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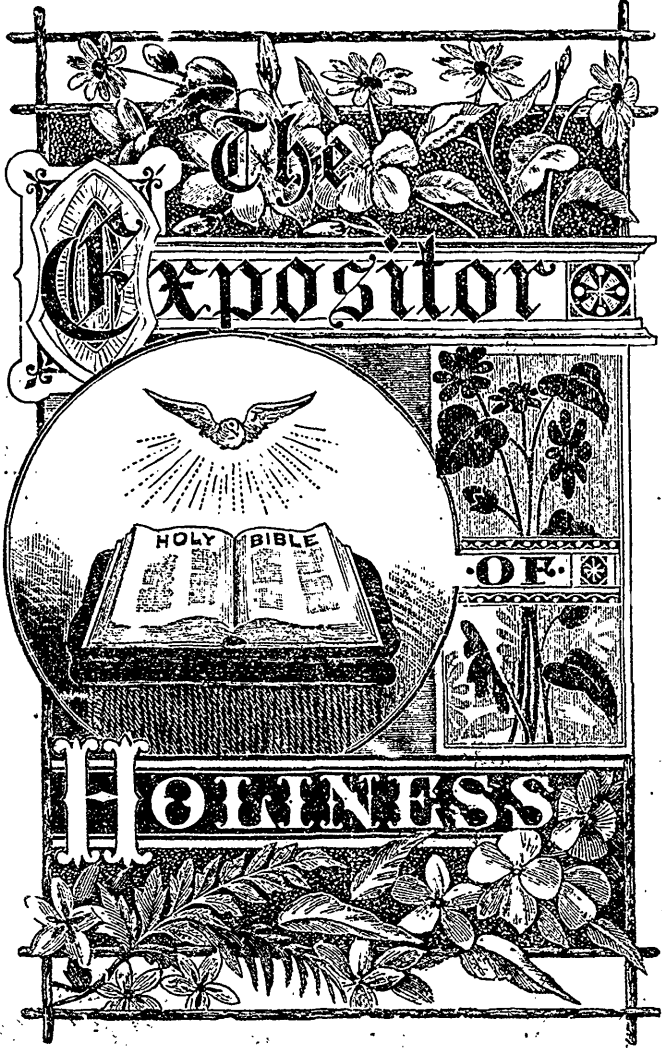
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## CALENDAR OF HOLINESS MEETINGS.

- 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.  
 " Agnes St. Church, Tuesday, 8 p.m.
- WESTON**—Tuesday evening, at the residence of Mrs. Brown.
- MONTREAL**—First French Methodist Church, every Monday, at 7.30 p.m.
- WOODSTOCK**—At the residence of Bro. Crispen.
- STRATHROY**—Two weekly meetings are held.
- FAIRFIELD**—Wednesday, at 8 p.m.
- PICTON**—Wednesday, at 3 p.m., at the residence of Mrs. Blewitt.
- DRESDEN**—Every Monday afternoon.
- MILLBROOK**—Friday, at 3 p.m.
- LONDON**—Queen's Avenue Church, Tuesday, at 3 p.m.
- NEWBORO'**—Tuesday, at 3 p.m.
- NAPANEE**—Thursday, at 3 p.m., in vestry of C. M. Church.
- SYDENHAM**—Tuesday, every fortnight.
- CHESLEY**—Monday, at 7.30 p.m., in vestry of C. M. Church.
- BOWMANVILLE**—C. M. Church, "Upper Room," Saturday, 8 p.m.

THE  
Expositor of Holiness.

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“WHITER THAN SNOW.”

BY REV. HENRY BURTON, M.A.

I mourn o'er the years that are wasted,  
That might have been bright with His love;  
I mourn, but I cannot recall them,  
They have gone with their record above:  
Oh say! is there hope, is there mercy?  
Say, where can a guilty soul go?  
I will fly to the opened fountain,  
That washes “whiter than snow!”

I cannot bring price or merit,  
I am all undone and lost;  
But the Lord has bought my ransom—  
Oh! at what a bitter cost!  
I will bring to Him my burden,  
And He cannot say me “No,”  
For I plead the Blood atoning,  
That washes “whiter than snow!”

Oh yes! the Fountain is flowing!  
Its waters have cleansed my soul;  
I hear the voice of the Spirit—  
“Christ Jesus maketh thee whole!”  
Gone is the sigh and the sorrow!  
Gone is the burden of woe!  
And Heaven is above, within me,  
As the Blood makes “whiter than snow!”

And soon, 'mid the hosts of the ransomed,  
With crown and with harp of gold,  
I will sing of Him who redeemed me—  
Of His love that never was told;  
And loud and sweet as the angels',  
Shall be my song, I know—  
For I'll sing of the Blood of Jesus,  
That washes “whiter than snow!”

## INDIRECT EVIDENCE OF BEING FULLY SAVED.

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(MARK, LEARN, AND INWARDLY DIGEST.)

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Mark the word *fully*. It means keeping the *whole* law. It means walking before God *blameless* in love. It means being perfect in every good work to do His will—perfect as our Father in heaven is perfect. It means fully saved in this Bible sense. Call it Christian perfection, entire sanctification, perfect love, full redemption, full salvation, or what you will, it matters but little—it is being *fully* saved after the Bible pattern.

What is the indirect evidence of this state? As Wesley teaches, it is the knowledge that our lives correspond with Bible rules; and this is evidently Scriptural.

When, then, can a man truthfully say he is fully saved? We refer not now to the profession of his faith in God as a perfect Saviour, which may at any time be made, as he apprehends his privilege in Christ Jesus. This is a momentary act, and, when perfect in successive moments, constitutes a life of faith, which is full salvation. But many fancy they live this life of faith when they do not. With many there are ever-recurring intervals between their acts of faith. Beginning in the spirit, they ever and anon try to be made perfect in the flesh—that is, by the works of the law.

Here is a professor of full salvation at the close of the day examining his life as lived during the previous twenty-four hours, according to the Bible injunction: "Examine yourselves whether ye be in the faith."

Like a man of sense, he does not hold his present acceptance with Christ as a sinner saved by grace in suspense to discover whether or no his life will warrant him in having confidence towards God. The ground of his confidence is that he just now accepts the atonement of Christ for all past and present sins, known and unknown, with present purpose to bring forth fruits meet for repentance, undoing, repairing, confessing to man or God just as the Holy Spirit may direct; and therefore, by faith, he realizes that he is just now a child of God and an heir of heaven.

But the question is, has he been fully saved throughout the entire day? Has he lived the life of the entirely sanctified?

In the first place, he must have kept all the commandments

perfectly. They must have been fulfilled in him and by him, without one flaw. And be it understood that this takes in the minute, even microscopic, views of the law brought out by Christ in His Sermon on the Mount; as, for example, His comments on the law of adultery, on murder, and on covetousness. It takes in such rules as, "I say unto you that ye resist not evil. Take no thought as to what ye shall eat or drink, neither be ye of doubtful mind."

Again, he must have abounded in the work of the Lord. If he has failed to embrace every opportunity to do good, if he has not spent as much time in prayer as he ought, or if he has not read his Bible as much as he should, he cannot truthfully say he has been *fully* saved during the entire day.

Still again, if in conversation he has spoken one word which was not right, if in eating and drinking, in dress, in the expenditure of money, in the management of household matters, in moments of leisure, in all things great and small, he has not lived in all good conscience before God during the day—if, in short, the Holy Spirit convicts him of any sin of omission or of commission in any one of these things, he cannot truthfully say he has been fully saved during the whole day.

And yet again, if his heart, his affections, have not been right with God during the whole time—if he has failed to rejoice evermore, to pray without ceasing, and in everything to give thanks—if the Holy Spirit, who alone knows how to reconcile these commands with "sorrowful yet always rejoicing," with "heaviness through manifold temptation," convicts him of failure here during any period of the time, he cannot truthfully say that he has been fully saved during the entire day.

We are prepared to hear some say that this way of putting the subject compromises many who constantly make a profession of holiness. Indeed, the very persons who have been saying that in our teaching concerning the Spirit's work we have been undervaluing self-denial, and not pronounced enough on some other questions, will now turn about and accuse us of placing the experience of full salvation too high, so high that no one can reach it. And yet, if these persons will only follow us for a little with unprejudiced mind, they must either agree with all the above or else fling their common sense, their reason, to the dogs.

For if this man may have made one failure by omission or commission, and yet be truthful in maintaining that he enjoyed full

salvation throughout the entire day, who will have the hardihood to say that he might not have failed twice and still be guiltless; and if twice, a thousand times? Who, then, can draw the line between Antinomianism and perfect obedience, that is as Christ described obedience, doing the will of God on earth as angels do in heaven? Scripture does not draw this line. Who will be so daring as to court the denunciations of the last chapter of Revelation?

We said Scripture does not draw this line of demarcation between some sins and more sins; but it does draw a broad line between no sin and one sin, for St. James says if a man keep the whole law and offend in one point he is guilty of all, and to him who knoweth to do good and doeth it not, to him it is sin. Christ declares that for every idle word we shall give account in the day of judgment, and that whosoever shall break one of these least commandments and teach men so—and how can he help teach by example?—the same shall be least in the kingdom of heaven. So whatever men, and professors of holiness at that, may say of this standard of full salvation, it is the standard of common sense and of the Bible.

But some say no man can live such a life. Then call things by their proper names, and do not make the profession if such is your thought; for as a man thinketh so is he.

But, says another, a goodly number whom I know profess full salvation, and yet do not come up to this standard. Well, what do you advise? Bring down the standard to suit them? If you commence such a course where will it end? Nay, verily, let God be true and every man a liar. Better keep the standard where God has placed it, although no living man should attain to it.

But the Bible puts the standard still higher, if possible, for, according to it, if this supposed individual recalls any part of the twenty-four hours in which he did, said, or thought, or left undone something concerning which he is in doubt as to whether or no it was wrong, he cannot truthfully say he lived in the experience of full salvation during the period in question. For St. Paul has laid down this principle, that he that doubteth is condemned, for whatsoever is not of faith is sin. Our friend, then, must not only not be convicted of the least sin in his own conscience, but must have the positive witness of the Spirit that he has done what was right, and left undone what was wrong—that he walked *worthy* of God, unto *all* well pleasing—otherwise his testimony that he has lived in a state of full salvation during the entire day cannot be in harmony with the truth.

We are aware of the serious nature of the work we are engaged in in penning this article. We should not be surprised if it would turn away from us the kindly feelings of more than one professor of holiness. For we have from time to time become conscious that many, both in Canada and the States, go on professing to enjoy the blessing of full salvation when they do not have the witness of the Holy Spirit that *all* they do is right. Moreover, we fear there has been all along an insidious effort to dress up a form of full salvation which does not require such perfect obedience as is set forth in the Bible. Now, if any of this class are really not in love with the truth, the whole truth, and nothing but the truth, this article, if it arrests their attention, will irritate and tend to estrange them from us. Why then do we thus write? Why! to avoid the very evil we are warning others to avoid. In no other way can *we* have the witness that all we do is right.

But can a man thus minutely fulfil all the law? Most certainly. Every provision is made for such a result in the Gospel. In the highway of holiness the wayfaring man, though a fool, shall not err therein. Professors of holiness, have you the *indirect* evidence that you are *fully* saved?

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#### A SEQUEL TO THE ARTICLE ON THE INDIRECT WITNESS TO BEING FULLY SAVED.

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Fearing lest the former article should awaken discouragement in the minds of some sincere inquirers after truth, we hasten to show, although it is going over ground often gone over in the pages of the EXPOSITOR, that ample provision is made by our Almighty Saviour to enable us to fulfil all the law, even the minutest, found in God's Word.

Indeed, it is the simplest, the easiest kind of life to live. No man can take five minutes of his time and, by any effort on his part, do what is exactly right during that short period; no, not even if he relies on Christ to supplement his lack of service. It is only when, by faith, we abide in Him that we walk as He walked. But it will be admitted by all that if we walk *as* He walked it will be a perfect walk; and if we walk with Him we shall be like Him, for how can two walk together except they be agreed; and as He was so are we in this world. Now, Christ represents Himself as an open door, and we are invited to step in and abide with Him.



Again, Christ having taken His body from the world, has sent the Comforter Divine to abide with us, and counsel and guide us into all truth. Now, then, if we enter into Christ and accept the full ministry of the Holy Ghost, why need we fail in one iota of obedience to the most stringent exactions of the law, even as explained and enforced by Christ Himself.

In accepting the ministry of the Spirit, and being led by Him into all truth, every moment of the day; in abiding in Christ constantly—in short, in receiving into the life the whole glorious Trinity as a consciously-abiding presence, we can, and do necessarily, measure up to all the requirements of the laws of God, and find it the way of peace, and joy, and full satisfaction.

Moreover, without thus accepting the full ministry of the Holy Ghost, together with God the Father, and God the Son, in all the brightness of their incoming, it is evidently impossible to fulfil all the law.

Herein is seen the simplicity of the Gospel plan. All is of grace, that it may be by faith. Hence any believer may from this moment walk worthy of God unto all well pleasing, as certainly as one who has been for years walking in this highway cast up for the ransomed. For if not, then it would not be all of grace, and could not be the way of faith. Then boasting would not be excluded, for length of time, and former acts of obedience would count in this connection. But these the Bible expressly rules out, that in these things God may be no respecter of persons.

Therefore it is possible for any and every believer just now to accept Christ as a perfect Saviour, and the Holy Ghost as a present indweller and guide, and from this moment to walk in the Spirit, and fulfil all the law in love.

But this is the condemnation, that light is come into the world, and many love darkness rather than light.

Dear fellow-traveller to the city on high, why stay down amid the gloom and damps of sin and failure? This moment step up into the clear light. Let us be the medium of making you better acquainted with your Leader and Captain. Just now accept, with many a penitential tear for past unworthy thoughts entertained, the blessed Holy Spirit in all His proffered fulness. Lo, His radiant form is before you. Let Him show you Christ till you can, in the Spirit, say Jesus is Lord. Let Him show you the Father in His power and glory. Let Him reveal Himself to you, as He waits to do, as your

*Comforter* and unerring Guide. And, last of all, let Him show to you as you can bear the sight yourself, that so beholding yourself in the Gospel glass you may be changed from glory to glory by the Spirit of the Lord.

If you will but do this, O with what Pentecostal power you will witness to *full* salvation! Do you wonder why others do not obtain this grace of holiness through your agency? It is because your witness is not a full-orbed, complete witness, backed by a life of perfect obedience. But step into this fulness, and your life will immediately begin to be Pentecostal in its influence for good.

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### LOVE, LOVE, MORE LOVE.

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We often wonder if those writers who ring the changes on this word are really clear in their own thoughts on the subject, or whether often the use of this expression is not an unconscious effort to conceal lack of definiteness in their teaching. We sometimes ask ourselves the question, "Do they really know what they themselves mean when they call out so constantly for more love for themselves and others?" For example, do they mean that they do not themselves love God with all their heart, mind, soul and strength? If they do not mean this, what in the name of the English language do they wish us to understand them as meaning? If they do imply this state of heart on their part, why don't they frankly admit to themselves and others that they are under conscious condemnation before God for positive breach of His law? For the *law* is, "Thou *shalt* love the Lord thy God with all thy heart?" If under condemnation, why not at once confess and forsake their sin, that they may find mercy and conscious cleansing? If they wish to imply that they cannot love God with all the heart, why write under cover of holiness literature? Why not take their place amongst those who do not accept the doctrine of Christian perfection.

If they wish us to understand that they teach that a man may love God with all his heart—and yet with *not quite* all his heart; that a man may be made perfect in love, and yet be *not quite* perfect in love, then—why then, we presume, we must leave them until they learn that a thing cannot *be* and *not be* at the same time. But, in the meanwhile, we sigh out for the time when writers on the subject of holiness will cease to load it down with a mass of inconsequential

reasonings, which mystify many, discourage more, and awaken the ill-disguised contempt of not a few.

When a man comes before God with the definite petition to be cleansed from sin, and filled with love for God, and by faith accepts the blessing asked, why should he not testify to the fact, if, when he witnesses for God, he is to tell the truth, the whole truth, and nothing but the truth.

From Christians who live in the justified state we can understand this language: it is but the wail of the soul over inbred sin; but from professors of holiness we cannot understand it. We may be very obtuse, but still the fact remains, and we cannot but think that when a person professing the blessing of perfect love puts on paper, or voices the cry, "O, for more love!" that he should at once give up the profession of holiness till he is made perfect in love, and when that glorious experience is received, say so without any after discounting of his testimony to the fact.

But, says one in surprise, Don't you believe in growth in love? Certainly we do. But we believe in growth in *perfect* love, not in *imperfect* love. In the one case growth is not only possible, as time goes on, but is absolutely certain; whilst in the other it is impossible.

The perfect love of God is a gift of God instantaneously bestowed on every believer prepared by faith for its reception. It can never be reached by gradual processes. Hence the deduction we make, that a professor of holiness is either this moment perfect in love, or he is not. If he is, let him not equivocate in his testimony concerning the fact, else his very testimony shall rule him out of the experience, in the estimation of others. If he is not, then let him, in place of sitting in the seat of the teacher, give all diligence that he may add to *his* faith virtue, and to virtue knowledge, and to knowledge temperance, patience, godliness, brotherly kindness, and charity, or *love*. For until this love be in him and *abound*, he will be barren and unfruitful in the knowledge of our Lord Jesus Christ.

We wonder if a subtle form of pride is not often at the bottom of these expressions concerning love—an unwillingness to take the humbling, penitent form of the seeker—with the effort to cover up the pride of their heart by these pious utterances.

We once heard a Christian in giving testimony for Christ say that, after close examination with reference to the command concerning loving God with all the heart, there was not conscious obedience to that law. But when we suggested that possibly the element of pride

underlay that experience there was anger aroused, and so we have sometimes noticed that those who are frequently exhorting others with themselves to have more love, affect skepticism concerning the testimony of others when they witness to being perfect in their love to God, and fail to rejoice with them in their joy.

Love is the fulfilling of the law, it is true, but was so before the day of Pentecost; so when we circumscribe the word love to its etymological meaning, it fails to fully describe the doctrine of full salvation as it exists in the present dispensation.

Finally, as we do not consider it an impertinence to exhort those who preach the forgiveness of sins to see to it that themselves know of the sweets of forgiveness, so it cannot be out of place to mildly suggest to those who preach concerning love, love, more love, that they themselves be made *perfect* in love, so perfect that there is no flaw in their testimony, if they would not have the mortification of knowing that few, if any, derive benefit from their teachings.

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### MISUNDERSTOOD.

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One of the greatest tests of our faith is connected with this word misunderstood. When the Holy Spirit calls us to work, which apparently compromises us in the sight of others, and we are not able to explain matters so as to be understood or our labor appreciated, then to go on under such circumstances is, indeed, a great trial of faith. And yet it is but reasonable that, at times, such should be the character of our work. For as Christ is so are we in this world, and the servant should not be above his master. Now He, our Lord and Master, was misunderstood in His day, and the only explanation He could give to inquirers regarding many things was that He always did the will of His Father in Heaven. Misunderstood He lived, and misunderstood He died. And the chief point in this thought is that He was frequently a source of perplexity to His own friends. At different times during His life they grew lukewarm, and threatened desertion; finally all forsaking Him.

It is a mistake to regard the life of Christ in this respect exceptional, for this very part of it has its repetition in the life of every follower who follows Him through evil report as well as through good report. It was Christ's own brethren who first raised the cry of in-

sanity, and undertoo<sup>l</sup>. to lay hands on Him as one who must be put in close confinement; and so a man's foes, in this respect, are ever first those of his own house. And a.l along his Christian life the true follower of Christ awakens first the fears then the opposition of friends—is often misunderstood by his best friends. But the bitterest part of this trial is, that frequently he is misunderstood by his fellow-followers of Christ.

It does not follow that because one has really been adopted into the family of God by faith in Jesus Christ that he has become acquainted with all the mind of God. Nor does it follow that such an one always adopts the right course to learn the will of God. Christians are often a long time in being saved from the sin of leaning to their own understandings in place of trusting in the Lord with all the heart, hence mistakes in judging one another's conduct is of frequent occurrence. It commenced very early in the history of the Christian Church, as witness the contention which parted Paul and Barnabas.

Scripture has given a very simple method by which there need be no misunderstandings between Spirit-led followers of Christ. There may always be unity in the Spirit, but when this process of unification is not adopted by all, those led by the Spirit must necessarily be misunderstood by those who are not. He then, who would walk with God and accept the Comforter Divine as an indwelling guest and counsellor, must expect ever and anon to endure this test of being misunderstood by his best friends, and even at times by some had in reputation for saintliness in the Church; and no one can be really established in a full-orbed Christian experience who is not prepared to endure such tests from time to time.

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## EXPOSITION.

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1 Cor. iv. 3.—“Yea, I judge not mine own self.”

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Does that mean that the apostle had, as a rule, ceased having a positive opinion concerning the rightness or wrongness of his actions, or that he could no longer sit in judgment on them as to their expediency or improveableness? We think not; but that concerning some acts of his life, whether understood or not by himself, he had the judgment of the Lord that they were right, and with that he was

satisfied, so satisfied that it mattered but little whether or no he was condemned by the Church at Corinth therefor, or not.

Now in this he is an example for us; for every Christian who sets out to follow all the mind of God, in his life work, will occasionally have just such an experience, when, Abraham-like, he must obey the voice of the Spirit when he dare not use his own judgment in the matter, let alone the judgment of friends.

We once were called upon so to act, and in complete obedience to the voice Divine not only were condemned by the judgment of a whole Church, including some brother ministers, but for some days by our own judgment; but when we were willing to let the whole matter stand or fall on the judgment of the Lord alone, we found not only that our acts were approved of God, but in addition obtained such unmistakable tokens of Divine commendation as took them forever out of the region of doubt, and enabled us to use this very language of Paul concerning them. And we learned also that the "well done, faithful servant," can be heard to greatest advantage under such circumstances. Amidst the plaudits of men and the approval of our reason, the voice of God is comparatively but faintly heard.

Reader, have you such acquaintance with the voice of your Master that you can follow Him when He occasionally leads where others do not approve, and your own judgment would cry, halt? If not, you have some grand lessons along this line to learn. Ponder the words: "Yea, I judge not mine own self; but He that judgeth me is the Lord."

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### INCIDENTS BY THE WAY.

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**A VISITING BAND.**—The Lord put it into the hearts of some of the friends in the city to visit in turn the different holiness meetings now being held, as they might have opportunity; so an informal scheme of visitation for each week is made and announced at the different gatherings. By this means a great impetus has been given to the work of holiness in the city.

**STRONG TESTIMONY.**—It is both inspiring and encouraging to hear testimony after testimony to a full salvation, until the leader has generally to call for a truce in order to turn attention to those who are seeking the great salvation. We say strong testimonies, for

these all tell of rejoicing always in the Lord, and walking worthy of God unto all well-pleasing. They also testify to the Spirit's work in them as indweller and guide, and proclaim the glad fact that He guides them into *all* truth.

**A FULL YEAR IN BEULAH.**—One brother at Richmond Street meeting said: This day I have been just one year in Beulah, and during that period of time have not had one minute of conscious condemnation for sin—my joy in the Lord has been perpetual. Not a cloud has arisen to darken the skies, or hide for one moment my Lord from my eyes.

**A TWIN BROTHER.**—When this brother sat down another arose, and said that the experience of this brother, given the very evening of the day he obtained it, was used by the Holy Spirit to bring him into like experience, so that he too now celebrated his birthday, having been just one year in the enjoyment of full salvation. Also to him it had been joy continuous and full of glory.

**OBEYING WILLINGLY.**—This last-mentioned brother said that, during the night referred to, he remained awake a long time praying for full salvation. He was conscious of much perplexity concerning the whole matter, not having a clear notion as to what it was, but that the Spirit of the Lord showed him that it was obeying the Lord willingly; and that, said he, has been the character of my life since that time, obeying cheerfully and willingly in everything the word of the Master. Dear reader, do *you* obey willingly?

**DUNDAS STREET HOLINESS MEETING.**—We had the pleasure of visiting this interesting meeting twice during the past month, and found the work of God prospering. The leaven is at work there, and is of the right kind. A goodly number are seeking and some have stepped into the land of settled questions.

**EVERY PROP KNOCKED AWAY.**—One brother at the second meeting we were at, said: At the last meeting every prop was knocked away, and nothing was left but for me to trust in Jesus with all the heart. I was greatly exercised by the fear of failure if I commenced to live this life of faith, but when it was proved to me so clearly that it was better to make a thousand failures and finally succeed than not to commence at all, I felt I had nothing to say but step out into all the fulness of this great salvation.

**SUBMITTING TO ONE ANOTHER IN THE LORD.**—One brother said he had of late seen, as never before, the scriptural teaching concerning obeying one another in the Lord, especially as it applied to leaders

and ministers, and he intended to be loyal every time to every leader of a meeting he attended, believing this was the way of satisfaction in his own experience, and success in blessing others. This is an experience of great practical value. Reader, ponder it well.

**JESUS SAVES ME NOW.**—A brother told the following incident concerning a fellow-workman in the city, who had a short time ago commenced the Christian life. This person had been a great swearer, and the first time he accidentally ran his saw across a nail the old habit asserted itself and an oath escaped his lips. By repentance and faith he again ~~claimed~~ forgiveness for his sin. But now when a similar accident happens he exclaims, "Jesus saves me now." It is needless to say that his old habit is gone. Wouldn't such a plan as this destroy the many worries which mar the Christian experience of so many?

**THE OUTLOOK HOPEFUL.**—We have never been so greatly encouraged concerning this holiness revival as when, of late, attending these city holiness meetings, not so much by the numbers—although that is considerable, for, taken together, they represent hundreds in attendance—but by the character of the experiences given. These experiences are of the richest character, and will compare favorably with any we have heard or read. There is no sighing for a good time coming, for the good time *has* come. It is not simply the exhilaration of a time of revival, for some of the witnesses have been passing through the severest forms of difficulty and trial, and yet testify to the power of their omnipotent Saviour to keep them always rejoicing and abounding in every good work. They all testify to the Spirit's work in them as after a Pentecostal sort. In short, there is no scriptural standard we can mention before them that does not tally with their rich experiences in the deep things of God; and many who are acquainted with us are aware that we do not hesitate to use very strong tests when leading the sacramental hosts. Also their lives back up their public testimony; and minutest inspection is invited, for they believe in fulfilling Christ's command—"Let your light so shine that others may see your good works and glorify your Father in heaven." In fact, their lives are an astonishment to themselves, and proclaim to themselves as well as others the power of an indwelling Trinity. And be it understood that these Spirit-baptized and Spirit-led followers of the Christ do not settle down to mere enjoyment, but show Christianity in its aggressive form, are all at it and always at it, in helping others into like precious



fulness of the Spirit and in leading sinners to Christ. So the numbers are constantly augmenting. Blessed be God for what our eyes have seen and what our ears have heard of the wonderful things of God. We anticipate grander and grander conquests on the line of *full* salvation. What can stand before such testimony? We overcome by the Word of God and the testimony which we bear. With great confidence we invite lovers of holiness to these meetings, especially the evenings when visitors from the other meetings are expected.

Bro. Parks, of Lippincott Street, who has in charge the work of arranging the times and places of visitation, will be glad to furnish any information desired by parties desirous of attending. We might say, in a general way, that on Monday evening it alternates between Queen Street and Elm Street meetings; Tuesday evening, Agnes Street; Friday it alternates between Richmond and Spadina Avenue meetings, and on Saturday evenings between Bloor Street and Dundas Street meetings. These meetings are all held in the Methodist Churches situated on those streets.

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### THE SUBTLETY OF THE SELF-LIFE.

REV. GEORGE D. WATSON.

We may explain the details of entire consecration in its outward and mental form, but there is something in the *spirit* of it which none but the Holy Ghost can reveal. When the believer abandons himself fully to God's will, it is the laying down of the remnants of an old life that cleaves to the fibre of the soul with wondrous tenacity. There is a partial earthliness that clings so closely to the heart and mind, and it has so many subtle forms, that it is almost impossible to make the partially sanctified see it. It is like taking the bark from the tree or the skin from the flesh, or the invisible particles of dust from the air. It is so deceitful that it is difficult for the soul to see what it has to give up. This is seen in many things, a few of which may be mentioned.

One is, *an unconscious trying to help God to save us*. The principle of self-sufficiency so thoroughly pervades the soul, and that, too, unconsciously, even after conversion, in a measure, that it is next to

impossible to get the partially purified soul to see it. There is a strong desire to be free from sin, and with a secret effort to help the Lord to cleanse the heart, and a partial leaning on its good resolutions for the future. The soul is always disclaiming any strength in itself, and yet is deceitfully looking for some future experience or some resolution or future conduct to find relief and perfect peace. Entire consecration involves the stripping of the soul of this subtle self-help, and recognizing plainly and frankly its absolute helplessness without a peg of self to hang a hope on, either for present or future, and the abandoning of itself to Jesus only.

Another subtle element of self-life, is *human wisdom*. There are so many things which seem the very essence of prudence and wisdom in the eyes of human reason, which are utter foolishness to God. It is so difficult for the human reason to tear off the pretty rags of its own wisdom, and to reduce itself to what seems utter foolishness. And yet this is the only way that the mind can enter into the pure wisdom and light of the Holy Spirit.

Many do not see the reason why they should go to an altar, or publicly seek a pure heart. They do not see the wisdom of being like a little child, to be led by the hand. The soul unconsciously clings to its own sense of propriety, and to its own notions. It can't endure to be stripped of its self-sufficient knowledge. Eating the forbidden fruit has filled the whole nature with false knowledge, and to lay down every particle of this false wisdom is like tearing the mind out of its very self. Yet, this is the way to the clear, indubitable knowledge of the Holy Spirit. Another subtle element of the self-life is *the fear of man*, which takes on a thousand various forms and degrees. Allowing others to influence our faith, or allowing them to be stumbling blocks, or deviating a little from the straight line to please them, or taking their advice in matters which God alone should decide, or adopting human policy under the guise of doing good, or shrinking from duty for the criticism of others.

It would be impossible to ferret out this subtle, deceitful fear of man in all its sinuosities; but, when the Holy Spirit is leading the soul through entire consecration, He will flash light through all the windows of the old self-life, and show what consecration is, not in word only, but in spirit and in truth. In regeneration God puts His life into us, but in entire sanctification He separates from us the remnants of the old self-life.—*Christian Standard*.

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 THE ANNUAL HOLINESS CONVENTION.
 

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Again we draw attention to this gathering, although this may reach the reader so near the time appointed as to be of but little service.

Wednesday, Thursday, and Friday the 12th, 13th, and 14th days of this present month, the time appointed as previously announced. Come in the spirit of expectancy. Come in the spirit of consecration. Come in the spirit of glad, present acceptance of all the gospel blessings, that you may abound in labors for others. Come in faith, nothing doubting that the Lord the Spirit will lead us into a larger place of Christian privilege, for "still there is more to follow."

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 ALWAYS WITH US.
 

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BY REV. ALEXANDER CLARKE.

In our homes and on our way  
 Christ is with us all the day ;  
 Thrills above us such a song—  
     Burns within us such a fire,  
     That our footsteps never tire,  
 As we journey hence along.  
 O how sweet His presence is !  
 He is ours, and we are His.

Fears dispel and joys arise—  
 Glow with light the prophecies,  
     Since He travels by our side,  
     Talking as man never talks,  
     Walking near as Jesus walks,  
 Willing with us to abide.  
 O how sweet His presence is !  
 He is ours, and we are His.

Evening shadows, one by one,  
 Mark our journey nearly done—  
     And we turn aside for rest ;  
     Jesus, Master, known before,  
     Tarry with us evermore—  
 Thou our Guide, be thou our Guest.  
 O how sweet His presence is !  
 He is ours, and we are His.

Risen for us from the grave,  
 Mighty Saviour, save, O save !  
     Hide we now ourselves in Thee,  
     Resurrection is achieved,  
     Seeing not, we have believed ;  
     Blessed ones, indeed, are we.  
 O how sweet His presence is !  
 He is ours, and we are His.

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What is it that makes me truly and savingly religious? What is it but right personal relations to a living God? Nothing short of this can avail. Right views, attendance upon ordinances, fervid emotions, honesty in dealings, neighbourly kindness—all are good; all are required. But true religion has for its essence and end nothing short of right personal relations to a living God. It is out of these that Christ came to reinstate us. It is because men forget this that there is so much heartless formality in the Church, and godless morality without. First, last, and always, we are to "fear the Lord, and serve Him, and obey His voice."—*Episcopal Register*.

## COUNSELS TO LOVERS OF HOLINESS.

BY MR. A. J. JARRELL, U.S.

DEAR BRETHREN,—There are some lessons for us too manifest to be overlooked, and too vital to be ignored. Upon the heed we give to these lessons hang our own peace of heart and the weal of our beloved Zion.

1. We shall be tried—be assured of this—tried to the utmost power of endurance. Amen! Let it come! It has already come, and benediction has come with it, and the end is not yet—the worst is not yet. Do not expect anything else. You will have trials on the right hand and on the left, from men and devils, from good men and bad men, but particularly from good men. Make up your mind to this. But “fear none of those things which thou shalt suffer.” “To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving him that receiveth it.”

2. Be patient. “Let patience have her perfect work, that ye may be perfect and entire, wanting nothing.” “To you it is given to suffer for the Lord Jesus”—thank God for the gift. “Tribulation worketh patience; and patience, experience; and experience, hope: and hope maketh not ashamed, because the love of God was shed abroad in our hearts by the Holy Ghost which is given unto us.”

If there ever was a time that demanded patience at our hands, now is that time. “In your patience possess ye your souls.” If ever a people had grounds for patience you have. Not to speak of your Bible and your God, you have the whole unbroken line of Methodism for 150 years on your side. The hymn-book is yours and every hymn in it. Besides its whole tenor, there are ninety-four pages and 105 hymns solidly devoted expressly to “Entire Sanctification” and “Perfect Love.” Thank God for such a hymn-book! It is all yours. Mr. Wesley is yours with every sermon he ever preached and every line he ever wrote. Let him that doubts read. Fletcher is yours, Clarke is yours, Watson is yours, Benson is yours, Bramwell is yours, with a list of others on the other side of the seas; while Asbury and the holy men that planted a continent of Methodism on this side are solidly with you. The “Standards” are all yours. The entire theology of Methodism is with you. You can afford to be patient, whoever gets impatient. You have cause to remain calm, whoever becomes excited. You can afford to smile whoever may smite you. Endure anything—endure all things for the Lord Jesus; and rejoice that you are counted worthy to do it. Never reply to anything nor anybody. If any man reviles you, do you make it your business to “spread scriptural holiness over these lands.” You have no time to answer charges. These same charges have been peddled ever

since Mr. Wesley began to preach. They have been answered a thousand times. They are threadbare. Howbeit, see that not one of them shall be true, then leave it all with God. If the Church is ever rescued from the dominion of worldliness and sin, it must be done by men who, like Paul, are willing to "become fools" for Christ's sake; men who, like Wesley, leave reputation and life in the hands of God to spend and be spent in the work. The Church has been suffering for years for want of men who, like John the Baptist, are willing to "decrease" so Christ may "increase."

"Oh! to be nothing, nothing!  
Painful the humbling may be,  
Yet low in the dust I'd lay me  
That the world my Saviour might see."

No matter who smites you, do not "smite back," do not "speak back," do not "think back." Leave it all to God

3. But to do this we must be filled with love. There is but one thing that can bear all things, and that is love. It is charged upon us that ours is an "unloving love." For myself, I am afraid that at some periods of my life there has been some truth in the charge; but it has not been true during the last two years and a half, and by the grace of God it shall never be true again.

"For love I sigh, for love I pine:  
This only portion, Lord, be mine,  
Be mine this better part!"

I could wish brethren were more loving in showing us our faults. We do not need upbraiding, but we do need help in our weakness. Oh, if they would only encourage us and help us! But whether they do or not, we must be perfect in love. We cannot be perfect in anything else, nay, we cannot be perfect in this, in their eyes; but oh! we can in the pitying eye of God. Abraham never satisfied men, but he did God. Men sneered at Job's perfection, but God said he was perfect. We must have more love at whatever cost; we must have it. Nothing in this wide world can take the place of it; not the gifts of the rich or the sacrifices of the poor. "Thou shalt love" is the first great commandment. When some rich man rolls a bag of gold into the treasury of the Church, he is heralded from sea to sea. When some poor widow brings her farthing, all baptized with her tears, her prayers, and her love, it is passed over as a matter of course. But God sits over against the treasury watching, and in his eye *the love* outweighs all the bags of gold. Thank God for the gold; but glory to God in the highest for the baptism of love!

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Live by the day; you will have daily trials, and strength according.  
Leave to-morrow to the Lord.

## GIVING UP THE WORLD.

When individuals think of making a full consecration of all they have and are to God, they not unfrequently make a kind of inventory of their mental and physical faculties and susceptibilities, and actual worldly possessions, and, having made a supreme dedication of these, they not unfrequently suppose that they have given up the world. The world, and things of the world, as objects of covetous desire, and that with worldly minds universally is, for the most part, we should keep in mind, outside of what is held in actual possession. The cherished desire for what they have not, and cannot obtain, induces the general discontent which is the characteristic of the race. Paul, in the following memorable passage, reveals to us the exact mental and spiritual state of every individual who has really and truly given up the world: "Not that I speak in respect of want; for I have learned that in whatsoever state I am, *therewith* to be content. I know both how to be abased, and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me." So absolutely had Paul, in union with Christ, been crucified to the world and the world to him, that he "counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord," that he "coveted no man's silver, or gold, or apparel;" and found as deep content when hungry as when filled with bread, when suffering need as when possessed of superabundance, when in the stocks, in prison, or in his chain in Rome, as when free to go and come as he chose, and was thankful when he had all and abounded, and enjoyed equal quietude when in want of all things. In Paul's consecration not only was all that he was and actually held in possession, but all that he had desired, and sought, and hoped to possess, laid upon the altar, and in their stead for him to live or die was Christ. In this state of complete and absolute self and world surrender, the presence or absence of finite good could not fill or create a void place in his soul, or disturb the peace of God which kept his heart and mind by Christ Jesus. "The sun was no more his light by day, neither for brightness did the moon give light to him: but the Lord was to him an everlasting light, and his God his glory." As a consequence, "his sun never went down, neither did his moon withdraw itself; for the Lord was his everlasting light, and the days of his mourning were ended."

Ever bear this in mind, reader, that until your "conversation is without covetousness," until you are "careful for nothing," but are "content with such things as you have," and find "quietude and assurance for ever" in the promise, "I will never leave thee nor forsake thee," you have not yet "given up the world;" at some point and in reference to some "things that are in the world," your will is yet at issue with the will of God. What you need

is to find Christ, as Paul did, and by Him, as Paul was, to be crucified to the world and the world to you. Then, as he did, you also will "learn in whatever state you are, therewith to be content." Then, and not till then, will "the peace of God rule in your heart," the peace "to the which you are called." The absence of this deep and abiding content should never be attributed to any other but its real cause—a want of a right adjustment of the human to the Divine will.

Many years ago, a company of young merchants in the city of Boston, U.S., were engaged, in view of the prospects before them, in discussing the question, "What degree of wealth would fully satisfy a man?" They found themselves unable to fix upon the amount they desired to find. While they were engaged in the discussion, Mr. Gray, the wealthiest man in the city, was seen passing by. "We will ask Mr. Gray," said some one of the company. "He assuredly can give us the answer we desire." Accordingly, the question was proposed to the great millionaire, "Mr. Gray, will you tell us, young merchants, what degree of wealth will fully satisfy a man?" "I think," was the reply, "that a man will always want a little more than he has." Here we have a distinct revelation of the actual relations of the worldly mind to the world; never content with what is actually possessed, but ever careful and troubled about attaining something not possessed. Content in such a state is an impossibility. "Content in whatever state we are" is impossible to all, but upon this one express condition, that just as we are and where we are, we let go self, what we have and what we are, "the world and the things that are in the world, and dropping into the centre of the sweet will of God, all, without reserve, are surrendered wholly to the Divine keeping and control. On this condition, also, deep and ever-abiding content, in whatsoever state we are, is possible, and equally so to all. The Lord may thus become "our everlasting light, and the days of our mourning be ended." Many, in this our day, have already entered into this rest, this Divine repose of deep content, and tens of thousands more are entering in. In this rest, reader, you will find your permanent abode, "if the love of the world, and of the things that are in the world," does not close the door against you.—*Divine Life*.

A. MAHAN.

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#### A LESSON AT THE CHAPEL.

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Needless severity in insisting upon one's *rights* may be so suddenly repented of as to lead to the other extreme—excessive leniency. An honest man will not care to have his obligation entirely cancelled for him, unless he is quite disabled; but we cannot deny that the relenting creditor in the following story represented the spirit of one of Christ's parables:—

A gentleman in a western city had a debtor in a distant town, an industrious young man, whom he had aided, but who by reason of tardy success in business, was slow to pay. He became impatient, and repeatedly dunned for the money in vain.

At last he wrote a lawyer in the place where the young man lived, and told him to collect the debt. The attorney acquainted himself with the case, and being a kind-hearted man wrote back advising further delay.

"The young man is unable to pay, but struggling hard to get the means," he said.

The creditor soon sent another demand, and again the compassionate attorney pleaded for forbearance. The gentleman grew indignant. "My claim is a *just* one, and the debt is long overdue. I insist on immediate payment," he wrote.

But time passed and the money was not paid, and the angry creditor started to see the lawyer in person. He demanded to know why he had not collected his claim.

The attorney mildly stated the facts, and still urged the exercise of mercy. "The young man is honest, but at present embarrassed for means. Give him time."

"Right is right," said the creditor, excitedly. "All I ask is my just due. I have waited long enough. Will you collect this debt or not?"

"It is my business to do so, if you insist. Yes—I will attend to it," replied the attorney.

The gentleman went out. It was evening. Strolling along the street, he passed a chapel where people were going in. Almost unconsciously he found himself seated among the worshippers. A plain man rose, and with homely but touching sincerity began to talk upon the text, "Do justly, love mercy, and walk humbly with thy God." He dwelt impressively upon the grace of mercy, so often overlooked, and showed the deep meaning of the words of Christ, "Blessed are the merciful, for they shall obtain mercy."

The stranger was pricked in the heart as he listened. He thought of his struggling debtor, and the peremptory pressure he had just ordered to be put upon him. He could not stay longer. "Let me come out," he whispered to those sitting near him; and hat in hand he hastily pushed his way out of the chapel.

Hurrying back to the lawyer's office, he asked, "Have you collected that debt?"

"No, I was just going to issue the warrant."

"Don't you do it—don't you do it. I don't want the money; give it to the young man. I'll have no more to do with it forever. I have just found out that I haven't had the first right idea of mercy, or of justice either."



And the creditor returned to his home happier than he had ever been before, for the humble lesson taught him by a plain layman's words providentially heard in a prayer-meeting.

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### THE HOLY SPIRIT'S WORK.

REV. WM. L. GRAY.

The Spirit is the immediate minister of God's will on earth. He transacts all the great affairs of God's kingdom. He is co-equal with the Father and the Son in all joint works, but generally the Agent, the Applier, the Completer. He is the gift of God the Father and the Son:—"I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments." He is the special gift of the Father, and part of the inheritance purchased and bestowed by Christ:—"I will pray the Father, and He shall give you another Comforter, that He may abide with you forever. When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me, that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Jesus did not come to expiate sin only. He also came to bestow on believers a glorious inheritance of blessing, of which the gift of the Spirit was one most prominent part. The Spirit's actions are voluntary and personal, as one in perfect equality with the Father and the Son. He was the great Unfolder of truth in the revelations made to holy men of old, especially in the inspiration of the Scriptures:—"Prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." He is the *Illuminator* of the minds and consciences of men:—"When He, the Spirit of truth is come, He will guide you into all truth." Truth is the great instrument in all His operations:—"It is the Spirit that beareth witness, because the Spirit is truth." Truth, from Him, receives its quickening, convincing and sanctifying power. He guides into "*all*" needful truth—the *whole* truth requisite for salvation and *sanctification*:—"Ye have an unction from the Holy One, and ye know all things." The sphere of His operations is the mind, understanding, memory, conscience and heart. He removes all hindrances to the reception of the truth—the mists of error, doubt, unbelief; the veil of ignorance, prejudice, self-conceit, or whatever may oppose the truth. His work is to assist men's minds to receive the truth, presenting it before the mind with clearness, persuasiveness and power, creating the love of the truth because of its transforming influence:—"Sanctify them through Thy truth;

Thy Word is truth." His office as the Spirit of truth is to be the witness to, and manifestation of, the work of Jesus. He teaches the "truth as it is in Jesus." He reveals no new truth beyond that contained in the Written Word, but he takes of the things of God, and shows them to us. When the believer receives the truth, the Spirit becomes the efficient agent in applying all its promises to the soul. Christ's work is rendered effective through the operation of the Spirit. Observe how the Spirit connects the death of Christ and the holiness of the believer in John 17: 19. "For their sakes I sanctify Myself, that they also might be sanctified through the truth." As their High Priest to atone and purify, He set Himself apart as a holy sacrifice to God for the believer's sake:—"Who gave Himself for us, that He might redeem us from all iniquity, and purify us unto Himself a peculiar people, zealous of good works." "Christ loved the Church, and gave Himself for it, that He might sanctify and cleanse it; that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." The Spirit is the efficient agent of all holiness in the believer: "Ye are sanctified by the Spirit of our God." "God hath from the beginning chosen you to salvation through sanctification of the Spirit." All the election taught in the Word of God, respecting believers, is "through sanctification of the Spirit." The way the Spirit works in our sanctification is by leading the believer to a deeper acquaintance with the existence, power and unknown depths of indwelling sin. It is only by the light He imparts, that we can know our real sinfulness. Another process by which He sanctifies, is, by deepening and strengthening the Divine life in the soul, creating a hunger after God, and a fuller conformity to His image, leading the soul to rest on Christ, in the exercise of unwavering faith, now for the application of the *cleansing blood*.

The Spirit has been the efficient source of all grace vouchsafed to mankind from the first, though not so fully given nor so clearly known as after Christ's work was finished on earth. He is given as the Spirit of Christ, not to act separately from Christ, but rather to make the presence of Christ with His Church efficacious. His work effectuates Christ's past earthly action whilst it does not supersede Christ's present heavenly action. The Spirit is to be looked for only for the ends for which He is promised. Though working efficaciously He is not to be regarded as working irresistibly. He deals with men as rational agents. God forces no man's will. One of the most hopeful signs of the present day is the prominence given in religious teaching to the necessity and nature of the work of the Holy Ghost. Believers should make it their desire and prayer to be "filled with the Spirit," and be content with nothing less. Come to our hearts, blessed Sanctifier!—*Standard.*

## A BAPTIST MINISTER'S CONFESSION.

The following communication fully explains itself. We accept our Baptist brother's faith in all its parts, and give him the right hand of fellowship:—

Having written two articles for the *Christian Visitor*, of St. John, N.B., in opposition to the idea of holding meetings for the promotion of holiness outside of the various Churches of which those who support these meetings are members, as well as to oppose the idea of sinless perfection, which I had understood was taught by those who sustained them; and having learned from the holiness people themselves that they had never taught any such doctrine in the sense in which I supposed they had, I wrote two other articles for the same paper to express my misapprehension in this regard, as well as to retract what I had said in opposition to the holding of the meetings referred to. I also expressed in the same articles my belief in the doctrine of Christian perfection. These articles the editor declined to publish. For this reason I thought it would be proper for me to write to the *Witness* to make known to the public my present views on the subject of holiness. I therefore make the following statement of doctrines which I find taught in the Word of God, without at this time attempting to prove these doctrines except incidentally:—

I believe that there is not a moral precept enjoined to the Scriptures but any wholly sanctified believer can keep by the grace of God.

That believers may be wholly sanctified before the hour of death, at any time they will consecrate their all to Christ for time and eternity.

That Christian perfection is enjoyed in many believers at the present day, and may be enjoyed by all if they will seek for it with all their heart. That it is possible to live in this world without sin as long as we can trust fully in Christ to save and keep us from all sin.

That I am kept this moment from all actual transgression against any known command, and any sinful tendency thereto; and for this full salvation I praise the name of Christ my Saviour.

That the baptism of the Holy Ghost was not confined to the days of the apostles, but is bestowed on Christians of the present day.

That this is never enjoyed by any except those whose hearts have been made perfectly pure in the sight of God.

That the holiness movement is doing great good in this world.

That the leaders of the "New England Society for the Promotion of Holiness" are sincere, honest, fearless, God-fearing men, whose labours He has blessed in a most wonderful way for the increase of practical godliness, the comfort and edification of believers, and the conversion of sinners.

That all Baptist and other preachers of the Gospel who oppose the holiness movement, not only stand in their own light, but hinder others from taking a higher stand in Christian attainments.

A. ESTABROOKS.

St. Francis, N.B.—*The Christian Witness*.

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 "A WORD FITLY SPOKEN."
 

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 BY REV. ASA MAHAN, D.D., LL.D.
 

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"A word fitly spoken," says the sacred writer, "is like apples of gold in pictures of silver." This passage has by some been thus rendered: "A word spoken is like golden apples in baskets of silver." That is, "a word spoken with propriety, opportunely, and suitable to the occasion, is as much in its place, and as conspicuously beautiful, as the golden fruit which appears through the apertures of an exquisitely wrought silver basket." The real meaning of the sacred writer is, no doubt, this: Among the various objects of surpassing beauty which the universe presents, nothing is more beautiful than "a word fitly spoken." The rose is beautiful; so is the lily of the valley. The rainbow is beautiful; so are the stars. Surpassing beautiful is

"the silver moon  
When out of sight the clouds are driven  
And she is left alone in heaven."

But more beautiful than all is a beautiful thought, clothed in appropriate language, and "fitly spoken."

Thought is beautiful for various reasons. Sometimes on account of what is intrinsic in the thought itself. "This, then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all." The thought here expressed, the mind may contemplate throughout endless ages, and its surpassing beauty will be the same, "Yesterday, to-day, and forever." Indeed, it requires long and deep meditation fully to appreciate its beauty at all. Its beauty, however, does not consist in the form of expression, but in what is intrinsic in the thought itself. "And Enoch walked with God: and he was not; for God took him." We think nothing of the form of expression here. It is the surpassing beauty of the thought itself that charms us. "But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Is there in the wide world a *thought* so beautiful? Thought is sometimes beautiful, not on account of what is intrinsic in the thing itself, but of the *manner in which it is expressed*. "Saul and Jonathan were lovely in their lives, and in their death they were not divided." It is the form of expression that imparts the inconceivable beauty to the thought here.

Sometimes we find each of the above characteristics united in the same thought. For example, "The divine promise of a Redeemer, like a rich and beautiful bud, at first enclosed in manifold covering, swells and unfolds itself from age to age, till, in Jesus of Nazareth, it opens into bloom and scatters

its fragrance over the world." There is another circumstance which imparts beauty to thought—its adaptation, on account of the *manner* and circumstances in which it is expressed to answer an important end. "How great," said a scoffing infidel to a child who had "remembered its Creator in the days of its youth," "how great is the God you worship?" "So great," replied the child, "that He fills immensity, and yet so small that He dwells in every heart that is humble and contrite." The infidel stood confounded and rebuked at his own presumption and audacity, and awed in view of the surpassing wisdom of even a child when "taught of God." The thought contained in the above reply is exceedingly beautiful. Its highest beauty, however, arises from another circumstance—its wonderful adaptation as an answer to the question of the scoffer. It was "a word fitly spoken."

A thought thus expressed has not only an indescribable beauty, but a *value* equally great. Some have supposed that this is the chief idea which the sacred writer designed to express in the text—the *great value* of a "word fitly spoken." Hence they suppose that reference is here had to the custom of ancient sovereigns in presenting to their guests, on great occasions, silver trays, or baskets filled with precious jewels, and gold moulded into the form of fruit. I suppose that both ideas, the *beauty and the value* of "a word fitly spoken," are referred to by the sacred writer. The full meaning of the passage may be thus expressed: "a word fitly spoken" is, on account of its surpassing beauty and value, "like apples of gold in pictures of silver."

In listening to the conversation of certain individuals, one circumstance strikes us with special interest—the peculiar adaptation of their thoughts, on account of the time, manner and circumstances, in which they are uttered, to accomplish the benevolent purposes of their hearts. As you mark their intercourse, you are almost continually constrained to say, "That was a word fitly spoken." How proper, how timely, was that thought! Here, reader, is wisdom such as we all need. How shall we attain it, so that our "conversation shall always be with grace seasoned with salt?" On but two conditions is such a divine attainment possible to us, and on these conditions—it is possible to every believer—we must "be filled with the Spirit," and under His illuminations must be diligent and prayerful pupils of the sacred Word. In such case, we shall "all be taught of the Lord," and shall, with infallible certainty, become possessed of "the tongue of the learned," "that we should know how to speak a word in season to him that is weary." Yes, to "speak to all unto edification, and exhortation, and comfort." Whenever I listen to the prayers, or conversation, or exhortation of any individual thus illuminated, whatever his or her age, natural capacities, or intellectual attainments may be, I invariably say to myself, if I could have but one I would rather be possessed of such enduement, than be adorned with all

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forms of human learning and wisdom. The celebrated Robert Hall once listened to a discourse from a preacher of quite ordinary talents and very limited attainments, but "full of faith and the Holy Ghost," and who was, at the time, under very special "power of the Spirit." As Mr. Hall listened, he said to himself in words audible to individuals sitting near him: "That is superior to my preaching; I will alter my entire method of preaching; I will never preach as I have done." A life change in Mr. Hall's pulpit services, as Rev. Wig, pastor of a Baptist Church in Leicester, informed me in the autumn of 1859, did occur in consequence of his listening to that one discourse. From that time onward, his discourses were characterized by a spirituality and directness which they had never possessed before. "Out of the mouths of babes and sucklings thou hast perfected praise," that is, caused words of praise to outflow which are perfect in their kind.

I must here refer to a fact of which some of our readers may have heard before. When I was President of Oberlin College, there lived in a town adjacent the wife of a farmer of limited means. Her health was poor, and yet she was necessitated to do the entire house-work of a large family. As a Christian she had a mere "name to live." One day, when alone with God, she said to herself, "I shall die before many years, and I do not wish to meet my God and Saviour on a short acquaintance. From this moment it shall be my supreme object to know Him, and walk with Him." She did seek the Lord, until Christ "sent the promise of the Father upon her." Now she became a most diligent reader of the *Oberlin Evangelist* and the Bible. When about her work she would have her Bible lying open at some convenient place, so that as she passed by she could look into it, and take with her some precious morsel upon which she could feast as she went about her domestic duties. The result was that soon the light within her shined out upon the whole Church and community around her. No member of the Church, not thus enlightened, had such influence as she had upon all classes of the community around her. "All bore her witness and wondered at the gracious words which proceeded out of her mouth." In a great revival which prevailed at that time, the sisters in the Church took the entire care of her domestic concerns, that she might give her whole time to visitation for the promotion of the work. "When in the presence of that woman," said her pastor to me—a man of superior talents, education, and piety—"I always regard myself, and not her, as the learner in 'the deep things of God.'" "An open door" to the attainment of such wisdom and power is before you, reader. God will give you "the tongue of the learned," if you will seek Him, and the knowledge of His Word, as He did that woman. "Oh that all the Lord's people were prophets (as all may be), and that He would put His Spirit upon them."—*Divine Life*.

## EXPERIENCE OF G. D. WATSON, D.D.

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(Given at a Holiness Convention at Indianapolis.)

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My heart is full of quiet praise. Jesus this morning makes me glad. Brethren, the Lord has had to teach me a great many lessons in the past few years. He has had to crucify me on this side, and crucify me on that side. The Lord had to crucify me on my conservatism to make me willing to be radical, and then crucify me on my radicalism until I became docile, sweet and gentle. The Lord had to crucify me on my intense attachment to the Church, and then turn around and crucify me on the other hand until I was willing to bear with the Church, live and work with the Church till I die.

Caleb and Joshua went into the promised land forty years before the people. They came back with grapes and were with the Church in the wilderness. They did not leave the Church. All those forty years they were in Canaan spiritually, they had Canaan in their hearts, they were the only two persons who did. "They stayed with the Church in the wilderness for years;" they led the Church over into the promised land.

In the last two years I have had spiritual contests that I would not pass through again for ten thousand worlds. If the devil ever did try to get a man down in the dust, and stop him from preaching sanctification, it was me. It would not be wise for me to go into details. There are some things we will not tell till we get home to heaven.

In the last few months I have gone through a death to self that I never deemed possible. The Lord has melted me down and melted me over. When I was here as pastor of this church, a sister said to me, "I believe you are sanctified, but you must get sanctification in your voice. There is a harshness, a raspishness in your voice." When we are sanctified we have just begun to learn, but many stop right there. The children of Israel went up by Jericho, by Bethel, by Ai, and all these places; they progressed in the land. I have been praying the last few months, "Lord, turn all my nature into love!" and He is doing it. I am not afraid of being too radical. I can be just as radical as the Lord wants me to be, and on the other hand I want to be just as tender and gentle as He wants me to be. God is sifting out of the Church a holy people, and then He is going to sift out most holy people. God is testing the holiness witnesses to find how true, how humble, and how loving they will be. Many have professed that God cleansed them from sin, who have compromised and lost their power.

Mr. Wesley said it is easier to get people into the experience of perfect love than to keep them in it. Some got into the experience and then got on the conservative line and lost their power. Some got on the war-club line, went out from the Church and have tried to cut it all to pieces.

“ God means to sift out the “ conservatives ” and sift out the “ war-club ” folks, and let us down to the three hundred who can lap water like a dog, *i. e.*, who are at once brave, gentle, prompt. I want to be on the inside circle with Jesus, my Lord. There are some stars so near the sun that they cannot be seen. They are covered all over with the light of the sun. I want to be so near Jesus that I will be covered all over with the light of the Sun of Righteousness and will not be seen.

As I came from Cincinnati there was a number of Germans returning from an excursion. They were drinking their beer and wine and singing their songs ; but, glory to God, I felt Jesus was with me every minute, the blood cleansed me, and there was a love-mantle drawn about me in the car in spite of the beer and buffoonery. God says, “ I will be to them as a little sanctuary in the countries where they shall come.”

God can make a little sanctuary for you wherever you are. I am here with no will of my own. The blood of Jesus cleanses me now. I am panting for more. I crave to be a little child with the Lord. I am being thoroughly weaned from everything great and wise in the estimate of man. I love the Churches and want to spread perfect love among them. I am here for that.

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### PHENOMENA NOT REPEATED.

G. D. WATSON.

Persons who have lost any degree of grace and seek to be restored, almost universally expect a repetition of the same phase of experience, or same phenomena of emotion, which they had in the first place. While it is true that God may repeat the *facts* of salvation, yet it is safe to affirm that He never repeats in the same individual the same phenomena of experience. If we look to Scripture examples we find this to be the rule. Moses had but one “ burning bush ” and but “ one hiding in the cleft of the rock,” and but one season when the skin of his face glistened. When God gave to Abraham the witness to his faith in the burning lamp which passed between the pieces of the sacrifice, it was a very expressive phenomenon and full of suggestive lessons, but it was not repeated anywhere in his life. The appearance of tongues of flame on the heads of the disciples at Pentecost, has never been repeated.

We often see people at the altar seeking to be restored to pardon, or purity, and, almost unconsciously to themselves, their memories are holding on to certain phases of experience they have had before, and they are hoping and expecting that the same things may be repeated. All this seems to



hinder their present faith. It prevents them from a present and simple reception of Jesus for what they need now. The very memory of past experiences thrusts itself, like a perplexing shadow, between the soul and Jesus. The eye of the mind is partly fixed on Christ and partly fixed on the past phenomena of grace and thus the attention and faith are distracted from the only object of trust. In other words, some burning bush, or burning lamp, or cloven tongue, or gush of joy, or burst of light, which has entered into past experience, comes in between present faith and its Divine object. It is Jesus that the soul needs, and we are to receive Him in perfect simplicity and let Him work within us from time to time just those forms of experience which please Him.—*Christian Witness.*

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### THE SANCTIFIED MUSICIAN.

BY ELIZABETH HEYWOOD.

In a large music and piano store, in New York, there was, some years ago, a polite salesman whom I knew quite well in a business way. He was a fine musician, and played the organ in one of our Methodist churches, though he had the appearance of being a complete man of the world. But on going to the store at one time, I noticed his altered looks, there being a humility and seriousness about his manner that I had never seen before. Shortly after, I accidentally heard that he was converted, and the next time I went, we had occasion to go to the back part of the store, to look at a piano I was selecting for a friend. I said :

“ I have heard good news of you.”

He threw back his head with an anticipatory smile, and asked :

“ What have you heard ?”

“ That you were converted.”

“ Are you a Methodist ?” he asked, smiling ; “ for I always thought you looked like one.”

“ Yes, I am a Methodist,” I said, “ and of course interested in conversions.”

“ Well,” he said, so joyously, “ I am converted, justified, and sanctified ; and such an utter worldling as I was awhile ago ! Not a wicked man, but sailing along life’s sea as indifferent to my eternal interests as if there were no God. I never knew what life was before. I was deeply in earnest while seeking sanctification—so absorbed, that when a gentleman came one day to buy a piano, I said, ‘ Our pianos are warranted to give sanctification for six years.’ I meant ‘ satisfaction,’ and the gentleman, knowing this, smiled and

said, 'I am glad to get such a *good* piano,' which brought me to my senses. I apologized; but my mind was so full of the glorious theme still that I actually wrote it in the receipt, 'Warranted to give sanctification for six years.'"

In my own mind I called this the sublime of earnestness, though a little inconvenient in business. This young man went immediately to work for Christ—played a small organ, gratuitously, in a little mission, and became rather a noted speaker, and went out to country places to tell the story of the Cross, and hurried back to business the next day. I heard him tell the above story about himself before the assembled crowd at the Sea Cliff Camp-meeting one summer.—*Divine Life*.

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### PRESIDENT LAMB'S HOLINESS TESTIMONY.

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The President of the recent Conference at Tunstall left that body in charge of the Vice-President, that he might attend the Holiness Meeting to show which side he was on and give his testimony. The occasion was marked, says the *Primitive Methodist*, "by a most gracious influence, and as the narrator retired, Mr. Warner said he would be a bold man who would dare to say that the President of the Conference was deceived in that which he spoke, or did not know that of which he affirmed."

He was converted in early life, and that among the Primitive Methodists. He soon found that he needed more than he received, and he fasted and prayed that he might receive all that God had for him. By the study of the works of John Fletcher and the memoirs of Hester Ann Rogers, he had some conception of what he needed and of God's provision. He was introduced into the ministry by Hugh Bourne, and was deeply anxious to be a workman who needed not to be ashamed. He opened his mind to Robert Coutlas, a good, holy man in our ministry, and they retired to a chapel for prayer on the subject, but somehow he did not obtain it. He visited John Oxtoby, another holy man, on the day before his death. The good man could not lie down in bed, but, pillowed up, he counselled him and prayed with him, and he struggled and tried, but did not lay hold for full salvation. When he was in Scotter circuit a good local preacher conversed with him on the subject; he believed he was the only man in the circuit who knew it experimentally. One day as they were standing by a gate, and this was their theme, grace streamed, and he believed that Christ was his sanctifying Saviour. An increase of power attended his ministry, and life seemed another thing altogether. But he did not confess what Christ had wrought, and he believed that he thereby grieved the Holy Spirit. The fear of man brought a snare upon him, for the finger was then pointed at the man who

confessed Christ as the sanctifying Saviour. Years of alternate doubts and fears, struggles and triumphs ensued, in which much of life was wasted for the lack of true and steady inspiration.

About ten years ago some Americans were in this country, whose one theme was "holiness by faith." They invited all the Primitive Methodist ministers in London and neighbourhood to meet them at breakfast, and entreated them to be true to the doctrines and design of Methodism, and not belie the whole genius of our Church and the claims of Christ. He was greatly moved, and earnestly sought that God would sanctify him wholly. One morning he had risen early, had lighted the fire and was sitting musing by it with his heart lifted to God for the blessing, when that passage was applied with peculiar force, "Behold now is the accepted time, behold now is the day of salvation." God abundantly blessed him there; the tears flowed and his face glowed, and when Mrs. Lamb came down she asked him what was the matter, only God had richly baptized his soul. It was now his pleasure to testify that the blood of Jesus Christ cleansed him from all sin, and he was conscious of growth in grace. He was conscious, too, of many infirmities and ignorances, but he was learning more day by day, and was glad of all the help he could get from the prayers of God's people.

There were some good men who did not exactly agree with this form of experience. They said they "did not like this doctrine of a second blessing, that when they were converted it was done well, and that they knew of nothing subsequent but a growth in grace." An aged man so spake to a retiring young brother who was an advocate for holiness on the old Methodist lines. The timid brother simply said, "Mr. Wesley and Dr. Clarke believed that God could sanctify wholly at the same time He justified freely; but neither of these men of extensive experience and observation ever met with such a case. Now, if I have found in you a case neither of those men ever knew, I may think myself exceptionally favoured. It resolves itself into a matter of personal experience, and if you have been preserved blameless from the time God spoke peace to your soul we will have no contention as to time, because the earlier the better." He began to confess that he was conscious of much that was wrong in speech, life, and heart, and of his need of much that he had not attained and the matter was pressed no further. Honestly this was the case with a great many. There were roots of bitterness and things in temper that needed to be destroyed—there was pride, anger, a worldly spirit, and a seeking of our own rather than Christ's, which must be abolished. He knew this from his own case on the low levels of Christian life and experience; but God had fully saved him and the blood cleansed and kept him clean. He had been highly privileged; he was intimately acquainted with Bourne and Clowes, and knew their estimation of the grace of holiness. He had frequent and intimate intercourse with Clowes for six years, and he knew that his power in prayer arose from his holiness of life.

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