y., Tuesday, July 4th, at 10 a. m., for prayer, consultation and patient waiting upon the Lord.

It is proposed to consider the present state of the work of holiness, and the best means for its enlargement and increase. It is also designed to spend much time in the earnest invocation for the outpouring of the Spirit upon holiness workers, and the various agencies now employed for the spreading of scriptural holiness throughout the world. This convention, which will continue two days, will be followed by the forty-ninth National Camp Meeting, which will commence Thursday, July 6th. Ministers and laymen who approve of holding this convention, and desire their names appended to this call will please forward their names to 921 Arch Street, Philadelphia.

Editors of holiness periodicals are requested to publish this call.

John S. Inskip,

William McDonald,

Joshua Gill,

John N. Short,

G. D. Watson, D.D.,

I. Simmons and others.

We cheerfully place the above notice in THE EXPOSITOR and hope that many from Canada will be able to attend. Gladly will we avail ourselves of the privilege if it be possible.—ED. E. OF H.