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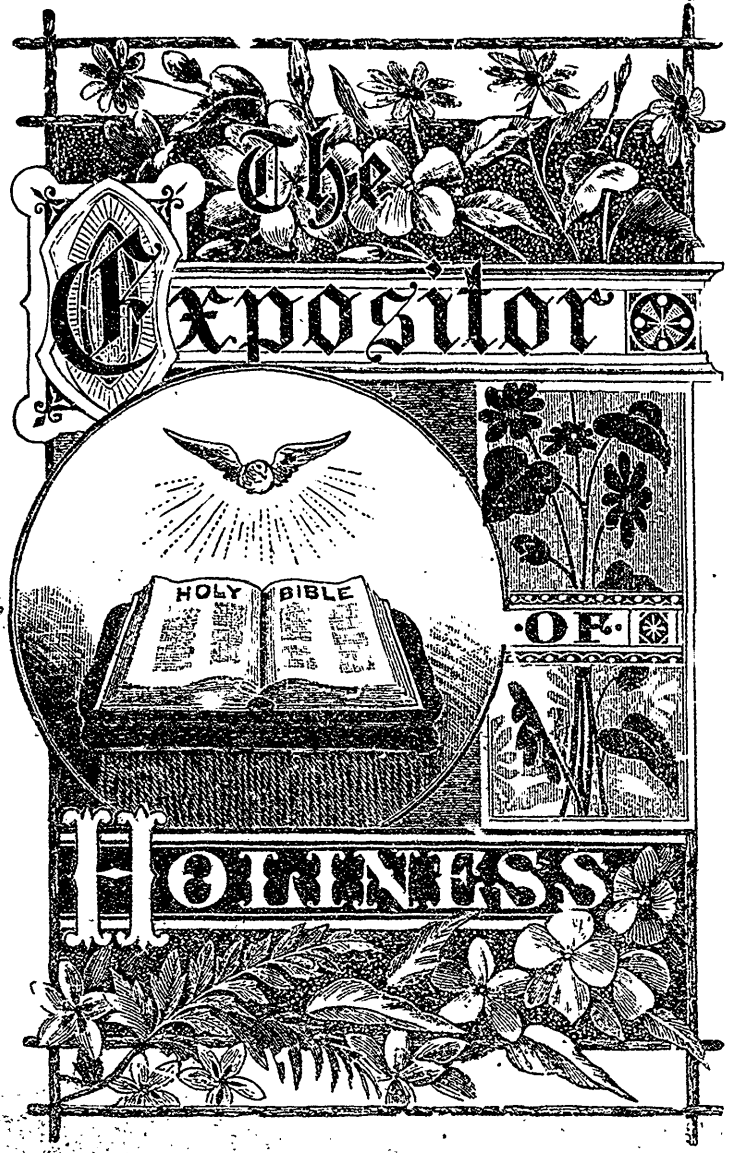
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MAY, 1884.

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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.
 " Gerrard Street Church, Sabbath, 4 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. Crispin.
- STRATHROY—Two weekly meetings are held.
- FAIRFIELD—Wednesday, at 8 p.m.
- PICTON—Wednesday, at 3 p.m., at the residence of Mrs. Blewitt.
- DRESDEN—Every Monday afternoon.
- MILLBROOK—Friday, at 3 p.m.
- LONDON—Queen's Avenue Church, Tuesday, at 3 p.m.
- NEWBORO—Tuesday, at 3 p.m.
- NAFANEE—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.
- NEWMARKET—M. E. Church, Tuesday, at 7.30 p.m.
- BOWMANVILLE—C. M. Church, "Upper Room," Saturday, 8 p.m.

THE

Expositor of Holiness.

VOL. II.

MAY, 1884.

No. 11.

WALKING IN THE LIGHT.

(1 JOHN i. 7 ; JOB xxii. 23, 28 ; JOHN xi. 9 ; JER. xiii. 15, 16 ; PS. xxv. 14.)

TUNE—*Illyria*.

Need we never walk in darkness,
Never from the Saviour stray ?
Is there full, complete provision
Made to keep us in the way ?
Through this wilderness of testing,
Underneath this changeful sky,
May we walk, nor fear to stumble,
Guided by our Father's eye ?

Yes ; for Christ Himself hath spoken :
“ He who walketh in the day
Doth not stumble while the sunbeam
Marks His providential way.”
Storms may rise, and clouds may gather
Right across our way of blue ;
But the eye of faith can pierce them,
Note the sunshine gleaming through.

What is it that causeth darkness ?
’Tis distrust and self and pride
Form the mist and gloom which shroud us,
Come betwixt us and our Guide.
To the loving and obedient
God His purpose will declare ;
Simple souls that trust Him wholly
E’en His very secrets share.

Only let our hearts be loyal,
Only let our lives be true,
And our faith be strong and even,
Ever keeping God in view ;
Then, whatever may befall us,
Light our pathway shall illumine,
Flood the darkest cloud with glory,
Chase the shadow from the tomb.

—*Agnes Threlfall*.

THE BAPTISM OF POWER.

II.

True to our promise, we return to the discussion of this most important theme. From conversations held, and remarks made upon the subject, since writing the former article, we feel called on to modify the line of thought intended for this second paper. We find it difficult to place all our readers on the exact spot for viewing this subject which we have selected. Some are apt to think, because our mode of stating the subject is somewhat peculiar, that therefore we are a setter forth of *strange doctrines*.

To such we are ready to say that, personally, we do not object to any form of nomenclature used by another, provided always it includes the experience indicated by the words of our Lord, "But ye shall receive power, after that the Holy Ghost is come upon you."

Our method both in writing and speaking is to appeal to the facts of present experience. Have you at the present moment as a present experience all that is implied by Christ in the use of these words? It is not necessary, in the present argument, to discuss whether or no certain other experiences should or should not precede. If you cannot clearly testify, as to a conscious fact, that this is your present, glad experience, and that the Holy Spirit witnesses to it as distinctly as to the forgiveness of sin, then your chief business is to seek till you obtain. If you have such a sharply-defined experience on this question of power, then your chief business, when you meet another who has it not, is to try by every legitimate means to bring him into like faith.

We have tested this matter in our personal experience, and also as God's agent, in bringing others into it. Bear with us here, if we enter, somewhat minutely, into personal experiences. Not, we trust, from any desire to bring self to the front, but because, in this way, we can best cause our object, in pressing the whole subject upon our readers, to be better understood.

We were a long time in learning that the constant possession of the Comforter Divine in Pentecostal power was our undoubted, blood-bought privilege. Satan ever came to us as an angel of light, wearing the robes of voluntary humility. Hence we thought it was a becoming modesty on our part that hesitated to claim by faith a personal Pentecost. To be able to say that we had obtained power with the gift of the Holy Ghost, to the full extent of the meaning of Christ when He used these words above quoted, and that we had the evidence from the Blessed Spirit Himself, seemed to us to savour of extravagance even in thought.

But when, a few years ago, we accepted the Holy Spirit's ministry, even in the smallest matters, in a way which cut off every thought of retreat, and

stepped out into comparative loneliness with God, expecting to be misunderstood by all who did not give themselves in self-abandonment to the Spirit's companionship and guidance, we soon began to realize that all the promises of the new covenant were for us. Immediately the Lord placed upon us the burden of prayer for the extensive revival of holiness, as a distinct experience, in the Churches. For nearly a year prayer on this subject seemed almost our normal state. When thus engaged, time seemed to flit by as though it was not parcelled out in sections, but was merged into the measureless rounds of eternity. Meantime we were enduring great trials of faith—tested to the extreme limit of endurance. But as ever with these fierce testings there seemed to be linked the thought, faintly conceived it is true, still always in our mind when at the mercy-seat, these trials are connected some way with the revival of holiness in Canada, we always had the courage of faith to say, "If so, deny us not one drop of the cup. Let the trial go on." At the close of this period of special testing, when not only in thought, but actually every prop was cut away, so that after having given up our chosen profession of law for Christ's sake and the Gospel, and leaving ourselves no visible means of support for those dependent on us, we were denied work, with support, in the ministry, which we had sacrificed so much to enter, and so were left apparently helpless—a seeming wreck on the stormy sea of human effort, an object of passing sympathy to friend and foe. Did our faith waver in this crisis? Unhesitatingly we can answer. No! All these things seemed as trifles light as air. We had committed our life into His hands, who never errs, and God's own peace was our constant, abiding portion.

At the call of the Master, given us through the Comforter, we, in place of giving our attention to our surroundings, hurried to Toronto to help to inaugurate daily holiness meetings at the Conference, then just commencing.

At the London Conference Bro. Colling had suggested that some members of the Association should attend the Holiness Camp-Meeting at Round Lake. In a strange manner the way opened up for us, the money having been handed to us for this definite purpose, unasked. There we became acquainted with the leaders of the holiness movement in the States, and enjoyed the great privilege of the blessed meetings held during that important gathering. Still, whilst enjoying them with a keen relish, as they drew towards the close we were conscious of a feeling of disappointment, as if we were not fully repaid for the time and expenditure attending our visit. The burden of our prayer still was, O Lord, revive the work of holiness in Canada. We went forward to assist seekers at the altar, but felt no freedom; the one over-mastering thought seemed not only to burden, but also to fetter us. On the last evening but one, tired and somewhat disappointed, we retired immediately after tea, and slept the entire night. Early

we arose the following morning, thoroughly refreshed, and with mind and body in perfect equilibrium.

During the morning a memorial service was held, as some members of the Association had died during the year. At the close of this, the President called on all the members of the Association to gather with him at the altar of prayer, that the entire company of believers present might pray for them and their work. Rev. Dr. Taylor was then called on to lead in prayer. This he did, presenting the Association and its work to God in an all-comprehensive petition. Then his thoughts roamed off to his own grand work—to his one hundred and fifty missionaries in India and South America. It was a time of severe trial for this mighty man of faith; for difficulties from an unexpected source had arisen, such as had caused him to weep for hours before the Lord. But presently, as he placed all the trying difficulties of his situation before the Lord, he seemed to take them all up in the arms of faith, and cast them on Christ. To use his own words, "We take them all up in the arms of faith, and place them on the bosom of Jesus, and leave them there, and rest." Now we felt in our heart that there was a distinct act of restful faith performed, in our presence, of wondrous meaning. Instantly the thought darted into our mind, you can do that with the holiness work in Canada. We felt that God was talking face to face with us, and that it was ours to implicitly obey. The act of faith was performed. At once our work and ourself seemed to sink out of sight on the very bosom of the Saviour.

Then were wondrous communings vouchsafed, which are fixed forever in our memory. We saw the sovereign right of our Master to place us where He pleased. We knew then that if called to leadership, power to lead would be given. If called to follow others, we could do so in the strength divine. Moreover, we were assured that, as the earth was the Lord's and the fulness thereof, the financial part of the great holiness movement would be a matter of the smallest concern.

Now we could understand the Lord's design in taking us to Round Lake, and in bringing us in contact with one whom we have for many years looked upon as the grandest man in the religious world. Since then our life has been but a confirmation of the reality of these soul experiences.

Now, the general inference which we draw from our own personal experiences, agreeing, as we believe they do, with Bible teaching, is, that the acceptance of the Holy Ghost, in all His offices, in all the fulness of the present dispensation, is the privilege of all: and whosoever does so receive Him at once is on the road to all possible usefulness. The Lord charges Himself with the work of preparing any one for the work he has before him, even as when the Holy Ghost said in the early Church, "Separate me Barnabas and Saul for the work whereunto I have called them." Their

simple business was to obey, and give themselves up implicitly to the Spirit's ministry, and leave the impartation of power to God.

In one sense the baptism of power is given the moment we abandon ourselves absolutely to the Holy Spirit's work in us. We then step out upon the path of all possible influence and power. The conscious enduement of the baptism of power may be cotemporaneous with the act of faith, or may be a subsequent experience.

Practically, this thought of distinction is of little importance. In some respects it is a distinction without a difference. In the substance of it, in the reality of the work done in the soul, there is no difference. He who, by a perfect, all-comprehensive act of faith, accepts God's truth on this subject, and who has attended to all the conditions connected with absolute surrender to God for time and eternity—who steps out on Christ's distinct promise concerning power in connection with the gift of the Holy Ghost—is as certainly on the road to all possible usefulness as when it is revealed to his consciousness by the voice of the Spirit. According to his faith it is done unto him.

Personally, we believe our faith was as perfect in accepting the ministry of the Blessed Spirit before we listened to the prayer of Bro. Taylor as after, and moreover, we believe the Lord did for us, and by us, all that was possible under the circumstances. He used us up to the extreme possible limit of our being used. Since then there has been the glad acceptance of our work, as of a special nature, ordained of God, and ourselves specially prepared for that work. There is a difference, it is true, in conscious experience, and in surroundings—yea, and in results. But through all these varying experiences the one great fact remains, that as moment by moment we accepted by faith the ministry of the Holy Ghost, moment by moment it would have been scriptural on our part to say, we have the baptism of the Holy Ghost with power.

Moreover, we declare it as our clear conviction, that just as when the sinner, having repented and given up sin according to Bible instructions, may by faith claim Christ as his forgiveness; that just as the believer, having fully complied with Bible conditions, may by one act of faith accept Christ as his Saviour from all sin; just so he who is seeking the baptism of the Holy Ghost in Pentecostal power may, when all the gospel conditions are complied with, this moment accept the full, complete ministry of the Spirit by a simple act of all-comprehensive faith, and know that all the promises are now being fulfilled in him, up to the full measure of the possible; and, as each moment witnesses continued self-abandonment to the Spirit's ministry, so will each moment of the soul's history be crowned with all possible gospel blessing.

From all of which our contention is, that the true, honest believer in Christ need not look upon himself for one more additional moment of his

existence as a seeker of the baptism of power, but may always, this moment, be an accepter, and, if need be, a witnesser to its actual possession.

If, then, this deduction is true, is thoroughly scriptural, how God dishonouring, how weakening to our influence, how crippling to our public and private testimony for Jesus it is when we are forced to admit that we are simply seekers, where we *ought* to be possessors: no wonder that apologetic utterance comprises nearly one-half of the testimony of God's people, when, in private or public, their testimony is given for God.

But, again, the length of the article admonishes us that we have said all that space will admit. With regret we leave unsaid much which the subject really demands, possibly to return to it again in the next number.

In the meantime, we urge the continued consideration of the question, Have you received power after that the Holy Ghost has come into your soul life, and in the full meaning of that expression as used by Christ, and as the Holy Spirit bear unmistakable testimony to the fact?

HOW DOES THE HOLY SPIRIT GUIDE US INTO ALL TRUTH?

III.

Still the question as to the manner of guidance Divine remains unanswered, our time having been taken up thus far in establishing the fact and extent of such guidance.

This part of the subject may be considered under three divisions—1st, Guidance through the normal powers of our being; 2nd, Through the inspired word of God; and 3rd, Through what may be called extraordinary methods, outside of the first two, including impressions, visions, peculiar providences, etc.

As to the first division, how shall we know that our judgement, our memory, our reason, our very thoughts are brought "in subjection to the mind of Christ?"

Let us take the last expression first, and consider it for a little. This Herculean task of managing our thoughts is plainly undertaken in the Gospel, for the above is a scriptural quotation and means that we may, through the power of the Spirit, think just as Christ does, or wishes us to think, concerning any person or thing.

We remember testing this matter thus: A prominent member of the Church was leading in prayer. Whilst he was so engaged, the thought would intrude itself into our mind of some conduct of this

man which did not harmonize with the teachings of Christ. No open sin could be charged against him. He was a man whom to know was to respect. He stood high in the Church, was a class leader, and a superintendent of the Sabbath-school. It was, to us, a very disagreeable thought to discount his profession of religion to any extent. But thought is our master on such occasions, and does not own even our will as supreme.

Not to accept all his utterances as from a heart right with God was most uncomfortable, whilst to condemn him in our mind was still more unpleasant. In this dilemma we thought of the promise to bring our thoughts in subjection to the mind of Christ. Here, thought we, is a suitable opportunity to test this matter. So we just gave it over into the hands of our Master, with the understanding that, whilst *we* could not manage it satisfactorily, He could do for us above what we asked or even thought. First, we made sure that we were willing to think with Christ, even if it should run counter to our prejudices; then, by faith, we assumed that He did work in us both to will and to do of His good pleasure. We then noticed what were our thoughts, being sure they must harmonize with the mind of Christ. We found them admitting the fact that our brother was astray, either through ignorance, or through unwillingness to submit fully to the Saviour, and the call upon us was urgent to pray for the petitioner himself. And so ever after, whilst he led in prayer for others, we felt called on to pray for him.

Now mark what followed. That brother, a few months after, stood up in the church and confessed that he had not been right with God, and that after an all-night struggle, in loneliness, in the presence of his Master, he had been able to submit fully to Christ.

But, says one, such a rule would set up one as a judge of others, as a kind of oracular fault-finder. But notice, we were only called on to pray, in our own heart, for the brother; were not required to take another into our confidence in the matter; were not even required to write a letter to the object of our prayers.

We admit it is a dangerous power which God puts into our hands, when He fulfils in us the Scripture promise. "The secret of the Lord is with them that fear Him," but He only commits His secrets to those who, by walking in His Spirit, can be trusted to keep them.

Thus can any person prove for himself that there is provision made whereby our thoughts, in the most trying circumstances, may be brought under perfect control—the control of Christ.

The superiority of this Divinely-appointed method we leave those of our readers, who have on such occasions been controlled by their thoughts to their intense dissatisfaction, to realize, by the manifest contrast in their case.

When in Bowmanville, a few weeks ago, a brother gave the following experience bearing upon this point. Said he: "For several nights past I have been troubled with sleeplessness; my thoughts were beyond my control; my health and business were beginning seriously to suffer. Last night I thought I would try this method we have been hearing about, and let the Saviour manage the matter. I gave it over into the hands of God, and believed that He, according to His promise, would do just what was best for me concerning it. In an incredibly short time my thoughts were brought in subjection to His mind, and the will of God was that I should sleep, which accordingly I did, most refreshingly, till morning." We could multiply instances here, not only from personal experience, but also from the personal testimony of many with whom we are personally acquainted. True it is, that the subjection of the thoughts to the mind of Christ does not always mean sleep in the night season, for sometimes we may say with David, "Thou holdest mine eyes waking." But always the reason is made known to us, and submission to the will Divine is gladly realized. The result, we maintain, is always most satisfactory.

Now consider after this pattern the exercise of other faculties of our being. We are going from home, it may be to make pastoral calls, or to go shopping, or to return calls. It matters not what; we are leaving home at the call of business or pleasure. The question with us is how to make the most of time, and spend it with greatest satisfaction; so that, when we look back to the day's work, we may realize that we have, 'the witness that what we did was right, according to God's will and word pleasing in His sight.'

Now we have the distinct promise that "the steps of the good man are ordered by the Lord," that "He will guide us by His eye," and "all things work together for our good," and "no good thing will He withhold from us." The only condition to be fulfilled to hear all these promises is to be in Christ. And He is an open door before us. It is but a step from self into Christ. There is nothing presumptuous, then, in accepting all the promises of God by faith, as momentarily fulfilled in us, who walk in Christ Jesus, who walk not after the flesh, but after the Spirit. Without perfect faith here, of course, none

of these promises can be fulfilled in us, for "whatsoever is not of faith is sin."

Now, then, in simple faith we assume that our steps are ordered of God, for we have the witness of the Holy Spirit that we are ready to go or do just what God indicates as His mind, irrespective of our preferences. Immediately we find a desire in our mind to act a certain way; we do so in the confidence that in so doing we act in harmony with the mind of God. For hath not God said that "He will work in us both to will and to do of His good pleasure?"

But is it necessary to go through this lengthened process before every trivial act is attempted? We reply that thought is quick, and when once we are accustomed to this scriptural method it may be but a momentary act. Indeed it may become a habit, and so often be unconsciously performed. Nevertheless, to the beginner the lesson is often slowly learned, and frequently put in practice in much hesitation, and with sundry delays.

But does it pay to be thus particular? Yes, most emphatically we say it. At a meeting, which we recently attended, a lady gave the following experience: "This morning," she said, "I went from home for a short time to transact some business; I put myself directly under the guidance of the Spirit in the matter, and felt that my steps would all be ordered of the Lord. I was led to enter a certain office; the party sought for was not in. I noticed a young man at a desk with his head buried in his hands as if in trouble. I went to him, and asked him if he was in trouble. He said no, but something in his looks seemed to appeal to me, as if his trouble might be of a spiritual nature. I said to him, 'Do you love Jesus?' 'No,' he replied, 'but I want to.' I was conscious that when I asked the question I smiled. Said he, 'Only a few minutes ago I left a companion who rallied me about my dulness, when I confessed to him I was troubled about my soul.' 'Well,' said he, 'mark my words, the first Christian who speaks to you about your soul will put on a long face, and tell you if you don't repent you'll go to hell,' and now you have spoken to me with a smile on your face."

The temptation here also is to multiply instances, which in abundance have come under our notice, showing the wonderful results which follow apparently trivial acts when in faith we take guidance Divine in all we do and say. But, as we have elsewhere intimated, the very best way to study this subject is to test it in all the affairs of life. There is nothing too small, there is nothing too great to bring into

line here, that our thoughts, words, and acts may all harmonize with the mind of God, and that the glad consciousness of the fact may be with us at all times, banishing worry and regret and all their Harpy brood forever from our souls. Then we walk ever in the light as He is in the light, have constant fellowship with Him, and know, every instant, with a positiveness of knowledge exceeding all other knowledge, that His blood cleanseth us from all sin.

Again we have to close in the very midst of our argument, but with the promise to return to it in our next number.

INCIDENTS BY THE WAY.

OAKVILLE.—On our way home from Belmont, contrary to our expectation, we spent one evening in Oakville. Here, too, we were enabled to rejoice with the Church in the manifested presence of the Master. Some friends from Toronto had been co-operating with the pastor and Bro. Coburn, and the work was going on in power. That night the Spirit was poured out on the people after a Pentecostal manner.

HALF A PENTECOST.—At the close of the public service the congregation was dismissed, and sixty remained for prayer—just half the number in the upper room on the day of Pentecost. Now, as all these sixty were baptized with the Holy Ghost, and spake forth readily to the praise of God as the Spirit gave them utterance, there is something more than a play on the words to call this wonderful season half a Pentecost. What a glorious time it was! All were melted and subdued under the mighty hand of God. The atmosphere seemed to brighten, as if the gleam of angelic wings made it luminous. What universal joy was imparted! One sister yielded for a season to uncontrollable laughter; and after some time, when she could command her speech, excused herself on the score of being so happy she really could not help it. And was not this scriptural?—“Then were our mouths filled with laughter.”

A GOOD PLACE TO STUDY THEOLOGY.—One good brother remarked in his experience: “I was converted three years ago, and have been a member of the Church ever since; but I have learned more about religion here to-night than in all the three previous years.”

QUICK WORK.—An intelligent young man said: “Three hours ago

I came to this church a wicked, hardened sinner; but now my sins are all forgiven, and I am happy in Jesus."

BETTER AND BETTER.—A dear sister—one who has stood true for holiness—said: "It gets better and better. This is beyond anything I have before experienced."

PREJUDICE KILLED.—An elderly man, who, although a professing Christian, had absented himself from the church for twenty years, owing to his prejudice against the church organ, had been coaxed to come that night by Bro. Hickerson, of this city. When asked to speak, he said: "I feel ashamed of myself. I never felt so mean in my life. What is the matter with me? Is it the Devil tempting me?" He was exhorted to give everything over into the hands of the merciful Jesus, and accept the blessing within his grasp. This he did; and ere he sat down was filled with the Spirit, to the casting out of the impish presence, when his mouth was immediately filled with words of praise and trust. "If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Many spoke the second time to let off their pent-up feelings of praise and joy.

We doubt not but that after such a distinct baptism of joy the work will go on with increased power.

A KNOTTY QUESTION FOR SOME PROFESSORS OF HOLINESS.—At one of the meetings of the Belmont Convention a brother, who had obtained converting grace a year ago, and since then had lived a godly, sober life, although previously a confirmed drunkard, declared to us he had obtained the blessing of holiness. But during the meeting some of the brethren related how they had to give up the use of tobacco in order to obtain that grace; and told moreover how they had been saved from their appetite for that narcotic, and then used some strong words towards all using it. Our brother now desired to speak again. Liberty was readily given; when he related how God had taken his desire for liquor away from him, but that he still used tobacco, that it had been prescribed by his doctor, that he knew it had helped to make him healthy; moreover, that he had a clear conscience towards God in the matter, and was satisfied it was all right between him and his Saviour. But, he added, no doubt if God shows anyone that it is wrong to use it, of course he should give it up.

Professors of holiness, what is to be done with such an experience? Accept it, or reject it? In either course, on what authority do we act?

BOWMANVILLE.—We had the great pleasure of again spending a few days in this place. The churches, with their pastors, were rejoicing in blessed revival work; nearly two hundred had decided for God, and the work was still going on in power.

KEPT BY THE POWER OF GOD.—Some testified that the previous year they had stepped into the cleansing fountain, and that they had been kept in the highway of holiness, happy in God, and useful in His work. We covet this element of permanency in this wave of holiness revival, and firmly believe it will be its chief characteristic. Our meetings were delightful and profitable. The choicest meeting, to our mind, was one afternoon when a baptism of joy of marked character was vouchsafed. Gladness in the conscious presence of the Holy Ghost was manifested, not only by word, but by the very countenance.

SALVATION ARMY OFFICERS.—The three officers of the section of the Army in Bowmanville were present at this afternoon meeting, and promptly gave in their testimony as fully saved. It will gratify members of our Association to know that the captain and one of the other officers claimed our Association meetings as the means, under God, of bringing them into the experience of full salvation.

HOLINESS IS POWER.—These three young ladies had been used, in the few weeks they were in Bowmanville, in the awakening and conversion of upwards of three hundred people. We never took off our hat to ladies with profounder respect than we did to these *elect ladies* as they passed by the parsonage, heading a long procession of saved people.

A LITTLE CHILD SHALL LEAD THEM.—Bro. Young pointed out to us in that procession men rescued from the deepest depths of sin—tigers and lions of human society now transformed into lambs—and “a child shall lead them.” The captain looks as if still in her teens. Thus is prophecy fulfilled to the letter in the Spirit’s dispensation.

A BOND OF UNION.—The public testimony of the leaders in such a work to the value of our Association work could not but form a bond of union of great strength. On the afternoon of Good Friday we had the pleasure of attending their meeting in the Town Hall. The hall was densely packed, and the whole service one eminently simple and enjoyable. We felt more than at home. They press on their fresh converts into the experience of full salvation with extreme ardor, so that whilst all their meetings may be called holiness meetings, in a sense realized in but few of our churches, still they have, every week,

distinctive meetings, which they call "holiness meetings." God bless the Army, and help them to escape the snares their very success and destructive methods may tend to spread before them.

THE REST OF FAITH.—At one of our afternoon meetings the captain of the Army obtained an insight into her privilege concerning the rest of faith beyond former experiences, which we have no doubt will tend to defeat the attacks of Satan in his efforts to make the very greatness of her success a source of anxiety and burden-bearing. Thus, as iron sharpeneth iron, so we, as Christians in our reunions, in the presence of the Master, act and react upon each other to our mutual advantage. Thank God for the communion of saints!

FORGETFULNESS OFTEN A MEANS OF BLESSING.—Bro. Young preached on Friday morning at a union meeting in the Primitive Methodist Church, but forgot to bring the prepared notes of his sermon. In place of rushing home, and returning a little late and flurried, he gave the matter to God, in faith, and immediately felt free to trust Him for a half hour's talk. In this service he had unusual liberty; so much so that, both publicly and privately, he was told by hearers that they never enjoyed his sermon so well before. Now we would not put a premium on forgetfulness or laziness by relating this incident; but would emphasize the fact that God would have us without carefulness, and that when our heart is right with Him, and we let the good Spirit lead us, "all things work together for good."

PREPARATION FOR TROUBLE.—One good brother gave, at one of the meetings, an experience that implied the felt want of full salvation, and the determination to enter into this rest. At the next afternoon gathering he in his experience stepped way out into the desired fulness; and not too soon, for the very next day he was called to wade through deep waters of affliction, most distressing in their character. Now the blessing of holiness does not of necessity bring calamity; but it is a grand antidote to the severest "fight of afflictions," as we doubt not our afflicted brother has found out by actual experience.

CIRCUIT CONVENTIONS.—We are glad to know, from the *Christian Guardian*, that Bro. Henderson, of Wyoming, has held a holiness convention on his circuit, presided over by Rev. David Savage, of Petrolia, and that the most satisfactory results were witnessed. We confidently expect to see these gatherings multiplied. We are arranging for a two days' Convention at the Metropolitan Church, to

be held between the two Conferences. There are a couple of free days, when it is expected that only the Stationing Committee will be engaged with Conferential business. These days we have resolved to press into the use of the God of holiness in this manner. We trust as many of the ministers as can make it convenient will arrange to be with us. We trust the Lord will open up the way for a similar meeting in Hamilton. We can scarcely have too many of these gatherings.

ARE WE NOT RIGHT—In asking others to help us send the EXPOSITOR to those who will value it, but who cannot afford to take it? Many instances come to our knowledge where it would be well placed if means were at our disposal to send it. We ought to be in a position to send it to all the wives of our missionaries. Besides, there are a few in every circuit who would prize it highly, and where it would result in much good if it were sent. We received the letter from which the following extract is taken some time ago, from the North-West, but hesitated to publish it, lest the author might object. But this month we venture to place part of it before our readers, that it may do its part in enforcing our words on the importance of contributing towards a fund to extend the circulation of holiness literature. The writer is unknown to us personally; and we trust, as we suppress the name and address, she will not refuse to let her experience, eloquent in its persuasiveness, go on its mission in the EXPOSITOR of stirring up our pure minds by way of remembrance:

DEAR BROTHER BURNS,—No doubt you wonder at my delay in sending in my subscription; but I hesitated between duty and pleasure. We are practically living in the wilderness—fed by manna, called upon to give up all earthly comfort and pleasure, even the communion of saints, which was the dearest of all, to lie still, shut up alone with God and His word. You can imagine that the EXPOSITOR is very dear to me under these circumstances; so that I have held on to this small sum, although there has been, and seems to be, so many ways in which it is really needed; but I have had such proof of God's love and power to provide in emergencies in answer to prayer, that I cannot think He wills me to give up this one great pleasure which I felt confident was directed by the Holy Spirit. Not only the first book, but every one, has had a message as though written especially for me; not preceding the teachings of the Holy Spirit but as in confirmation, as a comforting angel and inspiration. And it always comes just at the right time. It seems as necessary to

my spiritual life and health as the Bible. It is a little temptation also on account of my disposition to cling to humanity. And this, too, caused my hesitation; but, considering all things, although I cannot clearly see my duty, I will seek grace to exercise faith in God to supply the need, and leave the result to Him.

I sympathize with you fully in your great undertaking, and congratulate you upon success so far. I would gladly contribute towards the circulation, but cannot under present circumstances; therefore have to content myself by lending and giving the one I have, although I feel tempted to be selfish and keep it, because I like to read some things over several times.

IMPORTANT NOTICE.

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!

CALLED HOME.

As we go to press, we are startled with the news of the sudden death of Mrs. Jeffery, of this city, who, on the first Sabbath of this month, was suddenly called from the activities of life here to the raptures of Heaven. Our heart goes out in deepest sympathy for the bereaved husband in this his time of sore trial; for the saintly character of the departed, and her preparedness for her heavenly home, whilst they are his chief consolation in this trying time, but tend to make more vivid the irreparable loss sustained. May the consolations of the Gospel abound with the bereaved!

A CIRCUIT HOLINESS CONVENTION, AND SOME OF THE RESULTS.

BY REV. JOHN ROBBINS.

We venture the assertion that, without exception, every earnest minister is often sorely perplexed with the question, How shall they be kept in the Church, who, in some wave of revival, have been brought into the fold? How shall the disheartening sight be avoided of a number quickly beating a retreat into the enemy's land?

We answer, the grand remedy for all this is simply the constant presentation of the believer's privilege—a full salvation. If your people are justified, urge them on to entire sanctification. Bid them go up at once and eat of the fruits of the Beulah land. Our founder—a man skilled in the art of winning men for God—urged his helpers constantly to preach full salvation. And to one who said he did not himself possess it: "Then," said Mr. Wesley, "preach it till you get it." Beloved, when you have once located the field in which is found "the pearl of great price," you will not rest until the field is yours, and the deed that transfers to you the field, and with it the pearl, signed, sealed, and delivered. And oh! the wondrous peace and joy that will fill your soul, in the consciousness of this purchased possession.

It was with a full conviction of the imperative necessity of urging our people on to full salvation that we came to the decision to hold, if God so led us, a Circuit Convention for the presentation of this great truth. Our esteemed friend, Rev. Nelson Burns, joined heartily in the project, and the scheme was fairly floated.

But some man may say, Why have a Convention? Would it not be just as well if the ordinary means were used? I think I see one point, at least, in favour of a Circuit Convention for Holiness. You have a large number of justified members; you want to raise them up in the Divine life. We preach to all classes in the ordinary means; but for a special work like this you need special agencies, special days, special preparation, special heart-searching, and a special coming to the house of God for a clean heart. What meant the great gathering at the Jewish temple, annually, when the tribes came up from every corner of the land? That solemn Convention meant, in the Divine purpose, a special work of *confession, sacrifice, purification,*

sanctification. Every Jewish family might have slain, in their own homes, the lamb. But God ordained that, in glorious assembly, it should be done. And the *unity of sacrifice*, and the *unity of confession*, and the *unity of thanksgiving* would wonderfully keep the people.

If we want to accomplish work for God, we must get the people to talk about it. If an entire Circuit should talk about an immediate outpouring of the Spirit, it would soon lead to universal prayer for that object, and Pentecost would be inaugurated. If an entire Circuit begin to talk about the blessing of perfect love, or an experience most desirable, they will soon obtain it.

In the latter days of the Church—I mean the days of *rapid conquest*, when a nation shall be born in a day; *mighty faith*, when the habit of the mind, of the people, shall be faith in God: not an experience for revival times, but the constant habit, in the pursuance of the commonest things of life—in these days of glory, I foresee that the people will make their conversation to consist in the things of the kingdom. *Gossip, slander, ridicule*, an accursed trio, shall give place everywhere to the language of Zion. Cheer up, then, broken-hearted pastor, who has seen some precious work all marred and broken by the unsanctified tongue of some tattler! Get your people to talk about entire sanctification as an immediate gift of God, and the devil won't show his head amongst them. One of the best ways to promote it is to have a Circuit Convention specially on this point.

Our Convention came off Sabbath, Monday, Tuesday, Wednesday, days rich in blessing. The ministers and friends from a distance brought treasures of experience, and things new and old out of God's word, on this all-important point. The people took the fire—their minds quickened by the Holy Ghost to grasp the high privilege. And thus the meeting progressed, from the opening prayer on Sabbath morning to the closing benediction on Wednesday evening. It was a "season of grace and sweet delight."

But now that the Convention has closed, what are the results? We say, most satisfactory: many say, God saves me to the uttermost. Here men of age and long experience in Divine things now testify they have got what was to them before the missing link in their experience, and this full salvation and full direction by the Spirit of God. Again, sisters of worth and usefulness in the Church for years now rejoicing with joy unspeakable and full of glory. Young men and young women fully saved. A man converted to God only twelve months,

and saved from a life of terrible drunkenness, now testifies that he is sanctified. And they who hear believe. Every class of membership wonderfully quickened. No danger when a membership is pressing into the enjoyment of perfect love, that they will rate the Class-meeting a "gone" institution; but they look forward to it, and press into it, and find it a precious means of grace. What we want to-day in Methodism—and it will solve many vexatious questions, and fill up the ranks of the membership with great accessions to the Church, and make the Church a converting furnace—is scriptural holiness, spread throughout the land. Circuit Conventions will help wonderfully.

For the EXPOSITOR.

AN ITEM OF EXPERIENCE.

I need offer no apology for sending you a short paragraph of experience. It is in my memory a spot exceedingly hallowed, and every recalling of it inspires my faith and stirs anew fountains of gratitude.

It was early in the month of April, 1881, while engaged in revival work, that scarlet fever seized one of our children. The following week three others were taken, but only in the first case was it very malignant.

At this time I was already sorely tried in my work, because a number of our best workers were kept from the special services by sickness; and now the scarlet fever in my home entirely prevented me from personal visitation.

It was in this hour of trial that God came to me in special nearness, and the sweetness of some of those days I can never forget. On the Sunday night, after a day of exceeding labor and anxiety, which closed about ten o'clock, I spent a little time with my wife in the sick-room of our child, then lying unconscious and with little hope of recovery; and then, committing all to His care who careth for us, I retired to rest. About midnight I awaked, and the manifestation of God's presence was such as to inspire me with the greatest confidence. God talked with me, and the communion of my soul with God was sweet beyond anything words can describe. In that hour of supreme bliss there came the thought of my sick child, and with it I had liberty to ask God for her recovery.

Almost instantly the answer came in clear assurance, The request is granted. It was not in words, nor was it in the form of words, this

assurance came; but a smile from the face of my Heavenly Father rested upon my soul, and filled me with unutterable sweetness, and I knew my prayer was answered. An after-thought quickly came, which I perceived was of the wicked one: You have asked the life of your child, and God has given it you; but she will come back deaf, or scrofulous, or otherwise impaired by the poison of this malignant disease. Instantly I cried, No, Lord: I cannot receive my child otherwise than whole and sound. Again that sweet smile rested upon me, and I was filled with the fulness of God; and I knew my child would be restored to perfect health. For some time that life hung in the balance, to all human appearances; but I did not doubt, I *could not doubt* the issue. The progress of recovery was slow; several abscesses formed and re-formed; five times the doctor lanced: the discharge was very great and continued; how could she live? But she did live, and proceeded to perfect health, retained to this day.

My experience of that Sunday night was in my memory such a hallowed thing that for three weeks I felt it was "unlawful to utter it." Then the spell of that peculiar enshrinement of its sanctity became broken, when one night my wife said to me, "Do you remember Sunday night about three weeks ago?" I answered, Yes, I have good reason to remember that night; and then told her what I have written above. She responded by telling me *her* experience of that same night, the substance of which I here record; and though without her knowledge, I trust it may not be without her approval, when she reads it in the EXPOSITOR.

That Sunday night, while waiting in the sick-room, she spent the first part of the time of our evening service in pleading with God for salvation to some souls in that meeting, and then in her arms of prayer bore the sick loved one to Him who "Himself took our infirmities and bare our sicknesses." The Holy One came very near, and made her understand that, as the three loyal Hebrews came forth from the fierce furnace of Babylon's shameless flame unhurt, unfumed, so should her child escape the death-grasp of this fierce and foul disease, and be restored without blemish.

No doubt crossed the path of her continued watching in that sick-room, for she knew God redeemed His promises, and she would wait His time.

To my wife such an immediate, conscious answer to prayer is not uncommon, nor can I say for myself that such is altogether exceptional; but the coincidence of our experience, and the glorious visita-

tion of God to me that night, marks it one of the brightest and sweetest spots in the pilgrimage of this life.

For this and some other special visits of the Holy One my gratitude ever rises; and not alone for the bliss they brought, but as yielding the best conception of that illimitable glory which invests the final home of the saints.

T. M. CAMPBELL.

GODERICH, *April 18th, 1884.*

OUR CENTENARY MOTTO.

FROM "THE WAY OF LIFE."

We take our motto from the concluding words of Bishop Pierce's letter: "More piety, more power, more converts, and more money." For the good name of our Methodism we put the money last. The day has not yet come when Methodism classes money, even when given for the Lord, as of equal value with piety, power or converts. Nor do we now fear the immediate approach of such a day. But we have feared it. For years, some good men have stood with bated breath as they caught the ominous sounds that fell on their ears. Was it breakers ahead? Many of the wise hooted at the idea. But there is neither Scripture nor argument in a "hoot." The men of whom we speak are not to be classed with the miserly or the niggardly. They stand in the forefront of liberality. Yet they could see that all the offerings a man ever brings the Lord, his money is the least; and of all the marks of spirituality in a man, the mere contribution of money was the most uncertain and deceptive. Still, the Church that made the largest offering was the prosperous Church, whether souls were saved or not. The preacher that most exceeded assessments was the most useful, though there were no advance on any other line. Not that money was of equal value with souls, but the production of the money was proof paramount that all other lines must have been equally advanced. "Woe worth the day" when such proofs pass muster in the Methodist Church. For a thousand years they have passed muster in another Church, and the money thus raised has planted that Church over the habitable globe; but the hardest work Christianity has to do in heathen lands to-day, is to tear down the structure thus built. Tetzels song:

"When the money in the box doth ring,
The soul right up to heaven shall spring,"

was only an advanced lesson on the same subject, and along the same line. No wonder good men held their breath as the sound of these breakers fell on their ears, in conference rooms and in Church papers. False alarms? We hope so now. The tide is turning in a better direction. Happy shall we be if our celebration is so conducted, that while our offerings are multiplied, we catch anew the inspiration of our fathers and the apostles! Let the money be last, and least, this year, as in all other years—least in importance though not in quantity. Whenever it is not, it is an offence unto God. “I will not reprove thee for thy sacrifice or thy burnt offerings to have been continually before me. I will take no bullock out of thy house, nor he goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. If I were hungry I would not tell thee: for the world is mine and the fulness thereof. Offer unto God thanksgivings, and pay thy vows unto the Most High.” Here were material offerings put before the “sacrifice of a broken heart;” and here too was God’s infinite scorn of the whole thing.

The liberality of the Church in Macedonia has been handed down the ages by the Holy Ghost, and He has been equally careful to tell us the spirit in which it was done: “They first gave their own selves unto the Lord.” There were rich men in the days of the Master who brought great bags of gold and cast them into the treasury: and there was a poor widow that brought “two mites which make a farthing,” and the Master said, “She cast in more than they all”—more because bathed and baptized in the fulness of her love. Their greater gifts did not show greater love. Her small pittance, anointed as it was, is felt in the throb of the Church to-day. There is a sorer need than money in the Church. There is a more pressing necessity upon us than the call for additional men in missionary fields. The crying need of this day is a “Tongue of Fire” on the ministry at home and abroad. True indeed, we have not men enough. True indeed, we have not money enough. But alas, alas, our lack of “power in the Holy Ghost.” A lack which no financial exhibit can supply, and which no parade of numbers or labors can atone for. How soon all things else will be right if this were only supplied.

We have a great Church, a great history, and a great mission. The things that made the Church great, they alone can keep it great. The doctrines, the experience, the usages, the labors, and, above all, the “anointing,” which have made up its history, are only things that can fulfil its mission.

This centennial year is fraught with the destinies of the Church and country. He that sees no deeper into it than its money and its figures needs an inspiration from above. He that wants new doctrine and customs, to meet the demands that are upon us, is a stranger to the animus, as well as the history of the Church. We need "an upper room" in every Church, and the "one accord" and one mind that were there. We need them at least as much as the men who had spent three years in personal fellowship and communion with the King of Glory.

Methodism stands on its knees. It has marched around the world on its knees. Its greatest battles have been fought, and its grandest victories won on its knees. It needs no other mode of warfare. There was no display of human wisdom, and not one touch of rhetoric or science in Peter's sermon at Pentecost, but there were red-hot bolts of thunder from the Spirit of God. There is no other way to cut men to the heart. One preacher full of faith and the Holy Ghost means, at least, one Church on fire with light and life. One missionary in heathen lands, clothed with the power from on high, means a stir wherever he goes, and a Church established for God wherever he lives. Two thousand years of research have not yet found any other way to human souls like the "demonstration of the Spirit." This is the one great lesson our history teaches, and it was learned fresh from the Acts of the Apostles. If we are true to this lesson we have the pledge of the "uttermost parts of the earth" for the possession of our Master. If we forget it, or, which is the same, allow it to sink to a level with other lessons, there shall hardly "one stone be left upon another" of all this glorious house our fathers built. Let fly our motto, and point every word in living light: "More piety, more power, more converts, and more money."

A. J. JARRELL.

Apostles never wasted a moment on a Gospel of patch-work. There two-fold text was, "Turn to the Lord," which meant repentance; and "Cleave to the Lord," which meant a life of faith and holiness.—*Theodore L. Cuyler.*

The ruler hath honor, the father reverence, the master service; but to God all three are due in a transcendent measure.

THE INNER CALM.

Calm me, my God, and keep me calm,
While these hot breezes blow,
Be like the night-dew's cooling balm
Upon earth's fevered brow.

Calm me, my God, and keep me calm,
Soft resting on Thy breast,
Soothe me with holy hymn and psalm
And bid my spirit rest.

Calm me, my God, and keep me calm,
Let Thine outstretched wing
Be like the shade of Elim's palm
Beside her desert spring.

Yes, keep me calm, though loud and rude
The sounds my ear may greet,
Calm in the closet's solitude,
Calm in the bustling street.

Calm in the hour of buoyant health,
Calm in my hour of pain,
Calm in my poverty or wealth,
Calm in my loss or gain.

Calm in the sufferance of wrong,
Like Him who bore my shame,
Calm 'mid the threatening, taunting throng,
Who hate Thy holy Name.

Calm when the great world's news with
My listening spirit stir ; [power
Let not the tidings of the hour
E'er find too fond an ear.

Calm as the ray of sun or star
Which storms assail in vain,
Moving unruffled through earth's war,
The eternal calm to gain.

—Bonar.

THE SCRIPTURE EMBLEMS OF THE HOLY SPIRIT.

BY G. D. WATSON, D.D.

THE EMBLEM OF OIL.

Oil is a very frequent type in the Scriptures of the Holy Spirit, and yet this type has its specific significance. The oil emblem has no reference to the giving of life, and has no reference to sanctification or cleansing, but signifies always the endowing of the purified nature with gifts, illumination, power and wisdom.

In Exodus xxx. 22-33, we have an account of the composition of the holy anointing oil. There was a special command that no other oil should be made like it. Whoever compounded any like it should be cut off from his people, from which we gather the truth that when the Spirit acts as an anointer, bestowing His gifts and illuminations, they can never be counterfeited by any art or learning, or any natural genius or necromancy or hypocrisy, and whoever attempts to counterfeit the gifts of the Spirit shall be cut off.

1 Sam. xvi. 13 : "Then Samuel took the horn of oil and anointed him in the midst of his brethren : and the Spirit of the Lord came upon David from that day forward."

Here we see a clear illustration of the peculiar office of the Spirit as an anointer. From the time David was anointed by Samuel, the Spirit began to call forth all the faculties and gifts of his nature, or else began to clothe him with those gifts which would specially fit him to be the King of Israel, and the head and leader of the Jewish Church.

We are familiar with the instances in Leviticus of how the priests were set apart, purified by the sprinkling of blood, and then anointed with oil, typifying the enduement of spiritual gifts, rendering them thoroughly competent to be teachers and spiritual guides of the people.

Psalms xcii. 10, 11: "I shall be anointed with fresh oil. Mine eye also shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me." In this passage we see that the anointing was not for the purpose of cleansing, but for opening the eyes and ears, the quickening and strengthening of the spiritual senses, to comprehend the dealings of God with men.

Psalms xxiii. 5, 6: "Thou anointest my head with oil, my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

In this passage we see the anointing oil is attended with a deep discernment into the dealings of God, an apprehension of future blessedness, and the confirmation or the assurance of eternal salvation. While the Spirit is the agent that works in us in every stage of grace, yet he has distinct kinds of work to perform within the soul. At one time it is a work of destruction. At another, a work of restoring, healing or strengthening the spirit. At another, of endowing with peculiar gifts and power for specific ends. At another, of revealing to the soul things to come. At another, confirming the soul into eternal salvation. This last work of the Spirit seems to be the one referred to in this quotation from the twenty-third Psalm. The anointing that David speaks of seems to have carried with it an inward conviction and deep certainty that goodness and mercy should follow him all his life, and that he would dwell forever with God.

Psalms cv. 14, 15: "He suffered no man to do them wrong: yea, He reproved kings for their sakes; saying, Touch not mine anointed, and do my prophets no harm."

In this place the anointing which God poured on Abraham and the patriarchs seems to secure to them special preservation and privileges.

Acts x. 38: "God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil." Here we see that the anointing was not for the purpose of making holy, but was the special enduement with power to heal all diseases, break the fetters of Satan, and deliver those who were oppressed. This corresponds with the prophecy in the sixty-first chapter of Isaiah: "The

Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek ; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound ; to comfort all that mourn ; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Doubtless all ministers and Christian workers who will follow the Lord perfectly in the regenerating and sanctifying offices of the Spirit, will receive each in his measure this same anointing of the Spirit of which Isaiah speaks. It is often the case that there are latent gifts within us, unknown capabilities of heart, or mind, or voice, or hand, which conversation does not unfold, which mere heart-cleansing as a negative process does not empower, but after we are converted, and after we are cleansed from inbred sin, we need this Divine oil, this peculiar office of the Spirit pouring Himself over our whole being, like the oil on the head of Aaron that ran down to the skirts of his garments, clothing the entire mind with light and strength and skill to do just the work described in this prophecy of Isaiah.

1 John ii. 27 : "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you : but as the same anointing teacheth you all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him."

Here again we see that the anointing has a special reference to teaching, communicating spiritual truth, to the discerning of truth from error. The same idea is presented in the twentieth verse : "But ye have an unction—that is, an anointing—from the Holy One, and ye know all things." This knowing of all things refers to the discerning of the true Christ from the false Christs spoken of in verses 18, 19. How true this Scripture is being fulfilled to-day ! There are so many false Christs not only in the world, but even in the visible Church. So many who preach science and think it the gospel. So many false notions respecting holiness. So many professed followers of Christ who have in their physiognomy the image of the world. It requires nothing less than the specific anointing spoken of in this chapter to enable the believer to discern the true from the false.

This anointing is given after the work of heart cleansing. It is nowhere represented as performing the work of purity, but is a special endowment of light and power from the Holy Ghost upon the sanctified soul.

I think if you will examine the work of the Spirit as set forth under these types, you will find it in keeping both with the Scriptures and with experience.

And yet in order to be judges in this matter the soul must have the experiences described by these various types. It is the same Spirit that works in every stage of Christian life, and yet His special works are set forth

by special emblems. No one type of nature is sufficient to body forth His whole ministry.

Living as we do in a material world, and encompassed with material senses, God speaks to us through material emblems.

But the time is coming when He will not speak to us in parables, but will bring our spirits into immediate vision and communion with the Father. Then the soul will be able to dispense with all secondary terms and types, and having lost itself in the ocean of the Divine nature, and being one with the Father and the Son and the Holy Spirit, it will not need to be taught any more, but will see and know all things in the cloudless comprehension which the Spirit will constantly give to the glorified soul.—*Christian Witness.*

OUR FEET KEPT FOR JESUS.

FRANCES RIDLEY HAVERGAL.

“Keep my feet, that they may be
Swift and beautiful for Thee.”

The figurative keeping of the feet of His saints with the promise that when they run they shall not stumble, is a most beautiful and helpful subject. But it is quite distinct from the literal keeping for Jesus of our literal feet.

There is a certain homeliness about the idea which helps to make it very real. These very feet of ours are purchased for Christ's service by the precious drops which fell from His own torn and pierced feet upon the cross. They are to be His errand-runners. How can we let the world, the flesh, and the devil have the use of what has been purchased with such payment?

Shall “the world” have the use of them? Shall they carry us where the old world is paramount, and the Master cannot be even named, because the mention of His name would be obviously out of place? I know the apparent difficulties of a subject which will at once occur in connection with this, but they all vanish when our bright banner is loyally unfurled, with its motto, “*All for Jesus!*” Do you honestly want your very feet to be “kept for Jesus?” Let these simple words, “*Kept for Jesus,*” ring out the next time the dancing difficulty or any other difficulty of the same kind comes up, and I know what the result will be!

Shall “the flesh” have the use of them? Shall they carry us hither and thither merely because we like to go, merely because it pleases ourselves to take this walk or pay this visit? And, after all, what a failure it is! If people only would believe it, self-pleasing is always a failure in the end.

Our good Master gives us a reality and fulness of pleasure in pleasing Him which we never get out of pleasing ourselves.

Shall "the devil" have the use of them? Oh no, of course not! We start back at this as a highly unnecessary question. Yet if Jesus has not, Satan has. For as all are serving either the Prince of Life or the prince of this world, and as no man can serve two masters, it follows that if we are not serving the one, we are serving the other. And Satan is only too glad to disguise this service under the less startling form of the world, or the still less startling one of self. All that is not "kept for Jesus" is left for self or the world, and therefore for Satan.

There is no fear but that our Lord will have many uses for what is kept by Him for Himself. "How beautiful are the feet of them that bring glad tidings of good things!" That is the best use of all; and I expect the angels think those feet beautiful, even if they are cased in muddy boots.

Once the question was asked, "Wherefore wilt thou run, my son, seeing that thou hast no tidings ready?" So if we want to have these beautiful feet we must have the tidings ready which they are to bear. Let us ask Him to keep our hearts so freshly full of His good news of salvation, that our mouths may speak out of their abundance. "If the clouds be full of rain, they empty themselves upon the earth." The "two olive branches empty the golden oil out of themselves." May we be so filled with the Spirit that we may thus have much to pour out for others!

Besides the great privilege of carrying water from the wells of salvation, there are plenty of cups of cold water to be carried in all directions; not to the poor only—ministries of love are often as much needed by a rich friend. But the feet must be kept for these; they will be too tired for them if they are tired out for self-pleasing. In such services we are treading in the blessed steps of His most holy life who "went about doing good."

Then there is literal errand-going—just to bring something that is needed for the household, or something that a tired relation wants, whether asked or unasked. Such things should come first instead of last, because these are clearly indicated as our Lord's will for us to do, by the position in which He has placed us; while what seems more direct service may be after all not so directly apportioned by Him. "I have to go and buy some soap," said one, with a little sigh. The sigh was a waste of breath for her feet were going to do her Lord's will for that next half hour much more truly than if they had carried her to her well-worked district, and left the soap to take its chance.

A member of the Young Women's Christian Association wrote a few words on this subject, which, I think, will be welcome to many more than she expected them to reach:

"May it not be a comfort to those of us who feel we have not the mental

or spiritual power that others have, to notice that the living sacrifice mentioned in Rom. xii. 1, is our 'bodies!' Of course, that includes the mental power, but does it not also include the loving, sympathizing glance, the kind, encouraging word, *the ready errand for another*, the work of our hands, opportunities for all of which come oftener in the day than for the mental power we are often tempted to envy? May we be enabled to offer willingly that which we have!" For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

If our feet are to be kept at His disposal, our eyes must be ever toward the Lord for guidance. We must look to Him for our orders where to go. Then He will be sure to give them. "The steps of a good man are ordered by the Lord." Very often we find that they have been so very literally ordered for us that we are quite astonished—just as if He had not promised!

Do not smile at a very homely thought! If our feet are not our own, ought we not to take care of them for Him whose they are? Is it quite right to be reckless about "getting wet feet," which might be guarded against either by forethought or afterthought, when there is, at least, a risk of hindering our service thereby?

May every step of our feet be more and more like those of our beloved Master! Let us continually consider Him in this, and go where He would have gone, on the errands which He would have done, "following hard" after Him.

"And He had said, 'How beautiful the feet!'

The 'feet' so weary, travel-stained, and worn—

The 'feet' that humbly, patiently have borne

The toilsome way, the pressure, and the heat.

"The 'feet' not hasting on with winged might,

Nor strong to trample down the opposing foe;

So lowly, and so human, they must go

By painful steps to scale the mountain height.

"Not unto all the tuneful lips are given,

The ready tongue, the words so strong and sweet;

Yet all may turn, with humble, willing 'feet,'

And bear to darkened souls the light from heaven.

"And fall they while the goal far distant lies,

With scarce a word yet spoken for their Lord—

His sweet approval He doth yet accord;

Their 'feet' are beauteous in the Master's eyes.

"With weary human 'feet' He, day by day,

Once trod this earth to work His acts of love,

And every step is chronicled above,

His servants take to follow in His way."

—*Entire Consecration.*

BISHOP HAMLIN ON HOLINESS.

TALK TO PREACHERS.

REV. S. B. TAYLOR.

Let us notice some extracts from his journal in the fourth year of his Episcopal labors. O that every pastor in the land could hear his warnings until this day and heed them!

“RAHWAY, Sunday, Jan. 17, 1847.

“Preached in the morning, but sick this evening. Methodism trembles in this region. Perfect love is strange to the ears of many. Spiritual death prevails of course. Methodist preachers shall answer for it at the bar of God. He who stands up at the altar and repeats the usual answers to the solemn questions in the Conference examinations, and then makes light of the doctrine of perfect love, is fit for almost anything but the pulpit. According to Mr. Wesley he is either a dishonest man or he has lost his memory.”

What are those “questions” in the Conference examination? See Discipline, p. 206. “In receiving a preacher at the (Annual) Conference with full connection (after two years’ probation and a prescribed course of study, knowing of this doctrine and experience) after solemn fasting and prayer, every person proposed (for membership) shall be asked (by the Bishop) before the Conference, the following questions, with any other which may be thought necessary, namely: “Have you faith in Christ? Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you groaning after it?”

Now we ask: Have the preachers lost their memory? When we hear sneers and jibes at holiness, and notice the gay and worldly spirit that pervades too often ministerial circles; when one can hear little from them outside the pulpit but coarse jokes, idle banter or frivolous jesting, we are led to ask, with Bishop Hamline and John Wesley, “Are they dishonest?” “Did they take these solemn vows at ordination upon themselves merely in fun?” Does “groaning after perfect love” represent the usual state of their minds? When chatting on the street corners, when smoking behind the door, when making rapid gossiping calls from house to house offering perfunctory prayers? How much are they “going on to perfection” when they never preach upon the subject clearly, plainly, as attainable by faith in Jesus now? when they never refer to sanctification except with a sneer covert and often not concealed? Who believes they preach the “central idea of Christianity,” purity of heart, and yet utterly fail to see any one secure the blessing? who believes a man is converted and preaches the new birth according to God’s idea of success, and yet never leads souls personally to God? Is he a farmer

who never reaps a sheaf or gathers a harvest? Is he a merchant who never sells a bale of goods? Let preachers of the gospel be known by their fruits! Does your preaching produce conviction of sin on the wicked, terrors of conscience to seize the unawakened? Are men smitten by the Holy Ghost under your sermons, pricked to the heart, and cry out what must we do to be saved? Do they weep in repentance at your altars, and by faith lay hold on Christ as their Saviour and become filled with peace and joy in the Holy Ghost? Do the earnest justified believers in Jesus get help from you to become sanctified wholly? Do you lead them, like Joshua and Caleb, over into the goodly land of Beulah, Canaan of promise:

“The land of rest from inbred sin,
The land of perfect holiness?”

—*Standard.*

DEFINITIONS OF SANCTIFICATION.

METHODIST EPISCOPAL.

Q. What is entire sanctification?

A. The state of being entirely cleansed from all sin, so as “to love God with all our heart, and mind, and soul, and strength, and our neighbor as ourselves.”

Q. May every believer be wholly sanctified in this life?

A. Yes; God’s holy command is, Be ye holy; and His promise is, that if we confess our sins He will cleanse us from all unrighteousness.—1 Peter 1: 16; 1 Thess. 4: 3; 1 John 1: 6.—Catechism, No. 3, pages 39 and 13.

FREE METHODIST.

Justified persons, while they do not outwardly commit sin, are nevertheless conscious of sin remaining in the heart. They feel a natural tendency to evil, a proneness to depart from God, and cleave to the things of earth. Those that are sanctified wholly are saved from all inward sin, from evil thoughts and evil tempers. No wrong temper, none contrary to love remains in the soul. All their thoughts, words and actions are governed by pure love.

Entire sanctification takes place subsequently to justification, and is the work of God wrought instantaneously upon the consecrated, believing soul. After a soul is cleansed from all sin, it is then fully prepared to grow in grace.—Discipline, pp. 22 and 23.

QUAKERS OR FRIENDS.

Sanctification is that act of divine grace whereby we are made holy. The believer in whom this act of grace has been performed is in a sanctified state.—Dougan Clark.

BAPTIST.

Q. What is sanctification ?

A. Sanctification is the work of the Holy Ghost in the regenerated soul by which it is made holy.—Baptist Bible Lesson Quarterly for May 16, 1880.

PRESBYTERIAN.

Q. What is sanctification ?

A. They who are effectually called and regenerated, having a new heart and a new spirit created in them are further sanctified, really and personally.—Confession of Faith, p. 77.

Holiness is perfect purity and freedom from all sin and defilement, with nothing in the heart or life that offends God.—Westminster Teacher, 1879, p. 19. Lesson for April 27: 1 Cor. 8 : 1-13.—*Words of Faith*.

A WIFE TO HER HUSBAND.

One of us, dear—

But one—

Will sit by a bed with marvellous fear,
And clasp a hand,
Growing cold as it feels for the spirit land—
Darling, which one ?

One of us, dear—

But one—

Will stand by the other's coffin bier,
And look and weep,
While those marble lips strange silence keep—
Darling, which one ?

One of us, dear—

But one—

By an open grave will drop a tear,
And homeward go,
The anguish of an unshared grief to know—
Darling, which one ?

One of us, darling, it must be ;
It may be you will slip from me ;
Or, perhaps, my life may just be done—
Which one ?

—*Presbyterian*.

 BOOK NOTICE.

Full Salvation, as seen in Bunyan's Pilgrim's Progress. By REV. W. HASLAM, M. A.

This last work, by the author of "From Death unto Life," is one which we have perused with much profit and pleasure. Bringing his own rich experience as he does to bear on the allegory of the wonderful Bedford dreamer, he could not fail to bring out clearly the higher Christian life, as it appears in the Pilgrim's progress.

Contrary to the usual interpretation, he makes Christian's entrance into the "wicket gate" stand for justification—the forgiveness of sins, whilst the loss of the burden from his back, at the cross, he interprets as illustrating the blessing of full salvation. Christian's burden, therefore, according to his reading, represents inbred sin. Beulah land is that period in the Christian's course where he becomes fully established, having died to self, but now able to live to God alone.

At the close of the book he puts in what, to our mind, are some unnecessary thoughts of his own, on the millennium. But as they are not obtruded upon the notice of the reader as essential gospel truths, they can be passed over as a slight blemish, and the whole volume accepted as a valuable addition to modern holiness literature. We unhesitatingly commend the book to the favorable notice of our readers. Price 90 cents.

 FRIENDLY NOTICE.

FROM "THE KING'S HIGHWAY."

Our friends in Canada are in earnest about full salvation. We receive monthly the ably edited EXPOSITOR OF HOLINESS from Toronto, and its conductor is now issuing in parts "*A Manual of Holiness*," by Rev. N. Burns, B. A., 23 Pembroke Street, Toronto, which will, we hope, secure a wide circulation. Notwithstanding the many works on the subject, there is room for more; and every man who can communicate light should let it shine out forth. The first part of this Manual deals with the questions: "What is holiness? Holiness in relation to justification; consecration and holiness; holiness and faith; holiness and the Spirit's work; holiness and the guidance of the Spirit; objections answered; and errors to be guarded against." The presentation of truth is plain, matter-of-fact, and to the point. We are sure the dissemination of such works must be of great service, and wish our fellow-worker God-speed.

NOTICE.—Will subscribers in any communications to this office please be particular to mention their post-office address. It will save us much trouble, and ensure a more speedy answer.

AN OVERSIGHT.—On the part of a subscriber who, for some reason desiring to discontinue taking the *EXPOSITOR*, returned the magazine, without letting us know by whom returned. Of course, the *EXPOSITOR* will have to make another visit to that home.

PAYING UP.—We trust a successful effort will be made by all subscribers in arrears, to remit before the next Camp-meeting, when the books are to be audited for the year, and some new departure to be made in the work of the Association.

Subscribers will, for the most part, have a pretty correct idea as to when their subscription commenced or expired, by remembering that nearly all subscriptions commenced either in July or January of each year. Better be a little ahead of time than behind. We promise to take no advantage, should money be sent to the office before due. The money is needed now.

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THE HOLINESS CAMP-MEETING.—Our Annual Holiness Camp-meeting will be held (D.V.) at Grimsby, commencing on the evening of the 5th of August next. We mention it thus early that the prayers of God's people may be enlisted in its behalf.

Let us carry our faith far beyond last year's successes. How the world does need holiness! Let us pray that God will send us all proper help; that many be constrained to attend; and that all those who attend may be baptized with the Holy Ghost. Friends of holiness, pray!

BOUND VOLUMES OF THE "EXPOSITOR."—We have on hand a few volumes of the first year's number of the *EXPOSITOR*, which we can furnish friends desiring them, at the following rates: bound in cloth, \$1.25; half morocco, \$1.75. These prices include postage.

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"*Upon all things; hold fast that which is good.*"—1 *Thess. ii. 21.*

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