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## CALENDAR OF HOLINESS MEETINGS.

- TORONTO—Central Meeting, every Tuesday, 23 Pembroke St., at 3 p.m.  
 " Bloor St. Church Meeting, every Saturday, at 8 p.m.  
 " Elm St. Church Meeting, every Monday, at 8 p.m.  
 " Berkeley St. Church, every Sabbath, at 4 p.m.  
 " Queen St. Church, every Monday evening, 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 2 p.m., at the residence of Mrs. Blewitt.  
 MILLBROOK—Friday, at 3 p.m.  
 LONDON—Queen's Avenue Church, Tuesday, at 3 p.m.  
 NEWBORO'—Tuesday, at 3 p.m.  
 NAPANEE—Thursday, at 3 p.m., in vestry of C. M. Church.  
 SYDENHAM—Tuesday, every fortnight.  
 CHESLEY—Monday, at 7.30 p.m., in vestry of C. M. Church.  
 BOWMANVILLE—C. M. Church, "Upper Room," Saturday, 8 p.m.

THE  
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BE TRUE.

Thou must be true thyself,  
If thou the truth wouldst teach ;  
Thy son' must overflow, if thou  
Another's soul wouldst reach ;  
It needs the overflow of heart  
To give the lips full speech.

Think truly, and thy thoughts  
Shall the world's famine feed ;  
Speak truly, and each word of thine  
Shall be a fruitful seed ;  
Live truly, and thy life shall be  
A great and noble creed.

—Selected.

GROWING.

BY FRANCES RIDLEY HAVERGAL.

Unto him that hath Thou givest  
Ever "more abundantly."  
Lord, I live because Thou livest,  
Therefore give more life to me ;  
Therefore speed me in the race ;  
Therefore let me grow in grace.

Deepen all Thy work, O Master,  
Strengthen every downward root,  
Only do Thou ripen faster,  
More and more, Thy pleasant fruit.  
Purge me, prune me, self-abase.  
Only let me grow in grace.

Jesus, grace for grace outpouring,  
Show me ever greater things ;  
Raise me higher, sunward soaring,

Mounting as on eagle wings,  
By the brightness of Thy face,  
Jesus, let me grow in grace.

Let me grow by sun and shower,  
Every moment water me ;  
Make me really hour by hour  
More and more conformed to Thee.  
That Thy loving eye may trace,  
Day by day, my growth in grace.

Let me, then, be always growing,  
Never, never standing still ;  
Listening, learning, better knowing  
Thee and Thy most blessed will.  
Till I reach Thy holy place ;  
Daily let me grow in grace.

## THE SIXTH ANNUAL HOLINESS CONVENTION.

Pursuant to announcement, this annual Convention of the Canada Holiness Association was held at Beamsville. This village is situated midway between Hamilton and St. Catharines, and therefore in that section of our country called the "Garden of Canada." A new Methodist church has recently been built in the place, which is a perfect gem in its way, one of the neatest and most complete of village churches we have seen.

Bro. Colling, Secretary of the Association, and resident pastor, backed by his people, received the delegates with the utmost cordiality, and extended the hospitalities of the place with great warmth. The number of delegates was larger than at any previous Convention.

We were favoured with beautiful weather and good roads during the whole time. But, best of all, God was with us in power. All the services were seasons of grace and sweet delight. In some respects we look upon the Beamsville Convention as superior to all previous ones.

The chief feature of the meeting was the perfect harmony in spirit of the members of the Association. This unity in the Spirit, brought about by the operation of the Holy Ghost Himself on all our hearts, not only had reference to the work of this Convention, but also had a retrospective character, and recognized the fact that God the Spirit had led us on from the beginning, and had sanctioned all our work and methods of work. In short, we feel that the long-drawn battle has been fought and won, and henceforth God can use us as a unit in aggressive work as never before. We all felt that the call had now come for extending our cords, the stakes being strengthened. This was evinced by arrangements made for Association Conventions to be held in this city and other places during the year.

The business of the Association was transacted in firm faith that it was done for the God of holiness, and under His smile and approval.

The preaching, as heretofore, was in demonstration of the Spirit and in power. The testimonies had the right ring, told of fulness of the Spirit, joy in the Holy Ghost, and abounding work for the Master. Some of the testimony concerning the baptism of power for service was most emphatic and convincing. Testimony of this kind has fully vindicated its imperial right to take prominent place in all our assemblies. The congregations were good in all the services, in the evening completely filling the church.

As to definite results, they were very marked; but we find ourselves less and less inclined to parade numbers, for the reason that numbers are liable to lead to misconception concerning the work done, often the most promising results proving the least important, and *vice versa*. Whilst many from a distance, who came for definite blessing, returned home more than satisfied, the members of the church where it was held seemed to reap greatest benefit.

The officers elected for the current year are: Rev. N. Burns, President; Revs. R. Woodsworth and G. Mitchell, Vice-Presidents; Rev. T. Colling, Secretary; a Finance Committee, consisting of Bros. R. Woodsworth, H. Manning, and E. Cook, to act in the interests of the Association during the time intervening between the sessions of the Association.

The President and the two Treasurers, Bros. Douglas and Anderson, were appointed a committee to arrange for a Convention in Toronto in the near future.

It was decided to hold another Camp-Meeting next summer, but all arrangements concerning it were left to be decided on at the Toronto Convention.

Over two hundred additional subscriptions for the EXPOSITOR were taken, thus raising the circulation to nearly two thousand. The God of all hope filled our hearts with glowing anticipations of still greater victories in spreading the experience of holiness throughout Canada. We all realized that the outlook was hopeful, and parted from each other at the close of our sixth Annual Convention thanking God for all the past, encouraged by the present, and looking at the future with thoughts of grander triumphs under our great Leader.

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## EXPOSITION.

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“Lest any root of bitterness springing up trouble you, and thereby many be defiled.—*Heb.* xiii. 15.

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The usual exposition of this passage is that it refers to some evil thing in a man, hence called roots of sin, and Christians are exhorted to have all the roots of bitterness—of sin—taken out in order that they may serve God acceptably.

But we think that anyone who compares this sentence with the context will see that this is a far-fetched inference, that the allusion is

to some member of the church going astray and carrying others with him into sin. Thus in the next verse an example is given, even Esau, who for a mess of pottage sold his birthright, or his heirship to the spiritual promises of the Abrahamic family.

How natural for the apostle, if the modern interpretation of this passage were in his mind, instead of instancing some man for an example, to have alluded to some one of the many forms of sin which are natural to the human heart, as pride, or the love of money, which elsewhere is called the root of all evil. But in place of this he gives for examples men who are not Christians, who cannot by any ingenuity short of that which obtains amongst the most pronounced antinomian, be regarded as anything but out-and-out sinners. Who will have the hardihood to class a fornicator or a profane man with the modern idea of a believer troubled with the roots of bitterness.

Plainly, then, the apostle is warning against ungodly men who, like Esau in the pious family of Abraham, are likely to appear amongst the saints in the Church of God, and cause positive injury to those with whom they are associated.

And yet we are free to admit that there is no one text so frequently quoted in discussing the subject of sin in believers as this very passage, and nearly, if not always, it is used with this improper meaning attached to it. But we contend that the glorious doctrine of entire sanctification is so clearly and definitely taught in the Scriptures that it does not need to be propped up by passages of the Bible wrested from their natural, common-sense meaning. This passage, we think, should never be used in proving or illustrating the doctrine of Christian perfection any more than the parable of the tares and wheat.

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We see by a paper sent us by some friend that a Holiness Convention was lately held in St. John, New Brunswick, at which a number of leading men from the States assisted. We notice that they were not very cordially received by the ministers there, and so the Convention was held in a public hall. However the account tells of good results following from the gathering. We pray that the Lord may raise up a company of banded holiness friends in the Maritime Provinces, who will spread the *Methodist* testimony more fully in all their Churches.

## THE JOY OF SELF-SACRIFICE.

There is joy in doing violence to our natural or acquired preferences when a sense of duty calls for the self-sacrifice. The miser who for once breaks his rules of parsimony at some urgent call of charity secures a transient thrill of joy, which glows like a meteor athwart the darkened night of his soul life.

Esau, the profane, so unspiritual in his character as to barter off his birthright to all the spiritual blessings of his family, no doubt secured much passing joy when he so generously forgave his brother Jacob and tried to outvie him in gifts. Although an irreligious man, he could enjoy the fruit of virtuous action. This virtuous action consisted in denying himself meditated revenge when a favourable opportunity presented itself.

There is a stern pleasure in denying ourselves luxuries when health clamors or when religion favours such a course. The rigid recluse, who denies himself all the pleasures of home and civilized life, obtains a species of joy in his lonely exile, which in part compensates for his self-mortifications, a joy which he mistakes for Christian happiness.

It seems to be a law innate in our being that all self-sacrifice is followed by, or results in, happiness.

But this joy should not be confounded with joy in the Holy Ghost, and yet nothing is so common in the Christian's life as to make this very mistake. From close observation we are inclined to think that every Christian has to fight a severe and often prolonged battle here. Many, who by faith enter into the experience of full salvation, drift into error on this subject and substitute the satisfaction attendant on self-denying acts for the abounding joy of the indwelling Comforter.

We well remember a passage in our own experience which will illustrate this. It was several years after we accepted full salvation before we were established in our present experience of perfect, continuous joy in the Holy Ghost. Meanwhile we were instinctively feeling after if happily we might find such an experience; not that we were definitely conscious of such a want, for in our thought we were satisfied. But as we now look back we can see how our spiritual instincts were truer than thought, for God had put into our being that which refused to be satisfied short of the fulness of the Spirit.



Hence we eagerly embraced anything which promised more of joy than we at present realized.

We do not wish to be misunderstood here. Our experience of justifying grace had been most satisfactory when we accepted full salvation; we were still walking in the light of fulness in Christ, and God was giving us some success in bringing others into like experience. In short, we were conscious that our present experience was a vast improvement upon the former; still we see now, in the light of present experience, that Pentecostal fulness of the Spirit was something that instinctively we yearned after but knew it not then.

Once upon reading a book which magnified the advantages of early rising, and showed how that one half hour added to the day by an earlier start would secure immense advantages in daily work for the Master, we thought that this was the key to unlock all our difficulties. Immediately we put it into practice, and for two full weeks were supremely happy. How we gloried over our discovery! No miser ever gloated over his hoarded gold more than we did over this. One half hour earlier rising did the business. It gave additional time for devotion, for meditation, for work. It was taking time by the forelock. It was becoming master of the situation, and not leaving ourselves the slave of surroundings. Besides, the very effort necessary to shake off slumber, although we had no reason to write ourselves down as a sluggard, and bestir ourselves at an earlier hour gave us the sense of mastery over self, and awakened intense satisfaction. We felt as if we wanted to enlighten all Christians concerning this grand discovery, for we thought it was too good a secret to keep all to ourselves.

But, as we said, it only lasted for two weeks. Not that we gave up the early rising, but the same joy did not attend it as at first, and we began to suspect that every few weeks we should have to add another half hour to retain the joy. This would not have frightened us; but then the thought would intrude itself that we had only a limited supply of half hours, and when they were exhausted we would be just where we commenced as far as additional happiness was concerned. And so our effort to substitute the joy of self-sacrifice for joy in the Holy Ghost was a miserable failure.

But these episodes in our life give us an insight into many things which we see in the lives of professors of holiness. This joy from self-sacrifice is being constantly mistaken for the abiding presence of the Spirit.

Here is one who has made more than one start on the highway of

holiness, but comparative failure has been his experience. But now he is urged to work for God in inviting the unconverted to go forward to the altar of prayer. He shrinks greatly from this duty, but, yielding to importunate exhortation, he resolves to take up the cross, and asks some one to go forward. God smiles upon his first effort and crowns it with success. He is encouraged to try it again; again he is successful. And now he steps right into liberty in this work, and at once his joy is immeasurably increased, and he jumps to the conclusion that now, at last, he has found all his heart craved, that now perfect success will characterize all his future life. But soon the helpful excitement of the revival is over, and the encouragement of easy success gives place to the discouragement of apparent failure, and the joy wanes as quickly as it came.

We remark here that it is perfectly right for all Christians to work at all times, and especially during seasons of revival, in this way, and to secure the resulting joy when success is vouchsafed; but it is a misfortune when this joy is mistaken for the joy of the Holy Ghost, for sooner or later this joy will cease, when there is danger of deep-seated prejudice against the whole subject of entire sanctification as the result.

Need we carry the application further? It will be seen at once that there is danger to every professor of holiness on this line. It is comparatively easy to substitute for the joy of the Holy Ghost the joy which results from success in helping on this holiness revival, from the self-sacrifice necessary in order to attend holiness meetings, from praying with and otherwise helping anxious inquirers into the experience, or from undertaking to curb appetite, or passion, or attend to business on the self-denying line. In all these things, and in many ways which might be mentioned, where the self-denying principle may be introduced with its attendant joy of satisfaction, there is the possibility of grave mistake, especially by those who have never become acquainted with the Blessed Spirit after the Pentecostal manner.

Dear reader, there is a happiness the result of self-denial, and if such is your life we rejoice with you, and would not by word or deed seek to deprive you of it; but we would rather rejoice with you in the incoming brightness of the Paraclete Divine, in whose radiant presence all joy of a lower order fades into its brightness, even as the light of the stars, although not destroyed, pales with the glory of the noonday sun.

## OVERWORKED.

It is getting to be quite the thing for professors of holiness to overwork themselves in their efforts to spread the experience of full salvation. Moreover, it is presumed by many that it is paying those heavily-tasked ones a delicate compliment to speak of them after this manner. To say that one is laid aside through excessive labours in the Lord's vineyard is one thing, but to say that he has overworked himself is quite another matter.

God has the undoubted right to call for excessive labours, on our part, at times, and then we have not the option of sparing ourselves. If He should ever call upon us to sacrifice health, or life itself, in obeying His labour-calls, we have no more right to withhold health or life in His service now than they had in apostolic times. But, under such circumstances, no one can claim *extra merit*. It was simply his duty, or rather privilege, to serve God after this sort. Just as the ancient martyrs had not the option of turning aside from the stake or the amphytheatre and be guiltless, so we could not do less and retain the favour of God. Having done all these things the verdict is unprofitable—simple duty.

Our God changeth not—the same yesterday, to-day, and forever. Just as with the early Christians serving the Lord with gladness meant counting it joy to be despoiled of goods, liberty, or life, for Christ's sake, so now serving Christ after a Pentecostal sort may mean plunging into the heart of the dark continent, dwelling amidst the miasma of South America, or yielding to labours excessive, which will really shorten life, or destroy health.

That Bishop Taylor in going to Africa puts his health—his life—in more serious risk than otherwise it would be, every sane man must admit. Livingstone-like, he may end his grand career in the heart of a comparatively unknown country, amidst disaster and seeming failure. All this is, from the human standpoint, his probable future; and yet he has not the option of refusing to go. For him not to follow the convictions of his mind in this respect would be to disobey God, and make shipwreck of faith. Such is the character of God's service. Is it, then, a hard service? Let Paul, dungeoned and manacled at Rome, answer! Bishop Taylor refusing to go to Africa, yielding to some fine-spun sophisms of human device concerning greater usefulness at home, would be an object of deepest pity, for then we might use the

hopeless wail of David over backslidden Saul: "How are the mighty fallen!" Thank God we have no such funeral dirge to chant over the great missionary evangelist; for whether he return to rehearse to the churches his doings in Africa, or, Samson-like, die in his grandest attack on Satan's kingdom, there will be no failure.

But we fear there is a class of Christian workers who gain ill-health and shorten life in the performance of duties which their Master does not ask at their hands. Such persons can often be known by the very tone of their voice when speaking of excessive work done in the name of Christ, and the implied compliments of friends, when speaking of their labours, is really a censure of their conduct.

No servant of God has a right to overwork himself. To do so is to sin against Him. "To him that knoweth to do good and doeth it not, to him it is sin," implies that there is such a thing as knowing to do good, and *to do* without this knowledge is as when one beateth the air, it only causeth present fatigue, bodily harm. The law is, whatsoever is not of faith is sin. If, then, a Christian abounds in work for God, without knowing it to be right, what is it but sin, if all that is not of faith is sin? Hence we infer from the Bible that, whilst it is wrong to do too little, it is equally wrong to do too much. In other words, it is wrong not to do just what is right, whether in doing or leaving undone.

This thought is emphasized in many an incident in Bible history. Christ showed that, whilst fasting was needful at times, at other times it was highly improper. Joshua, when lying on his face before God in prayer, was commanded to get up and purge Israel from sin, showing that it was possible to spend too much time in prayer. The apostles were commanded to tarry at Jerusalem and wait for the promise of the Father. In short, let any one search the Scriptures having this thought in the mind, and he will soon be convinced that refraining from work at God's command is as much insisted on as going out into the vineyard to labour when God directs.

Therefore we infer that for any one to admit that he has overworked himself during any one day is to confess that he has done what is wrong, what is not of faith, and therefore is a sin needing pardon, needing the cleansing blood of Christ to purge him from this sin against the body, if not against God.

But can one know just when to stop active work when engaged in labours abundant for God, asks one. It seems, he adds, all but impossible. And yet, if we look at it closely, it seems to be essential

that we should know just this very thing. One pastoral visit beyond what is right may mean three months' sickness; one ascension too many of a flight of stairs during the day may mean the inability to climb said steps again, forever! that one voyage down town, over and above what the Master called for, may mean brushing past a smallpox patient, when the exhausted Lody is just prepared for the malady; just one half-hour too much deducted from sleep per day may make life a drudgery and an early death an absolute necessity. In short, the more steadily we look at the subject the more it grows upon us in measureless importance, until we exclaim, with St. Paul, "Who is sufficient for these things?"

But with him we find in Scripture the glad answer: "Our sufficiency is of God, who also hath made us able ministers of the New Testament; not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life." Hence, in our despair we come, as is the Gospel plan, through the letter of the law to the ministry of the Blessed Spirit, through whose illumination and guidance alone we may know when not to do as when to do.

Moreover, we contend that that Christian who does not honour the Holy Spirit by accepting, both publicly and privately, His proffered guidance in these things, cannot have a satisfactory experience in them.

O ye overworked and heavy-laden saints of God, commiserated by yourselves, and pitied by your friends, in your lives giving the lie to Christ's teachings concerning His easy yoke, often making Christ's service appear to the unbelieving onlooker a real bond-service, why not surrender this whole matter to your willing Guide, and let Him do for you what you know from bitter experience is impossible unless He guides you into all truth?

You are willing enough to use the petition Wesley strung to his lyre:

I want the witness, Lord,  
That all I do is right,  
According to Thy will and word  
Well pleasing in Thy sight.

Why not, by faith, take the blood-purchased boon, and henceforth witness to all men—

I have the witness, Lord,  
That all I do is right.

The Holy Spirit cannot witness that right is wrong. So if we

overwork ourselves we must be under condemnation therefor. Thus Wesleyan teaching, as Bible teaching, shows for every one of us a life wherein we do just the right thing, at the right time, and in the right way—never too much and never too little work for God—and, moreover, takes it out of the region of doubtfulness by guaranteeing the witness of the Spirit that in all these things we please God.

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## HOLINESS MEETINGS IN TORONTO.

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### A SPECIMEN.

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We think it right this month to describe some one of the numerous meetings of this city as a specimen, that friends at a distance may know better how God is carrying on His work, and may be stimulated in their efforts to spread the experience of full salvation in their several localities.

We will take as our example the Saturday evening meeting held in Bloor Street Church, the 29th November last, simply because it is the nearest in time, and it will be easier to recall the various experiences given.

After singing and a season of prayer, a short Scripture lesson was read from the nineteenth chapter of the Acts. During the reading a brother asked the question if the gift of the Holy Ghost to the twelve disciples, through the laying on of the Apostles' hands, represented the second blessing, entire sanctification. The reply was, that even if these disciples, who had heard only of John's baptism, were not converted men when Paul found them, that so soon as they heard of Jesus they believed and were baptized, and then were fit subjects for the baptism of the Holy Ghost; that in those early times they seemed to make short work of it, as witness the many converted, and, we have reason to believe, baptized of the Spirit on the day of Pentecost.

Remarks were then made concerning the baptism of the Holy Ghost as the privilege of all, the speaker adding his testimony to the possession of this early-time fulness of the Spirit, and that as a result he could tell of perpetual joy in God, and satisfaction in His work. He remarked further that a couple of years ago he was a source of perplexity to many good people in this city in testifying to these

things, but that now this glorious experience was multiplying on every hand. He drew attention to the fact that only those who accepted the Holy Ghost in all His offices, as Guide and Indweller, testified to a perfectly satisfactory experience concerning joy in God and the complete absence of condemnation in their lives.

After singing, a brother said he enjoyed conscious pardon of all his sins and was growing in grace, but was not clear that he could step at once into the fulness of the Spirit.

A sister said: For thirty years I lived in a justified state, was kept from outward sin, and had many seasons of sweet delight in waiting upon God. But, nevertheless, my experience was, on the whole, unsatisfactory. About a year ago, after various delays, the result partly of ignorance concerning this subject, and partly through hesitating to give up all for God, I accepted by faith full salvation, and shortly after the baptism of the Spirit was given me. The Comforter has remained with me ever since. He gives me perpetual joy, and guides me into all truth. I have not had one moment's condemnation during all these months. Lately I have been kept at home through sickness, but I have found full salvation good for the sick-room. God has also enabled me to do work for Him whilst sick, for He has sent many to me to talk about this higher life, and God has blessed us together.

A brother: God enables me to live holiness in business life. It is now nearly five years since I entered Beulah land, and as I look back and compare these years with the years preceding them, when oft-recurring failure marked my Christian course, I know that the line which divides the two experiences is sharply defined, and no earthly consideration could induce me to step down from my present experience of perfect satisfaction in the service of God. Bless God, I have reached the land of settled questions.

A sister: For upwards of twenty-five years I have been walking in the comforts of the Holy Ghost. When seeking this grace I first accepted the blessing by faith, and then after some hours walking by faith, the first time I professed my faith the baptism of the Holy Spirit was given. Like a shock of electricity it pervaded my whole being, touching body as well as soul. My life is now very full of trial and perplexity, but amidst it all I know how to rejoice ever more, pray without ceasing, and in everything give thanks.

A brother: Bless God, I too know what it is to possess the fulness of the Spirit. A short time ago my wife got the blessing of full

salvation, and then, although I did not like even the word holiness, I heard a great deal about it, and, thank God, I got the experience. It has done much for me; it has taken away the desire for liquor and tobacco, and Christ dwelling within keeps me all the time.

A sister: A number of years ago, when the late Mrs. Palmer was in Canada, I entered into this experience, and enjoyed it for some time. But I found little help from others, and so got discouraged. I gave up my testimony, and, as a consequence, lost the experience. But some months ago, I thank God, I regained my lost treasure. The Saviour is now with me all the time, and I rejoice continually in Him.

A brother: A few months ago I obtained this experience, and it put in me such a desire to work for God that I have been attending all the holiness meetings I can ever since. God is blessing our holiness visiting band. At nearly all the meetings some fresh ones obtain the blessing of a clean heart; and now a brother has opened his house at 79 Arthur Street, and wants us to come and help to commence still another weekly holiness meeting. Thank God for what He is doing on the line of full salvation in this city.

A brother: When I was seeking full salvation a lady told me I should desire to have a clean mouth as well as a clean heart, so I gave up the offensive article, and God has made me pure within.

At this stage of the meeting, although many other witnesses were ready with their testimony, the leader desired to know if there were any seeking full salvation, when several having signified their desire to obtain like precious faith, a lengthened season of prayer followed for their special benefit.

There were between thirty and forty present, most of whom, either by word or act, testified to possessing the experience of the baptism of the Holy Ghost. The meeting lasted for nearly two hours, and was with difficulty closed, there being present that feeling in the hearts of most, if not all, which prompted the early Methodists to sing,

“ My willing soul would stay  
In such a frame as this,  
And sit and sing herself away,  
To everlasting bliss.”

There are twelve of these weekly meetings now being held in the city, and most, if not all, are doing work for the Master in multiplying the definite experience of entire sanctification, and the number is increasing. We attend the different meetings from time to time as



opportunity affords, and can speak from personal experience concerning the wonderful spiritual power displayed in them. The God of holiness is in the midst of His people in mighty power, and the end is not yet.

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### INCIDENTS BY THE WAY.

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We always find it more difficult to trace out a few incidents by the way when a great many have come under our notice. We are in that predicament just now as we commence to write them. So many rich and striking experiences and incidental illustrations of important truths have come under our notice of late, that what we would have seized upon with eagerness as extraordinary, from their plenty have ceased to be remarkable, and so have faded from our recollection.

We have spent some of the most delightful, as well as profitable, hours of our life in visiting, from time to time, the different holiness meetings in the city. Every meeting seemed to be an improvement on what we were tempted to think could scarcely be improved. How we have been thrilled by fresh testimonies constantly coming to the front, and been gratified by growth on every hand. We advise any of our readers who have the opportunity not to fail to visit some of the holiness meetings, and see for themselves how God is carrying on His work. Especially if your faith needs strengthening, or you are seeking the experience of full salvation, the most sensible course for you to adopt is to come where others are who have the experience. One person, however uncultured in mind, who really knows, by heartfelt experience, of the deep things of God, will do you more good than all the teachings of the most highly cultured, who only know of full salvation as a theory. We have no doubt the time is near when those who attend holiness meetings will be reckoned by the thousand. But don't wait for that time. Show your love to the God of holiness by sacrificing time, and, if need be, money, to cast in your lot with those who ever and anon attend holiness meetings.

**THE LIFE TELLS.**—A business man, who has for some time been living in Beulah, informed us that another business man came to him and informed him that, although a Christian man and an active worker in the Church, he was conscious, from watching his life, that he had a rest of faith and a satisfaction in the service of God, to

which he was a stranger, and he desired to learn of him how to enjoy like precious faith. Friends, live holiness, and you will often do more, by your unconscious influence, to spread the experience than your public labors will accomplish, however successful they may be.

DRUMMONDVILLE.—We had the pleasure of spending a Sabbath with Bro. Mitchell and preaching near the spot where oft, in our early life, we have listened to the shouts and praises of old-time Methodists, in Lundy's Lane Chapel. We are glad to know that primitive Methodism is being revived in this place. A goodly number have the *Methodist* testimony, and others are seeking. Our brother has adopted the plan of taking down the names of those who publicly commence to seek the definite experience of perfect love. We like the idea. It wears a business air. Why should not those who really mean business be enrolled as seekers till they cease to be seekers by being possessors of the great salvation. We also spent two Monday evenings with him in conducting holiness meetings. We felt it was a promising spot, the fragrance of the prayer of the worthies who have passed to the skies seemed to us to linger around, and give inspiration to all work done for the Master.

RELICS OF THE PAST.—We had the great pleasure of visiting Father Wright and his wife, now both past four score years, just lingering on the border-line of Paradise. It made us feel that we were no longer young, as we leaped over some forty years to recall the times when we used to be taken to his home by our parent, the recording steward of the circuit, as he came to attend quarter meetings in the old church. *Father Wright is ripening for heaven. He loves to talk about it, and will, no doubt, soon pass in triumph to the skies.*

AT THE CONVENTION.—Still the Lord vindicates the truth that we overcome by the word of God and the *testimony* which we bear. We felt that the rich testimonies of God's people were doing their grand work; and we were not surprised, when the evening audience was called upon to endorse the truths witnessed to by a standing vote of approval, that the entire audience rose to their feet.

TESTIMONY SHOULD BE MORE USED IN OUR SERVICES THAN IT IS.—A leading physician, the other day, asked us if we did not think that it would be a good plan, before the evening congregation was dismissed from the Metropolitan Church, to have some living testimony from God's people given to back home the preached word. Our reply was that this very thing had been a special matter of prayer of late, and

that we anticipated some such a movement. There are experiences in all the Churches, which soon must be brought out more prominently, for the glory of God and the good of the people.

LET THE EXPERIMENT BE TRIED.—Now, when it is announced that a prayer-meeting will be held after the sermon, not more than one in ten remain. But let it be announced that six or seven will relate their Christian experience as living witnesses to the truth in the sermon, and not one in ten will leave the house. Who will test the matter in our city churches? We will guarantee the requisite number of witnesses for any city pastor, or pastors, who will initiate the movement.

THE BEAUTIES OF H<sup>OLINESS</sup>.—We were struck with the improvement in the appearance of many of the Spirit-baptized members of the Association. Smile not, dear reader, at the remark, for when the Holy Spirit comes to abide in His fulness, the whole being begins to wear a heavenly look—"Changed from glory to glory by the Spirit of the Lord." When He, the radiant One, looks through the eyes, or beams from the countenance, is it not but reasonable that some tracery of His presence should be discernible by the onlooker? Then, too, in personal adornment His presence is discernible, not in conspicuous plainness of attire the mother of censoriousness, but in that subtle refinement of taste which gradually adapts the gem of a Spirit-illuminated body to a becoming casket. Hence we are more and more convinced that, in leaving each to be taught of God in these non-essentials, we secure both results, spiritual life, and harmonious externals; but that, in undue importance given to externals, we risk the loss of all that is aimed at.

DELIGHTING TO DO HIS WILL.—A sister informed us that since she received the baptism of power, at Grimsby, she has taken delight in doing everything God gives her to do. No sooner is His will indicated to her concerning anything than she is conscious of a glad impulse to do that very thing in preferencé to everything else. What a beautiful experience. What is to prevent such an one from rejoicing evermore? Reader, do you thus serve God? It is the privilege of all thus to serve Him with gladness.

GOD REIGNS.—A brother almost startled us by suddenly proclaiming in clarion tones, "The Lord God omnipotent reigneth!" The vision of His almightiness as a Saviour to the uttermost seemed to

burst upon him, prompting the exclamation, which thrilled us all as by an electric shock.

**FIFTY-SIX YEARS IN BEULAH.**—Father Hardie told us how that, fifty-six years ago, after lengthened waiting on God for all the fullness of the Spirit, he received his heart's desire, and that ever since he had been walking in the Spirit with increasing delight. What an encouragement to all is such an experience!

**NOTHING LIKE THE PRESENT TIME.**—A minister related how of late his experience had not been satisfactory, that although formerly he had been walking with delight in this way, latterly, through financial and other difficulties, he was conscious of discouragement and loss of the Spirit's presence. He made his appeal for present instruction and help. Father Hardie at once became the channel of the needed help. For whilst pointing out to him his present privileges in the Gospel, the Comforter came to abide. So manifest was His appearing that we were not surprised that the brother shouted out in the gladness of his heart as one who has discovered hidden treasure of untold value, whilst we all were made partakers of his joy. The scene will never be forgotten by those present.

**THE GOOD OLD TIMES COME AGAIN.**—One of the officials of the Church, one who remembers with delight the grand meetings at Grimsby a score or more of years ago, said these meetings reminded him of the olden times when he was not afraid to offend the proprieties by an occasional ringing shout. Before the close of the Convention he shouted to his heart's content, and we rejoiced with him, for we felt there was genuine happiness in those shouts when he magnified God with a loud voice. "Let the saints shout aloud for joy."

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### ANOTHER HOLINESS CONVENTION.

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A Holiness Convention, under the auspices of the Canada Holiness Association, will be held in Richmond Street Methodist Church, Toronto, commencing on the evening of Saturday the 20th of the present month, and continuing throughout the four following days. We trust there will be a grand rally of the friends of Holiness to this gathering. We fully expect it will surpass all our former conventions in interest. We trust the members of the Association will be there

in force, and that many others will gather with us. We advise all who can to arrange to remain from the beginning to the close. But many who cannot do more can come in on Saturday and return on Monday evening, taking advantage of the half-fare rates on the railroads for that time.

Friends from a distance will do well to communicate with this office, when we will arrange to supply them with homes during the Convention.

We expect Bro. Osborn, founder of Ocean Grove and now President of Wesley Park Association, and other prominent workers will be present with us. Meanwhile let much prayer with faith be made for the highest kind of success, viz., definite results in the sanctification of believers and increased power for work.

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### WESLEY PARK.

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This venture of faith on the part of Bro. Osborn, the founder of Ocean Grove, has now become a fact. The ground has been purchased, and a large number of lots sold, a Board of Directors formed, of which Bro. Osborn is the President; and the Committee has been at work in several sessions to complete arrangements and forward the interests of the enterprise.

As there is no stock issued, there can be no dividends to those engaged in the undertaking. Indeed, it is run after the manner of a church, the directors being simply trustees. It so happens that all the officers in our Association have been incorporated in the Board of Directors. This was the result of no action on the part of the Association. We look upon it as Providential, and cannot but feel that it is the will of the Master that we throw our whole influence into this magnificent enterprise.

Half the Board of Management is composed of Americans and half of Canadians, so that it is truly an international movement. We do not hesitate to recommend all the friends of holiness, who have the ability, to arrange for building a cottage on the banks of the Niagara. As summers come and go, those privileged to be there will not only meet the leading spirits in the holiness movement in our own country, but will certainly be brought in contact with the leading men of the holiness movement in the States.

We have unlimited faith in the grand enterprise, and should not be surprised if, in a very few years, it rivals Ocean Grove itself.

Apart from the intention of its founders, that it shall be a place where religious services in their intensest forms will be held, the place has all the natural advantages desirable for a summer residence—beautiful drives, facilities for bathing, boating, and fishing; and, last, but not least, the ever-changing scenery of the grand Niagara Falls.

The camp-meetings held there last summer were seasons of great spiritual power, and we anticipate still better next summer. Let us pray that it may be a centre of perpetual spiritual power, a blessing not only to the neighborhood, but to regions beyond. All desirous of information concerning it can obtain it by writing to Rev. W. B. Osborn, Niagara Falls, Ont. God bless Wesley Park, the Niagara Falls International Camp Ground. Its motto is "Holiness to the Lord."

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### "THY WILL BE DONE."

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Laid on Thine altar, oh! my Lord Divine,  
 Accept my gift this day, for Jesus' sake;  
 I have no jewels to adorn Thy shrine.  
 Nor any world-famed sacrifice to make,—  
 But here I bring within my trembling hand  
 This Will of mine,—a thing that seemeth small;  
 And only Thou, sweet Lord, canst understand  
 How, when I yield Thee this, I yield mine *all!*

Hidden therein, Thy searching eye can see  
 Struggles of passion, visions of delight,  
 All that I love, or am, or fain would be,—  
 Deep loves, fond hopes, and longings infinite.  
 It hath been wet with tears and dimmed with sighs,  
 Clenched in my grasp till beauty it hath none,  
 Now from Thy footstool where it vanquished lies,  
 The prayer ascendeth,—May Thy will be done.

Take it, O Father! ere my courage fail  
 And merge it so in Thine own will, that e'en  
 If in some desperate hour my cries prevail,  
 And Thou give back Thy gift, it may have been  
 So changed, so purified, so fair have grown,  
 So one with Thee, so filled with peace Divine,  
 I may not know or feel it as mine *own*,  
 But, gaining back my will, may find it *Thine*.

—Selected.

## THE PRIVATE PUPILS OF THE HOLY GHOST.

The expression has been suggested by some words of that saint of God, Archbishop Leighton, who, speaking of "the things of the Spirit," and the way they become known, says, "They remain still unrevealed, till the Spirit teach within, as well as without; because they are intelligible by none, but by those that are the private scholars and hearers of the Holy Ghost, the author of them; and because there are so few of these, therefore there is so little real believing amongst all the noise and profession that we make of it." What words of truth are these! There are many who are learning the lessons of Christian experience and life amid crowds of other scholars, gathered, it may be, to hang upon the lips of some popular teacher, sitting at his feet, Bibles open and pencil in hand—disciples who are like children at school in this, that their attention is best fixed, and their memory most retentive, when the lesson is taught to a whole class at the same moment; and there are scholars who seek truth at its fountain head, and while they examine the word, wait for the light of the Divine Teacher Himself.

The knowledge these men seek is different from that which men of the world run after. They desire not to know the readiest way of acquiring wealth, or the distance and weight of worlds, the age of cities, or the secrets of art. They want to know God, and the deep things that pertain to Him. They have heard Him speak in their hearts. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." (Jer. ix. 23, 24).

They want to know His will, and how to fulfil it; His love in all its depth and height; His ways, that they may walk in them evermore. So that as the interest of an artist wakes up before a painting by an old master, or of a musician as he listens to the work of some great composer, so do they glow with desire to know what is meant by fellowship with God, the power of faith, and the good hope Christ implants within those who love Him. Natural things interest the natural man, spiritual things the spiritual man.

With such men as these the secret of the Lord abides. Some of them are uneducated, as the world understands education; perhaps the majority of them are poor in earthly riches; they do not attract the notice of the great, and are certainly despised by men of the world: but God knows them, and feeds them with the hidden manna of heavenly wisdom.

They have had to give up something in order to learn what they now prize. Their own righteousness had to go, then their own strength, then many prepossessions of their own, and, perhaps hardest of all, their own wills

and wisdom. They who were proud became humble; they who thought they knew much confessed that they knew nothing; they who were full of self confidence became as little children, and the Holy Ghost numbered them among His pupils.

“Of my boasted wisdom spoiled,  
 Docile, helpless as a child,  
 Only seeing in Thy light,  
 Only walking in Thy might.”

And what a Teacher they have! He in whom all wisdom and knowledge are gathered, for He is God; He who is light, who is ever present; He who revealed the truth in the Scriptures, inspiring prophets and apostles to set it forth—the Holy Ghost is their Instructor! All-knowing and infallible, He is yet gentle as a dove, patient with the dull, tender with the discouraged, never out of temper with the wayward, ever ready to forgive the obstinate.

“No matter how dull the scholar whom He  
 Takes into His school, and gives him to see:  
 A wonderful fashion of teaching He hath,  
 And wise to salvation He makes us through faith.”

Blessed Holy Spirit! who teacheth like Him? What wonder that the effect of His presence is peace to the heart that is placed under His care! If silence is needed, that the learner may hear the teacher's voice, His very presence produces the needful serenity and rest. “But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let be afraid.”

He gives His lessons personally, meeting His scholars one by one in their homes, and in His wisdom teaching them variously, according to their dispositions, age, and individual requirements. Blessed are they who make appointments with the Holy Ghost, who read the inspired word with the Inspirer standing by, who learn from Him “as they are able to bear it” the deeper lessons of Divine things! “But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea, the deep things of God.” (1 Cor. ii. 9, 10).

Thus does George Fox speak of a time of inward revelation, after he had placed himself in the hands of the Divine Instructor: “One day, when I had been walking solitarily abroad, and was come home, I was wrapped up in the love of God, so that I could not but admire the greatness of His love. While I was in that condition, it was opened to me by the eternal light and



power, and I saw clearly therein 'that all was done and to be done, in and by Christ; and how He conquers and destroys this tempter, the devil, and all his works, and is above him; and that all these troubles were good for me, and temptations for the trial of my faith, which Christ had given me.' The Lord opened me, so that I saw through all these troubles and temptations; my living faith was raised, that I saw all was done by Christ the life, and my belief was in Him. . . . As the light appeared, all appeared that is out of the light; darkness, death, temptations, the unrighteous, the ungodly—all was manifest and seen in the light." \*

It was said of the pupils of Dr. Arnold, that they could be known anywhere; in the army, the civil service, the Church, in England or India, Arnold's scholars were known by the impress of his own character upon them. And the pupils of the Holy Ghost carry a mark upon their foreheads; they are silent men, often undemonstrative and retiring; but they know and are known?

Shall not we place ourselves under this great Teacher, asking to be enrolled among His pupils, and waiting upon Him for the wisdom we need? 1) not many of our mistakes and confusions of thought and blunders arise from this, that we have *neglected the Holy Ghost*? Blessed Spirit of God! who art the source of light, who dwellest with the humble, and dost make known God's way to the sincere in heart, be Thou henceforth in all things our Instructor and Guide!—*I. E. Page, in King's Highway.*

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#### FROM BISHOP TAYLOR.

DEAR BROS. McDONALD AND GILL,—In regard to our Transit Fund, I hope to be able to say when I come to die, what we can gratefully say now, that since the Fund was instituted six years ago, we have not kept one of more than a hundred missionaries we have sent out, waiting an hour for lack of money to pay his passage to his field of labor, and that the Fund Association has never borrowed a dollar for it. May it ever maintain this noble record! But our patrons will have to remember that this year we are sending out double the average number of preceding years—15 to India, about 20 to South America, and possibly 40 to Africa—over 70 missionaries from June, 1884, to June, 1885. Shall the prompt liberality of our friends rise to this occasion? I believe it will. Some will, as heretofore, send in large amounts, and the many who cannot send large donations, will roll up large aggregates by sending a dollar each to our receivers to pay the passage of these heroic workers to their self-supporting fields.

\* Fox: "Journal," vol. i., p. 57.

I have just closed my working campaign of seventeen camp-meetings, the annual meeting of the Quaker Friends of Ohio, and eight Conferences, including a blessed re-union with the California Conference, after a separation of 28 years; also, a meeting with the Forty-Niners in San Francisco. I got some workers for Africa in California, including my son Ross and his noble wife, Ada. I am now at Alliance, O., to attend the annual meeting of the Local Preachers' National Association. Next week (D.V.) I will give a lecture on "The Evangelization of Africa," in Cincinnati and in Columbus; then make a hasty visit to Washington, Baltimore, and Philadelphia, and return to New York to complete arrangements for my departure.

I expect to sail for Africa, *via* England, about the middle of November, and hope to see the Transit Fund replenished before I leave.

God bless and prosper you and your great work!

Your brother, W. M. TAYLOR.

P. S.—I enclose a letter from Rev. Harry Compton. He and his wife are noble workers, both in the schoolhouse and the pulpit. You can judge the contents of the letter, and use it, or any part of it, as you think best.—  
*Christian Witness.* W. T.

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### LEAVES FROM A MISSIONARY'S JOURNAL.

BY HARRY COMPTON.

COPIAPO, *Sunday, August 10, 9 a. m.*—It has been some time since I wrote in my journal. Many things of importance have taken place, but not being perfectly satisfied with my experience, I did not have a desire to put it on paper. To-day, glory be to God! I am out farther than ever before. Hallelujah!

While I am writing, my dear one is lying very low with the terrible disease of small-pox. It was a sore trial for me for six long days and nights I was as good as alone all this time, and was obliged to neglect two Christian duties: bathing and praying,—the first very necessary to keep the body clean, the second to keep the soul clean. Oh, what a struggle I had with the devil all this time! but oh, what victory I received! Glory! *glory!* GLORY!!!

On the afternoon of August 7, about two o'clock, I went to my room to bathe and pray. Oh, such a dark struggle, and such a victory! I took my Bible and knelt by my bedside, and wept, and prayed, like one of old, "I will not let Thee go except Thou bless me!" Nor did I, glory to God! I had thought my wife would surely die,—perhaps I and the baby. I leaned hard on God's precious promises, and He bore me up wonderfully. The first

verse of hymn 724, and verses 11 and 12 of Psalm lxxxiv., God used to bring me through my struggle.

“Nearer, my God, to Thee,  
Nearer to Thee,  
E'en though it be a cross  
That raiseth me :  
Still all my song shall be  
Nearer, my God, to Thee,  
Nearer to Thee.”

Yes, though it be a cross—though it be the affliction of my dear one with the small-pox—Amen ! Though it be the affliction of my dear little Maude—Amen ! Though it be the affliction of myself—Amen ! If it be the death of one, or two, or three of us—Amen ! Some way, Lord, nearer to Thee ! Let it be Thine own way, Lord : “Nearer to Thee ; nearer to Thee !”

I opened my Bible, and God gave me this Scripture : “For He (the Lord) is a sun and shield ; the Lord will give grace and glory ; no good thing will He withhold from them that walk uprightly.” Ah, that is it ! “The Lord is a sun and shield”—*a sun to shine in my soul and fill it with light ! Glory ! A shield to shield me even from the darts of the devil. How thick they come ! But Glory to God ! they are splintered ; their shafts are broken ; my soul is free !*

How the devil's darts did fly at me !—“The ravens will come and feed you, will they ? Your school broken up and your means of sustenance cut off. The ravens will feed you, will they ? We will see how much food you get by the ravens ! The ravens will feed you ! So you shouted at Gettysburg, before you came.”

I just leaned hard on this passage : “No good thing will He withhold from them that walk uprightly.” True, I can't see my ravens yet ; but I see some black spots over there on the hills. I guess that they must be ravens. They seem idle yet, but if need be, God will press them into service. He can work so many ways. I have not heard of Him using ravens to feed any one lately. He may have, though. But a long time ago a brother of mine by the name of Elijah was in great need of something to eat, and no doubt you tempted him as you have me about those birds. No doubt you said to him : “Now you see how your God loves you, to let you suffer in this way ! A kind Father, isn't He ?” No doubt Elijah was very hungry by the time he was relieved of his hunger. It seems so, as the ravens brought him no dainties, but simply bread.

But here comes \$10 from Bro. R., \$10 from Bro. M., and \$10 from a sinner (I must talk to him about his soul for his kindness, and thank God for the money). Devil, go to the next neighbor ! I am saved. God is my shield. “No good thing will He withhold from them that walk uprightly.”

"No good thing." But if your dear wife should die, would that be a good thing? Why not? She would go right to heaven. Of course I would not like to part with her; but if she dies, that will be one of the number of things that work together for good to them that love Him; and I love Him, I am sure—yes, as never before.

"No good thing." But then if that dear little Maude that you love so well, should take the small-pox, would that not be cruel? Would that be a good thing? Yes, certainly. I would rather a thousand times that she should die than grow up and marry some man that was not a Christian, and thus, by so doing, if not drag her soul down to hell, cripple her usefulness in the vineyard of the Lord so as to be a stumbling-block in the way of others. O thou destroyer of souls! understand this, that I am standing on the promise of "No good thing will He withhold from them that walk uprightly." And, O God, I come to Thee. Though Thou slayest me, I will trust Thee!

O the light that came into my soul right here!—in harmony with the Gospel. Job said, "Though He slay me, yet will I trust Him," and what light he received! The light he and I have to-day is the same; the only difference is that He has more of it; but I am as full as I can hold now. Glory!

(The Lord is giving my dear one sleep, so I can write to-day, I suppose.) I feel assured she will get well, and that I will not have the small-pox, for I haven't time. There is so much to be done, and we are both prepared to work as never before.

*Monday Morning, August 11.*—Eleventh day of small-pox. It looks very bad, but think it is all right. I believe she will get well. We sang and prayed at intervals all night. Precious seasons! My dear one is so happy! Glory be to God! She says over and over, "Praise the Lord!"

About three o'clock this morning we had a glorious time, praying and singing the praises of God. I prayed for the first time in Spanish, for the benefit of our servant (Catholic), who was with us. We had blessed access to the throne of God:—

"Gloria a Dios! Gloria a Jesus! O Dios! bendice Mrs. Compton e si es, mayor que ella queda conmigo para trabaja en su trabaja en Copiapo o alguna parte del mundo por te, quela conmigo. Gloria a Dios! Gloria a Dios! Gloria a Jesus! A Dios bendice Paubla i ace ella bueno. O Dios! ti es muy bueno a mi. Danos todo su espiritu. Amen."

Mrs. Compton says this morning, "God has something for us to do. This is a preparation: and, O Harry, we'll do it!"

My experience in holiness was fully reclaimed August 7, 1884.

"What will Bro. Matthews say," says Mrs. Compton, "when he hears our blessed experience? Won't he be glad?"

*Tuesday Morning, August 12.*—I thought my dear one was going home

last night. She said so very calmly, "Love, I believe the climax has come." And when my hand trembled so that I spilt the broth that I was trying to give her, she said just as calmly, "Don't be nervous, love, just because I am a little sick. Nothing will do me so much good as for you to keep a brave heart." Oh, looking through sorrow's spectacles, couldn't I see Jesus, though! The big tears run down my cheeks as I write this; but not tears of discontent, for an inward joy reigns in the midst of sorrow. Jesus, we are Thine: what have we to fear? The world?—No. The flesh?—No. The devil?—No. A backslidden church?—No. Unsanctified preachers?—No. Death?—No. What is death but the gateway of Heaven? "O death, where is thy sting? O grave, where is thy victory?"

I choke up as I think of dear little laughing Maude. O Jesus! the flesh is weak this morning. O Jesus! keep me up. Give me the brave heart my dear one desires for me. Keep me up till she is home, if Thou art going to take her. I give her into Thine hands. But, dear Saviour, she is just in the prime of life, and she has such a blessed experience. Oh, how she would shine for God! O Lord! it seems that I need her so much to assist me!

Will she be taken from me in the prime of life? I can't understand this. It seems that she can't be spared. Just so I thought of dear Bro. Inskip, who so recently went sweeping through the gates, shouting "Triumph!" Glory be to God! May my dear one's death be like his, if it is to be. But, O God! if consistent with Thy blessed will, give us another trial together, and oh, how we will hold up the banner of Jesus! How we will endeavor to spread Scriptural holiness wherever we go!

How her pleas: "Harry, preach the Gospel; preach holiness; preach against pride of dress"—ring in my ears! And, "Oh, there is so much rottenness in the Church!" "Tell Bro. Mathews his preaching is not in vain. Preach on, I say, forever! Oh, how the Gospel that he preached strengthens us in this hour of trial!"

*Wednesday Morning, August 13.*—Glory to God in the highest for all His benefits! It seems to be His will to spare my dear one. There is a great change this morning. She has slept, and the fever is leaving her. She says she can't wait until she gets well to praise the Lord; so she praises Him now.

*Wednesday Evening.*—Still improving. Glory be to God!

"What peace He bringeth to my heart,  
Deep as the sounding sea!  
How sweetly singeth the soul that clingeth,  
My loving Lord, to Thee!"

—*Christian Witness.*

## HOLINESS PEOPLE TAKING ADVICE.

BY E. DAVIES.

Somebody has said, "To err is human, to forgive divine;" and since the best of men are but men at the best, and all men are liable to mistakes, then all men are subject to criticism. I do not mean that they are to be judged and condemned without evidence; or that they are to be uncharitably judged; for all criticism should be in the fear of God, and with an eye to His glory, and for the general good.

Again, it is impossible for us to see ourselves as others see us, and therefore we need the benefit of their observation. Then, we may be ignorant on some matters with which our friends are familiar, and we need their knowledge to supply our lack. It will be a sad day for the cause of holiness when its professors are too knowing to be taught, and so self-willed and full of themselves that they are unwilling to be taught by the simplest child of God. Besides, the want of this teachable spirit implies the want of holiness itself, and it is possible to be so wilful and headstrong about holiness, as to lose the very spirit of it. Holiness implies perfect humility; but just as soon as we assert ourselves in a wilful manner, perfect humility is departed, and holiness lost. When we are too proud to be taught, we are too proud to be holy.

One of the most zealous and successful soul-savers I ever knew, would not be taught to save his health, and spare his strength, and take care of his body. He flashed like a meteor, and vanished away. Though God gave him hundreds of souls, he fills an untimely grave. I know another man who is now in his bloom and vigour, who will be superannuated or called to heaven before his time, unless he takes the advice of his brethren. Indeed, it seems to me that it is the settled policy of the devil to hold some men back by a worldly course of conservatism, so that they are a comparative failure to the Church and to the world. On the other hand, the same arch-foe of God and man succeeds in pushing some men forward with an untempered zeal, until their physical powers are exhausted and they can do Satan's kingdom no more harm. Blessed is the man or minister who is humble enough to take the advice of his brethren, and to follow, at the same time, the dictates of common sense.

On my visit to England, I learned that the Wesleyan Conference had sent out as an evangelist a young man who was very zealous and very successful in soul-saving, but to save his health the Conference laid him under certain restrictions, which, as a wise young man, he gladly followed.

Then there are certain objectionable features in some good men, that tend to destroy their usefulness; and blessed is the man or minister who has

a friend faithful and loving enough to tell him his faults "in the spirit of meekness." Truly, we ought to be glad to be taught and to be set right, and we ought to esteem those as our best friends who will take up their cross and tell us where we fail. There is eternal gratitude in my soul toward two dearly beloved brethren, who, in the spirit of Jesus, told me this summer how I could be more effective in preaching—mainly by being as careful in speaking in public as I was when I wrote for the public. The whole thing came up so graciously and naturally, that I not only thanked the brethren, but I knelt down and prayed for them and their families, and for myself, that I might profit by this. To the glory of God I want to write, that the very next sermon I followed their advice, and the Holy Ghost applied the Word with power. So I have found that it is well to take the advice of godly brethren. "He that hath friends must show himself friendly."

Now, beloved reader, are you willing to take godly advice, or would you be offended and feel like telling your friend to mind his own business? What says the Word of God? "Thou shalt in anywise reprove thy neighbour, and not suffer sin upon him;" "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest ye also be tempted;" "Let brotherly love continue."

*Reading, Mass.*

—*Christian Witness.*

### WITHOUT SCRIP OR PURSE.

The *Indian Witness* gives an account of a native preacher of the North India Conference who, under a baptism of the Holy Ghost, has abandoned his salary, to which he was long and ardently attached, and gone out "without scrip or purse" to win his native brethren to the faith of Jesus. This looks like "self-support" in the right direction. Read this, and pray for the brother, whose name is not given:

Among the preachers in connection with the North India Methodist Mission is one who rendered more than twenty years of effective service, chiefly within the bounds of the Moradabad district. Before his conversion he had been a wandering "Guru" of the Kabir Panthi denomination, and when he became a Christian he brought with him no little influence. Some twenty-one years ago he was the chaprassi of the Moradabad Mission School, in which position he received the very small salary of five rupees a month. In due time it was discovered that he was a man of much ready wit, with an eloquent tongue and any amount of courage, and it was thought best to employ him as a preacher. His salary remained for a while at five rupees, but was from time to time increased to six, seven, ten, twelve, fourteen, and sixteen rupees. He was content and happy on the lower rates, but became

discontented as his pay increased, until it reached its highest point, when he became more discontented than he had been at any previous time. He claimed an equality with the best paid of his native brethren, and in reply to every remonstrance and explanation was accustomed to say—"I only ask for my *rights*; I claim my *rights*." For a time it was feared that he would become so soured and dissatisfied as to be unfitted for usefulness, but from this extreme he was fortunately saved. Time and grace softened his feelings, and he at length became a contented and most useful labourer. Years passed over him, and he steadily rose in the estimation of those who knew him, and proved himself a labourer who needed not to be ashamed.

In the course of the past year this faithful man became troubled in mind about the small measure of success achieved by him, and he searched his heart carefully to discover the cause. Money and labour had been bountifully expended, but the result seemed to be small. Meanwhile the people to whom he preached taunted him with accusations of working for money. "You work for money and have much more than we possess," they would say: "give us what you receive, and we are ready to accept your religion." These taunts made him consider his financial relation to the mission, but did not affect him seriously till one day, when he was praying alone in the fields, God's voice seemed to say to him—"Your salary is in the way; give it up." His decision was at once made. He said nothing, but resolved to obey. He procured a skin such as devotees carry, resumed the saffron clothing he had formerly worn, and is now known as a "*Baba ji*." He goes among the people as he did before he became a Christian, and subsists on what they give him.

We call this a "hopeful token," not because we anticipate a great result from the change adopted, but because it indicates a depth of devotion, and a strength of faith and courage, which will compel people to believe in the native ministry. It makes us believe anew in the possibility of a race of native evangelists who will cut loose from all cumbersome bonds, and go ranging through the land like the original seventy, preaching everywhere the glad tidings of the gospel. We believe there are now three converted devotees in the North India Mission who give their whole time to preaching, and receive nothing therefor from any mission fund. The three will yet become a thousand. We do not mean that a thousand Christian preachers will assume the tiger skin and saffron robes, but that they will go forth trustfully among the people, and be hospitably fed by those to whom they go. The "*Guru*" system of Northern India has in it the essential secret of self-supporting evangelistic ministry. Let a few dozen holy men, full of the Holy Ghost and of faith, go forth as this man has done, and very soon the painful controversy about the amount of salary to be given to the various grades of native preachers will begin to settle itself in a most unexpected way.—*The Christian Witness*.



## THREE MOMENTOUS QUESTIONS.

BY MR. W. J. BOND.

Can I be holy? The answer is emphatically, yes; for does not the word of God plainly teach that the Saviour provided for us sinners is "able to save to the uttermost them that come unto God by Him?" If it were not possible for us to be holy in our present existence, the Saviour is not a sufficient Saviour. But what is required of us when we are commanded to be holy? what is the character of the holiness demanded? Not an absolute perfection, for none but God Himself can be absolutely perfect; nor is it the perfection or holiness of angels who have never sinned; neither is it a holiness incompatible with our human frailties, such as a dull apprehension, unsound judgment, weak intellect, mistakes in our practice; nor is it a perfection that places us beyond the reach of temptation: but it is a holiness in which is fulfilled the promise, Ezekiel xxxvi 25-27, a state in which we have no disposition to sin and do not voluntarily commit sin—a condition in which, feeling our natural inability to keep free from sin, we trust implicitly in the Saviour provided, and are kept by Him from all sin, and are, by His power imparted, able to love God with all our heart, mind, soul, and strength, and thus "perfect holiness in the fear of God." This holiness is therefore progressive: as love develops, the faculties of the soul become enlarged. The soul of man is capable of knowing continually more and more, and with each expansion it goes on still to perfection: to-day perfect according to its light and knowledge, to-morrow perfect, keeping pace with increased light, and yet reaching forth to those things which are before, and being "filled with all the fulness of God." Thus filled, and all disposition to sin taken away, it becomes easy to obey the Divine injunction, "Be ye holy, for I am holy."

How can I be holy? The answer is short, simple, and clear. By faith: faith in Christ, who of God is "made to us sanctification." The soul looking at this holiness, beholding its blessedness, and realizing the happiness its possessor must enjoy, hears the whisper of inspiration, "Believe, and be saved." What is holiness but being fully saved? Mr. Wesley in his teaching on this subject is very plain, and says: "Faith is the condition, and the only condition, of sanctification, exactly as it is in justification. No man is sanctified till he believes, every man when he believes is sanctified. We have the promise of sanctification given to us in Holy Scripture; we have the Divine evidence or conviction that what God has promised He is able to perform; also a further conviction that He is, not only able, but willing to perform His promise: all that remains than to be done is simply taking God at His word." What is this but simple faith? The heart that sees its inbred

corruption, and consequent need of holiness, needs not wait for a high degree of faith or greater intensity of feeling, but, as when coming for pardon, accepts the promised blessing. Faith is the same in either case. In our unforgiven state we ask for forgiveness; in our justified state we seek the fullness of salvation. In each case we believe and receive.

When may I be holy? The answer is in one short word, "now." If there is no necessity for deeper degrees of feeling, and a clean heart is obtained by simple faith (Acts xv. 9), nothing more is requisite, but to come just as we are and *now*. Faith is a present trust for a present blessing. The promises of God are in the present tense. Now is always God's time of dispensing blessings. Nothing but the blood of Christ can cleanse from sin, and that blood cleanses now. Why then should the reader delay? It is plain that God wants us to be holy, and promises to make us holy now. Why not take Him at His word? Such faith cannot end in failure. God will honour it, and say to the happy, fully saved soul, as the Lord Jesus to Martha, "Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God."—*King's Highway*.

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#### ALONE WITH GOD.

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Among the many remarkable things in the fifty-first Psalm, is the fact that David alludes to himself thirty-five times, and to God thirty-five times. Twice thirty-five is seventy, which is ten times the religious number of the Bible. The Psalm presents us a picture of true closet prayer, where all the world and third parties are shut out, and David and God are face to face alone, with the great realities of their different natures—the corruption of the one and the holiness of the other. The secret of finding and living holiness is in this very thing of being so disentangled from other parties, and from the laws of nature, as to get individually alone with the Lord. Many persons are always waiting for others, or stumbling over others, or bothering themselves with questions of providence or philosophy as to be hindered from getting face to face with God. The church members watch and wait for the ministry, and a great many ministers fret themselves so much over perverse members, and are so much perplexed over collateral matters, that they can take no time to get alone with God, and be made holy themselves. Jacob was not sanctified till he had sent his family and flocks over the brook, and he was left alone with God to settle the great matter of personal victory between him and the Lord.

The Scriptures declare that all things are naked and open to the eyes of Him *with whom we have to do*. Our highest and fundamental dealings

are always directly with God. In its true analysis, religion is reduced to *Jesus and me*. It is true that I am variously related to all God's creatures, and environed with His works and providences, but if I am truly enlightened, at every step I meet God; and all questions of personal character and destiny I must settle at headquarters with my infinite Creator, Saviour, and Judge. We never find a life of true peace till we learn how to take a straight track toward the Lord without allowing other people and other things to get between us and Him, and forming the habit of constant heart agreement with Him who is the centre of the universe. We are to love all with pure love, yet be so divested of all as to sit at Jesus' feet as if alone with Him — *G. D. W.—Christian Witness.*

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### CARING FOR WHAT THE WORLD SAYS.

Why will you keep caring for what the world says? Try, oh try, to be no longer a slave to it! You can have little idea of the comfort of freedom from it—it is bliss! All this caring for what people will say is from pride. Hoist your flag, and abide by it. In an infinitely short space of time all secret things will be divulged. Therefore if you are misjudged, why trouble yourself to put yourself right? You have no idea what a great deal of trouble it saves you. Roll your burden on Him and He will make straight your mistakes. He will set you right with those with whom you have set yourself wrong. Here I am, a lump of clay; Thou art the potter. Mould me as Thou in Thy wisdom wilt. Never mind my cries. Cut my life off—so be it; prolong it—so be it. Just as Thou wilt, but I rely on Thy unchanging guidance during the trial. Oh, the comfort that comes from this.—*Gen. Gordon.*

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A man is far from experiencing the full grace of God who desires martyrdom, but is restless under the yoke of divine providence which places martyrdom beyond his reach, and requires him to glorify God in the humblest and most retired avocations of life. The true desire, the right desire, is that which comes in the divine order; and the divine order can never be known and appreciated except in connection with a knowledge of the developments of the present moment. At one time the apostle Paul made tents in God's order; at another time he preached eloquently on Mars' Hill, at Athens, in the same divine order; but in both cases he glorified God equally.—*Madame Guyon.*

## IMPORTANT NOTICES.

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There is a considerable amount still due by subscribers, which, we have no doubt, would be handed to us cheerfully if we or an agent called upon them. The trouble of putting it in a letter and mailing simply stands in the way of its being received at this office. But, dear friends, the labour and expense of calling, or even writing, is beyond our ability. At the commencement of this enterprise we have to do everything ourselves, and to do this work would simply take the greater part of the time we devote to evangelistic work. We cannot afford to employ a clerk or paid agent. Will you, kind friends, please bear this in mind, and, although it may cost an effort of memory, where it is at all convenient send on your mite. Whilst it is but one dollar from each, nevertheless it means to us hundreds of dollars!

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