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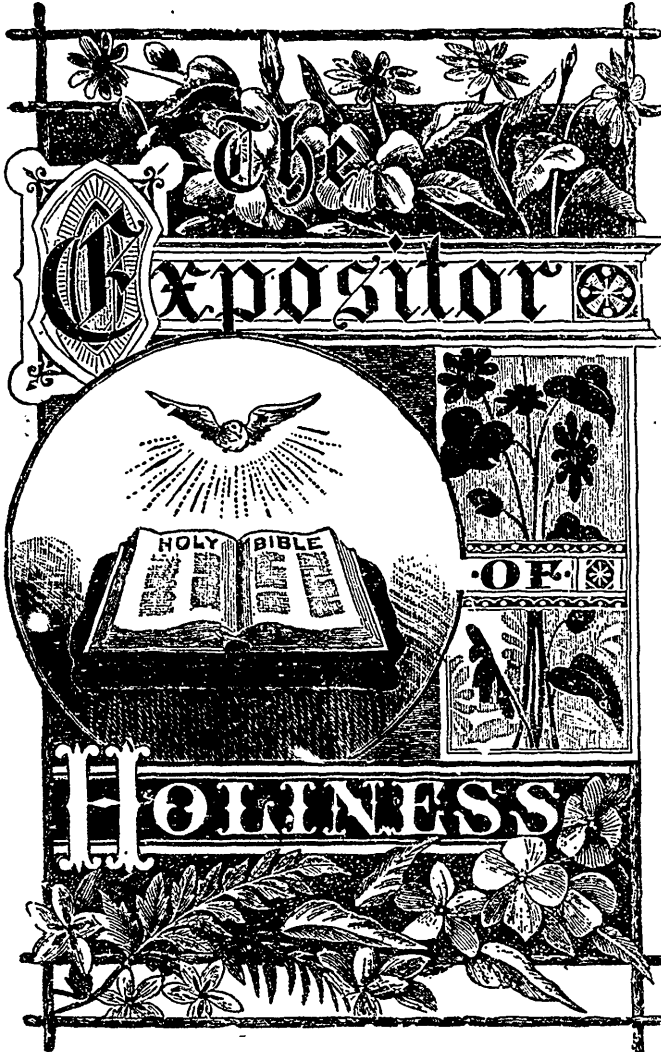
EMMANUEL

ONE DOLLAR A YEAR. POSTAGE PAID BY PUBLISHER.

VOL. VIII.

DECEMBER, 1889.

No. 6.



Toronto :

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

PRINTED AT OFFICE OF THE "CHRISTIAN GUARDIAN," TEMPERANCE STREET, TORONTO

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### CALENDAR OF HOLINESS MEETINGS.

Every Tuesday, at 3 p.m., at 207 Bleeker St. A hearty invitation is extended to all to attend this meeting. Friends are free to come late or leave early when they are not able to remain during the whole service, which usually continues for two hours. Strangers in the city will easily find the place by taking any Sherbourne Street car as far as Howard St., and a very little inquiry at that point will suffice to find the place, as it is quite near.

Brockton Methodist Church, Friday evening.

Every Saturday, at 7.30 p.m., at Dundas Street Church.

Every Sunday, at 4 p.m., at Berkeley St. Church.

Every Monday, at 8 p.m., at Queen St. Church. This is led by Dr. Ogden. Is well attended, and will well repay strangers visiting the city for attending.

At Summerville, at the residence of Bro. Harris, every Tuesday evening, at 8 p.m.

Wilsonville, every alternate Monday evening, at 8 o'clock.

At Hagersville, at the residence of Erastus Hagar, every Saturday, at 8 p.m.

At Galt, at the residence of I. K. Cranston, 3 Oak Street, Sunday, 3 p.m.

### THE SO-CALLED "GALT HERESY CASE."

THIS book, containing a full account of the trial of the Galt friends, with two remarkable letters written by an independent onlooker, can be had by applying to J. K. CRANSTON, Galt, Ont. The original price, 25 cents, has now been reduced to 10 CENTS PER COPY, or \$1.00 per dozen. Reader, can you not accomplish something in this revival by distributing some of them?

THE  
*Expositor of Holiness*

VOL. VIII.

DECEMBER, 1889.

No. 6.

HOW, WHEN AND WHERE.

You ask me how I gave my heart to Christ?  
 I do not know.

There came a yearning for Him in my soul  
 So long ago.

I found earth's flowers would fade and die;  
 I wept for something that could satisfy;  
 And then—and then—somehow I seemed to  
 dare

To lift my broken heart to Him in prayer;

I do not know—  
 I cannot tell you how—  
 I only know  
 He is my Saviour now.

You ask me when I gave my heart to Christ—  
 I cannot tell;

The day or just the hour I do not now  
 Remember well.

It must have been when I was all alone  
 The light of His forgiving spirit shone  
 Into my heart, so clouded o'er with sin;  
 I think—I think 'twas then I let Him in.

I do not know—  
 I cannot tell you when—  
 I only know  
 He is so dear since then.

You ask me where I gave my heart to Christ?  
 I cannot say;

That sacred place has faded from my sight  
 As yesterday.

Perhaps He thought it better I should not  
 Remember where. How I should love that  
 spot!

I think I could not tear myself away,  
 For I should want forever there to stay.

I do not know—  
 I cannot tell you—where:  
 I only know.

He came and blessed me there.

You ask me why I gave my heart to Christ?  
 I can reply;

It is a wondrous story; listen while

I tell you why

My heart was drawn at length to seek His  
 face:

I was alone—I had no resting place  
 I heard of how He loved me with a love  
 Of depth so great, of height so far above  
 All human ken,

I longed such love to share  
 And sought it then  
 Upon my knees in prayer.

You ask me why I thought this loving Christ  
 Would hear my prayer?

I know He died upon the cross for me:  
 I nailed Him there!

I heard His dying cry: "Father forgive!"  
 I saw him drink death's cup that I might  
 live;

My head was bowed upon my breast in  
 shame;

He called me, and in penitence I came;  
 He heard my prayer.

I cannot tell you how,  
 Nor when, nor where;  
 Why, I have told you now.

—Sel.

"THE less emphasis you lay upon your  
 own works, the more will God lay upon  
 them. Those who are most righteous in  
 themselves are least righteous to God."

"HE is faithful," etc. That which an-  
 swers to faithfulness is *faith*. If God be  
 faithful, He is to be believed, trusted in,  
 and relied upon. He cannot deny Himself,  
 He abides most faithful, and is, therefore,  
 most securely to be relied upon by those  
 that are, through His grace, enabled to give  
 themselves up to Him. He desires no more;  
 give up yourselves to Him, and you are safe  
 on His part; rely upon Him, for he is faith-  
 ful; He will keep what you commit to Him.

—Howe.

## FINANCIAL STATEMENT.

We are requested by several members and friends of the Association to give a full statement of the finances of the EXPOSITOR.

There are now on the books the names of upwards of 1,100 subscribers. A large number of these are doubtful as far as pay is concerned, so much so that they would have been dropped off the books of other periodicals before this.

But as our object, amongst other things, is to circulate the EXPOSITOR, and as the cost, after paying for the first thousand copies, is small, they have been retained in the belief that at least enough will pay to cover the actual cost.

A number are sent at club rates, and others through agents at a large reduction in price. So it comes to pass that not much more has been received during the past year from the subscription list than sufficient to meet the actual cost of printing, which is upwards of \$40 a month.

The treasurer of the Association, assisted by some friends, has for some time past borne the expense of publication, thus leaving the proceeds from the subscribers for our support. This sum has been supplemented from time to time by friends, who, without solicitation, have sent us varying amounts, as the Lord has put it in their hearts, so that times of pressing need have always been met by timely supplies, and thus we have been enabled to go on devoting all our time to the spiritual work committed to our trust. As to future prospects, we have the same confidence that He who leads us all on in this grand revival of New Testament holiness, will still continue to care for the temporal as well as the spiritual part of the work.

However, a view of the situation from a business standpoint may be beneficial. From careful consideration of the whole subject we are thoroughly convinced that there is no immediate prospect of extending rapidly the circulation of the EXPOSITOR. The difficulties surrounding it are just now very exceptional. A widespread prejudice has arisen against the very name and

teachings of the Canada Holiness Association, for causes too familiar to our readers to need enumeration, hence it must be evident to all that the circulation of the EXPOSITOR must, for the present, follow, not precede, this revival.

This means that its chief work will still continue to consist in helping to build up believers and strengthen *workers* for spreading the revival. Its work consists rather in drilling than in recruiting.

## ANOTHER YEAR.

Again we are brought face to face with the thoughts which the commencement of another year is calculated to originate.

Is it sufficiently noted that the character of our Christian life lived through the past year generally colors the forecast of the incoming one? If the past record is a bright one, it cannot but send its rays of light into the mystery of coming months, and gild them with its cheerfulness.

How confidently we can face the future when the past conceals no ghosts of murdered *good resolutions* to start up along our future pathway! When we start the twelve months' journey with the well-done of the Master ringing in our ears as He pronounces over the three hundred and sixty-five days just escaped into eternity, what confidence of courage instils itself in the soul to encounter every difficulty concealed in the womb of the future, expecting that victory, complete victory, will be our continual experience.

But how sombre the outlook, if the pathway through the past year has been lined with the tomb-stones erected over dead and buried *good resolutions*. The cry, "Oh my leanness, my leanness!" however truthful it may be as characterizing the experience of the past, even although it may have in it contrition of soul, and another crop of *good resolutions* to start the new year with, gives but little promise that the future shall not be as the past, and still more abundant.

And yet it is possible to have this doleful land of the dead bud and blossom as the garden of the Lord. When good

resolutions give place to present faith in God, when the school-master's legalistic whip drives the scourged soul to Christ, and the semi-discouraged one determines to walk in the Spirit and does so from the present moment, then the light from the sun that never goes down begins to stream along the pathway, and the soul walks in the light as He is in the light, and the days of mourning over past failures and broken resolutions are ended.

### ONE DECADE GONE.

It is now fully ten years since a few friends of holiness gathered together in the village of Brussels to form what proved the first annual convention of the Canada Holiness Association. The call to that gathering had been made through the *Christian Guardian*, and so was attended with ample publicity, and yet only about a half dozen ministers and as many laymen united with the local congregation in the series of meetings then held. No one then present, we presume, suspected the far-reaching and important results to flow from that small beginning.

During the decade ten general conventions and six camp-meetings, besides many local conventions and numerous weekly meetings have been held, at which much definite work has been done in spreading the experience of holiness as a distinctive work of grace.

But the indirect results of our work have been even more marked. Each succeeding year has witnessed a still wider and more intense interest in the subject of holiness, both in pulpit utterance and in printed page. Two books, besides "Divine Guidance," have been issued from the press, whose origin can be traced directly to the work of the Association.

The trial of our Galt friends brought the subject of holiness before the Presbyterian Church as never before, and even made the secular press, for a time, preach holiness. There are, we believe, but few pulpits in the land which have not discussed the subject as the indirect result of our work. Some, indeed, do so in a

hostile spirit, thinking to crush it out of existence, or at all events, to check its further growth. But "notwithstanding every way, whether in pretence or in truth, Christ is preached; and we therein do rejoice, yea, and will rejoice."

Another indirect result of our work is seen in the steady return to the simple nomenclature of the New Testament. Even hostile critics are captured by its simplicity, and show an ever-increasing tendency to substitute, for the cumbersome superstructure which modern teaching has built around, cleansing the work of the Spirit, as described by the first teachers of Christianity.

It is true that a very great deal of hostile criticism has been evoked, and serious misunderstanding engendered in connection with the spread of this revival, and the present signs are big with the prophecy of much more in kind for the future. But, however this is to be deplored, as far as the authors of this opposition are concerned, it is at the same time an evidence of the character and success of our labors in the Lord.

One has not inaptly called the work of the Association the great reformation of the nineteenth century. "What reformation was ever popular? The very fact that it is a call on men to change makes opposition inevitable. All who are either walking in the Spirit in the pentecostal, that is the apostolic, sense, or are determined so to do at all costs, are engaged in this mighty reformation, and must be prepared for all forms of opposition.

Two characteristics of this revival are now being made very prominent, viz., simplicity of doctrine, and rectitude of life. All doctrines connected with holy living are embraced in receiving and walking in the Spirit, and the outcome of such a work is holy living in its real, practical form.

Naturally, the pressing these two thoughts will awaken the antagonism of many. For some are using fancied orthodoxy of creed largely as their hope of heaven, or to cover up and condone thoughts, words or deeds in their lives which will not endure close, searching scrutiny. Therefore, when they will not endure this searching process, they

must perforce antagonize this movement as a species of self-defence on their part. Many, however, in their opposition are simply incited thereto by their respect for office, or the voice of the many.

But amidst all these commotions, as we look back over the ten years of work done for the Master, that which prompts chiefly to gratitude of heart is the fact of the manifested presence of the Holy Spirit in all the meetings of the Association. In this respect they have met the highest ideals of all. No human efforts have been looked to for spiritual power, such as gatherings around the altar, simultaneous shoutings, or playing upon the sensibilities of an audience, and yet testimonies are given at the very commencement of our meetings concerning rest in God and joy in the Holy Ghost, which are pronounced on as too strong for the very best meetings which are the outcome of such devices as those above mentioned.

The permanency, too, of the work done is a source of continued satisfaction. One minister, when warning another against having anything to do with this type of holiness, assured him that when once a person came under its influence it was almost impossible to recover him from it. Alas! that some should turn one of the very strongest arguments connected with the work of God against it.

Not only do we rejoice over the enduring character of the work of the Spirit, but also in its ability to propagate itself. The Holy Ghost, being no respecter of persons, is pleased to make all who cheerfully give Him right-of-way in their being His temple, and so soon as it is fully prepared He brings to this living abode of the Trinity hungry souls to be taught the way of God more perfectly. Ever and anon we are informed of individuals thus becoming centres of spiritual power in their neighborhoods, and gathering a company around them blessed with like precious faith. Thus noiselessly, amidst the excitements of fierce and bitter antagonism, the work of leavening the churches and neighborhoods with the leaven of the kingdom of heaven is going on; and so amidst apparent open defeat and abound-

ing antagonism we can still confidently join in the apostle's language, "Now thanks be unto God who always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place."

We enter now on the second decade of our history as an Association, and whilst we know nothing definitely of the future, this we do know, viz., that so certain as God's word cannot fall to the ground, according to our *faith* it shall be done unto us. His work will still go on and prosper, brushing aside the cobwebs of opposition schemes with restful ease, just as we are true to the Holy Ghost and walk in Him as the living law of our lives.

#### ANTAGONISM FROM THE VERY BEGINNING.

At the first convention of the Canada Holiness Association a resolution was passed requesting the *Christian Guardian* to set apart one of its columns for the work of the Association. An editor was appointed to furnish each week the necessary matter, subject, of course, to the approval of the editor of the *Guardian*.

It was thought that publishing our distinctive literature in this paper would preclude the necessity of starting an independent holiness periodical, and afford the least occasion possible for friction.

But this request was distinctly refused, whilst in the same issue of the *Guardian*, which had in it the account of this first convention, appeared a communication calling in question the propriety of having any distinctive holiness meetings.

When two years later THE EXPOSITOR was launched, the *Christian Guardian* promptly condemned it in a lengthened editorial. Thus, before anything distinctive in the teaching of THE EXPOSITOR or Association appeared, unmistakable opposition to it and its work was evinced.

We draw attention to this history at this time to show that the antagonism of the *Guardian* did not have its birth and being at any special time in the his-

tory of our work, but was distinct and pronounced from its very inception.

Its last act, in publishing the lengthy attacks of Rev. Mr. Irvine, and suppressing our main reply, is in harmony with its attitude to the work of the Association all along.

Certainly, such prominence given in its columns to the writings of opponents of our work, without permitting proper explanations from the parties aggrieved, humanly speaking, tends to damage our work and prevent more rapid success. But to the eye of faith all these things work together for good to them that love God. We may properly grieve over such intense, persistent antagonism to our work for their sakes who do the wrong; but, neither in our personal rest of soul, nor yet in our successful labors in the Lord, need we admit to ourselves, much less realize, failure.

We believe that this work is of God, and is indestructible as far as outward foes are concerned. Its only danger is from within. If we still walk in the Spirit we shall still, as individuals, exhibit to opponents the spirit of the Master, and in the very midst of all opposition continue to spread Scriptural holiness in the world.

## OUR FINANCIAL STORY.

### A PERSONAL EXPERIENCE.

It seems only right, and due to the friends of this magazine, to allude to some personal financial experiences, especially since it is known that when we commenced the work of editing the EXPOSITOR we were burdened with a load of financial obligations, from which there seemed no escape.

The wisdom of accepting our prominent place in this holiness movement, under such entanglements, was questioned by many besides ourselves. But now that these obligations have been met, and the burden of debt lifted from off our shoulders, it seems highly proper that we should review the whole matter, and publish, for the benefit of others, the experiences and lessons gained by this painful ordeal.

We would not trouble the passing curiosity of the reader with an account of how we became involved in debt, and how extricated, if there was not a distinct spiritual experience or history running through the whole, and so linking it to our present work as to make it really and truly a part thereof.

When teaching the St. Thomas High School the subject of tithing our income was pressed upon our attention strongly, and the conviction came to us that it was a duty incumbent on all Christians. We thought and prayed much over the matter, but the outcome was, as is too often the case, a compromise. We admitted the obligation. But in consideration of the fact that a large part of our income was given to relatives needing our assistance, we judged it right only to tithe that part which we ourselves used.

But, even then, we were surprised to find that the amount set apart for the Lord was greatly in advance of former years, and so decidedly exceeded the givings of others that, simply to prevent unpleasant conspicuousness, we had to conceal from the public much of what we then gave.

The time spent in the ministry on probation secured for us so small an income that the ordinary claims on benevolence exceeded the tenth of the income received, so there was no conflict with conscience on this score during these four years.

But, when again we were forced to return to the school-room and a teacher's salary, then the old battle on the subject of tithing was revived. To add to the difficulties of its settlement were now the claims of a family. Like the vast majority of Christians, we hesitated and temporized for a time. But God came to our help, and by a strange mistake on our part, permitted us, for six months, whilst teaching in the town of Milton, to have our income reduced to the small sum of five hundred dollars per annum.

Whilst in this unpleasant position, and meditating a removal, suddenly, whilst in the secret closet of prayer, the matter of reduced income seemed to connect itself so distinctly and vividly with our failure to tithe, that we took our



account-book and then and there ended the controversy by arranging our books so that a tenth of our income from every source should be given to the Lord's work.

We would emphasize the fact that we so worded our contract as to shut out all future controversies concerning house rent, necessary or extraordinary expenses. We simply made it mean a tenth of every dollar received as income for the year.

The next six months our income doubled, and the next it was three times as large, so we had the pleasure for two or three years of giving away one hundred and fifty dollars per annum, and this without having to change our place of abode. We leave it to the reader to connect this fact of increase directly with the settlement of the question of tithing, or to treat it as a simple coincidence.

At the close of our teaching in the town of Milton, this being brought about by the extinction of the High School, owing to a change in the school law, a peculiar spiritual experience was realized, the wisdom of relating which will be questioned by many. But as we believe it is directly identified with our after financial history, we are not at liberty to leave it out.

When planning to secure another school, whilst in private prayer, a distinct conviction came to us that we should remain in Milton, and continue the private boarding academy which we had connected with the High School. So vivid was this intimation that we unhesitatingly promised compliance as if to an individual contracting with us and promising to secure for us all needed success.

At the same period, or a few months previously, we had submitted to a change of diet, which, in the coming year, accomplished its intended object, viz., the removal of the throat disease which had made necessary our retirement from the active work of the ministry. However, the two things did not connect themselves in our mind at that time as having any bearing the one on the other as they have since.

When we began to think more care-

fully over the situation, away from the closet of prayer, it began to look to us as of the essence of fanaticism to continue the school without the legislative grants, on the sole ground of an impression or conviction, coming to us on our knees, without careful examination into surrounding circumstances. It was the old, and yet ever fresh battle, of divine guidance *versus* reason and common sense.

True, had we been assured by some such token as Peter received when escorted from prison by a real angel, that it was really and truly the voice of the Spirit calling us to fly in the face of reason and common sense in our business life, we would have taken all risks and remained. But to stake all our financial interests on a simple conviction rushing into our minds whilst in the act of devotion, when everything else in our surroundings spoke a different language, seemed, the more we examined into the subject, savoring of the extravagant and dangerous, and calculated, not only to lead us off into the unknown regions of fanaticism, but likely to damage the cause of religion through us.

We remark here, also, that the three previous years of our life were the brightest in our religious history up to that time. We were conscious of having power in prayer beyond our previous experiences, frequently having answers to definite petitions after a remarkable manner. Our home, too, was the spiritual birthplace of many, whilst the subject of holiness, as a distinctive experience, subsequent to conversion, was made prominent, and was further helped by a holiness meeting held under our own roof.

It will then be readily understood that it was no light battle we fought when deciding concerning remaining or leaving Milton under these circumstances; and when we decided to leave, it was not in a consciously rebellious spirit, but as having arrived at a conclusion which to us seemed eminently satisfactory—a conclusion which, be it remarked, did not secure for us one moment of conscious condemnation when before God in meditation and prayer.

We deliberately decided that the char-

acter of our surrounding providences was more certainly the voice of the Spirit to us than any conviction which should come to us suddenly, whilst at prayer, that in leaving we were following the dictates of prudence, whilst to have remained would have been *danger ahead*, not only to finance but also to religious life and usefulness.

Having settled this whole matter after this wise, solid manner, we suspect we were then in a position to criticise sharply the *fanaticism* in the teachings of the Canada Holiness Association had it then existed.

To strengthen our faith as to the rightness of the course we had adopted, an opening immediately appeared in the town of Thorold, and thither we removed our private academy, and accepted the head-mastership of the High School of that place. We gratefully recognized the hand of God in this thing, and cheerfully took up the work which fell to us in that place. Thus far all seemed prosperous.

Whilst on a visit to a brother-in-law living in North Orillia, we bought a lot of land neighboring to his farm, upon which was situated a large quantity of pine, it being evident that the pine could, in the present state of the lumber market, be made to pay for the land. The second year's payment was easily secured by the sacrifice of a small portion of the lumber, and this fact induced us conjointly to purchase more similar land, and arrange for extensive lumbering operations the following year. One partner being on the ground, and having considerable experience and success in this work, we did not look upon the venture as even bordering upon the nature of a speculation, even when we found it necessary to borrow considerable money to purchase the second lot of land and to prepare for lumbering on an extensive scale, seeing we had at the time of borrowing at least twice the value of the amount borrowed in assets.

All this went on smoothly and prosperously. Our calculations were faultless, with one exception—we did not take into account the break which occurred in the lumber market of the world shortly after our arrangements

were completed. When this universal crash in the lumber market took place we not only lost what lumber had been prepared for market, but the cost of its production and all that had been paid on our land.

The failure was complete, and so, after losing about a thousand dollars, the savings of years, we found ourselves personally responsible for all the losses of the firm, amounting to not far from two thousand dollars.

Recently, when conversing with Rev. T. S. Linscott, the author of "The Path of Wealth," we suggested to him that our experience of tithing was exceptional, for it was whilst honest in devoting to the Lord His full tenth that we had suffered, not only the loss of all, but had become burdened with the debts of others. He admitted that ours was the first case of the kind. He said he had flooded the country with circulars asking for one such instance, and that another party had acted in a similar manner in the United States, but hitherto no example of one tithing having failed financially had been heard from.

However we now mention the fact, not to weaken the force of the arguments which recommend tithing, but because we are conscious that we now fully understand our exceptional experience, and know that it does in no way oppose the general rule of prosperity connected with income tithing.

At this time occurred an incident in our spiritual experience which now for the first time we feel at liberty to refer to in public.

Stunned by the suddenness and magnitude of the blow, our first thought was to inquire of God the meaning of it all. For this purpose we spent the first day we could secure in fasting and prayer. To us it seemed to threaten the whole edifice of our faith in religion, for we had been thoroughly conscientious in the whole business; had brought every transaction before God in prayer, and never had felt freer in engaging in any venture. We not only had continued tithing, but expected, if successful in this business, to give more than a tenth. Not the slightest doubt had been entertained when borrowing money but that

it was the proper thing to do; and now to have the prospect, for years ahead, perhaps for the whole of our life, of feeling that parties who had entrusted their money to us could not only not recover the principal, but possibly not even the interest, seemed more than we could possibly endure. So we spent the hours of that day in a hand-to-hand fight concerning doubt as to the very existence of any intelligent oversight on the part of God of our life. Toward the close of the day there came to us the conviction, like a voice communicating with our inner consciousness, in these words: "Some souls shall gain heaven by this severe trial through which I am calling you to pass." This communication we received as from Heaven, and immediately entered into soul-rest concerning the mysteries of this perplexing providence, a rest unbroken during all these years, although keenly appreciating all the sorrow connected with the fierce discipline, a rest, be it here remarked, which in no sense paralyzed our exertions to extricate ourselves from debt.

We need not weary the reader with the comparatively fruitless, though sometimes almost frantic, exertion, we made to be free, until hopeless and exhausted, we gave over the effort and settled down to endure through life this our greatest affliction.

Several years after, when about to close a private academy in the town of Georgetown, seeing all the surroundings pointed to that as the proper ending of our efforts to establish a permanent college there, a similar experience to that almost forgotten one at Milton, was experienced. For whilst at prayer concerning the whole matter, suddenly a conviction came to us that we should remain, and continue the school under certain well defined stipulations.

It was now that the former experience came to us in all its freshness, and connected with itself the financial disaster which speedily followed it. It now seemed to us that all these things dovetailed into the experience now being realized, and that the success or failure of our life hung on the decision to be arrived at. What wonder, then, that we took ample time to investigate thor-

oughly and decide intelligently. After days of prayer and thoughtful examination of the whole subject of divine guidance; after an appeal to Heaven for light and for clear instruction from the Bible with unwearied investigation of the written word, we were forced to the conclusion that it was not only right, but it was eminently wise, "to commit all thy ways to the Lord." Hence, as a result, we abandoned ourselves to the guidance of the Holy Spirit as the one and only law of life, not as an experiment, but for life, leaving the result, if need be, to be judged of in a future world.

Then we had clear knowledge of the perplexing problem of our financial life. God was leading us into this very experience, and utilizing as discipline the keenest form of trial for this purpose. Now we do not hesitate to connect our failure to follow the Holy Spirit at Milton with the sharp discipline of financial failure.

But, it may be asked, did full, complete obedience to the Spirit secure immediate freedom from debt? By no means. The trial was to be utilized for the benefit of others. But so soon as it was made evident that God could make use of one so oppressed by debt as not to be able to even meet the annual interest, as the apparent leader in this holiness movement, and cause it to overcome all obstacles and secure assured success, then He raised up one whom He could trust with the responsible work of removing the burden "That no flesh should glory in his sight."

When at the approach of the second convention of the Association we began to realize the conspicuous place that the President of the Association was likely to be, we shrank back from it with all the force of our nature. To occupy such a position of prominence and be hopelessly involved in debt, seemed to us to be the height of absurdity, so we spent hours in prayer, asking for the privilege of refusing any office whatever in the Association. It was whilst thus pleading with God that we were clearly made to feel that our own personal salvation depended on our holding our peace and accepting unquestioningly the

action of the Association as right in our case, and so we have gone on with our work from that time to this, realizing that not only the welfare of others but our own personal safety was connected with perfect, unquestioning obedience in whatever position the Guide should place us.

Now that He in His own time has seen fit to release us from the heavy burden of debt, we join with friends in sincere thanks to the Giver of all good, asking them to unite with us in ascribing the praise of this, as of every good work, to the bountiful Lord; remarking, however, that had He seen best to have us carry the load for many years to come we could, as in the past years, have still said with Paul, "I have learned in whatsoever state I am therewith to be content. I know both how to be abased and how to abound."

However, in concluding our story, we wish it understood that we tell it not only as a source of relief and satisfaction to friends, but also and more especially as paving the way for considerable writings on the subject of finances in their connection with individual experiences concerning the work of the Spirit.

### TITHING.

There is one fundamental law connected with this subject which is incorporated in the present dispensation of the Spirit, viz., that God has *first* claim on our incomes. When the Holy Spirit calls on us to contribute of our substance for any given object, whether to meet the temporal wants of suffering humanity, or the needs of those who are in spiritual darkness, He comes to us as our Sovereign demanding His rights as first claimant on all our possible resources.

He who parades before Him the great necessities of self or dependents, or the fears of the future, treats Him as a tyrant, and immediately forfeits all confidential relations. As Abraham, when called of God to sacrifice Isaac, rendered prompt obedience, putting not forward natural affection, nor yet the apparent conflict between the different communications of Jehovah, as excuses for dis-

obedience, or tardy reluctant, compliance with the revealed wishes of heaven, so we are called to the same attitude of prompt, cheerful acquiescence in every revealed direction from the Spirit.

The Gospel thought of beneficence is not met, when, after having made provision for all necessities, we come to the Holy One for direction as to how we should expend the surplus in the world's charities, but we hold ourselves in readiness to measure out from our store of supplies whatever He may direct as the first claim, before we use aught upon ourselves.

What fraction of our resources this will be—whether a tenth, a fifth, or a third—is not distinctly revealed, nor is such a law needed, seeing we have the Guide Divine always with us to regulate all our benefactions. However, we will venture the thought that that Christian who embraces the law of the Gospel to avoid parting with even so small a sum as one-tenth of all, if he examines himself carefully, will find that he is simply using the creed concerning the law of the Spirit as a cloak for covetousness. It does seem but reasonable that for our own good He will at least exact that much of our resources.

And, after all, it will be well to remember that parting with money is one of the best, if not the best test of loyalty to our King, and generally the hottest battle over real surrender to God is concerning money or money's worth. Many a man who has gladly heard the word of pentecostal truth, and accepted the Holy Spirit to walk in Him, has met his first failure over the money question—the simple presentation of a subscription list having been sufficient to destroy his faith in the guidance of the Spirit—whilst some have become established only after repeated falls at this point.

Just look closely at the matter, and the reason why this should be will soon become apparent. For the whole question of the absolute surrender of all our financial resources meets us on the simplest occasion for giving. This occasion may suggest the fact that the Lord may think it best for us to give more or less than we were accustomed to give. The temptation may now be upon us to fear

that He might ask us to give beyond our means, if it were left absolutely to Him; or so much less than former gifts, as to excite the remarks of others on our apparent niggardliness. Hence, to leave the question as to amount in His hands, absolutely, is to be possibly told to give from nothing up to all that we have. It is, then, just here that the whole far-reaching subject of the guidance of the Spirit in our finances meets us in a practical, workable form.

It is one thing, therefore, to sing unctiously with the congregation:

"Take my silver and my gold,  
Not a mite do I withhold."

and quite another to face the hard, prosaic fact of actual giving, not knowing but that if the sum to be given is left completely to be pronounced on by the Holy Spirit, it may far exceed former notions of giving, or be so small as to compromise us in the eyes of valued friends.

And yet he who shrinks from this practical, decisive, test can only at best prattle about divine guidance—his testimony thereafter becomes "as sounding brass or a tinkling cymbal."

But when such tests are met in the Spirit of the Gospel, that is, where such implicit, loving confidence in the character and wisdom of the Godhead exists as to leave it to Him to decide the amount, certain that His guidance in this thing will be the best possible for all concerned, even if it should make such large demands on present resources as to seemingly jeopardize all the future, or forfeit for the present the good opinion of friends; then it is that giving becomes a real means of grace, and the rapture of the act connects it really and truly with the time of consciously accepting the Holy Ghost to walk in Him forever.

Beloved, let us not think it strange concerning the fiery trial which is to try us in money matters, as though some strange thing had happened us. But the rather let us take joyfully the spoiling of our goods when He, in whose hands are all the treasures of the universe, calls for sacrifice at our hands.

He who fights to a successful issue this mighty money-battle on the line of the constant presence and guidance of

the Spirit, will have no difficulties about the law of tithing; for him the law of the Spirit will have superseded this legal requirement, not by destroying it, but by enabling him through the Spirit to fulfil its spirit.

If any one can imagine such a follower of Christ falling below the tithing proportion, taking his life as a whole, then may he vaunt legalism as superior to the law of the Spirit; then, too, might he have some grounds for his fears that the example of Christ under the Spirit's teaching is a poorer incentive to beneficence than the Jewish laws, flamed out at Sinai.

But have not many made the law of the Spirit an excuse for stinginess? Certainly, and many more will; and we doubt not but that from time to time some who accept the Spirit in all His offices to walk in Him, when met by the tests and teachings which will be multiplied and become more and more searching in the Association, will be unable to abide them, and thus the hollow nature of their profession being discovered to them, if not willing to stand complete in Christ in this thing, they will be weeded out from among their brethren, even if that weeding process should threaten all forms of trouble.

Paul wrote a grand truth in the words "the love of money is the root of all evil," therefore, unless this selfish love is utterly uprooted by the work of the Spirit, and gives place to a preferential love for God, in vain does one essay to walk in the Spirit.

The great apostle further declares that no covetous man shall inherit the kingdom of God. That is, to be practical, no man who does not yield absolutely to the guidance of the Spirit, after the sort above indicated, can remain in this spiritual kingdom. They may begin well, and show some joyous acts of obedience, but so soon as the thorns and briars which grow from love of money as seed, spring up, they become unfruitful.

But they who yield gladly to every claim of the Spirit, in this as in all other matters, possess the peace and joy of Christ in this world, no matter what the apparent sacrifices through which they may be called to pass.

## EXPOSITION.

"Not that I have already attained, or am already made perfect: but I press on if so be that I may apprehend that for which also I was apprehended by Christ Jesus. Brethren, I count not myself yet to have apprehended: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal, unto the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect, be thus minded."—PHIL. iii. 12-15.

Most Christians interpret this much-quoted and apparently puzzling passage so as to be in harmony with their individual experience. And, indeed, we presume that that is about our attitude toward it. The fact that Paul both disclaims and claims perfection in the same paragraph apparently invites such license in its criticism.

Nothing can be clearer than the fact just noted, viz., that the apostle maintains that he is not perfect, and then assumes that he is. Hence it is absolutely certain that the word "perfect" cannot have the same definition in either case, for this would be tantamount to claiming the impossible, yes, even the unthinkable.

This fact at once rules out the passage as to its ability to teach dogmatic theology on the subject of Christian perfection. It is like adding the same quantity to both sides of an equation—the equilibrium is retained, the one part still offsets the other, and nothing is gained.

But when we pore over the passage, looking for identities or correspondences to our own walk with God, then there is both utility and beauty in the apostle's testimony. Like him, we can rejoice in being consciously perfect, that is, walking in the righteousness of the law blameless, and yet always realizing that in comparison with what is yet to be revealed, as we are being changed from glory to glory by the Spirit, that we know nothing perfectly, but are ever on the stretch to grow up into Him, our Living Head, in all things.

This comparison, or rather identification, of experience, we maintain, should exist between the apostle and the weakest follower of Christ. It does always exist when the believer, like Paul, accepts

the Holy Ghost in the New Testament sense and walks in Him from year to year as his teacher, empowerer and guide in all things.

## DIVINE GUIDANCE.

BY REV. JAMES HARRIS.

The Christian needs guidance. He who could undertake to walk the road from the land of darkness to the home in heaven without daily feeling his need of, and earnestly seeking the guidance in all things of his Heavenly Father, would be presumptuous, and would certainly make many a misstep.

Divine guidance promised: "I will instruct thee, and teach thee in the way," says Jehovah. The guidance of His children is so precious to Him and so vital to them, that He will delegate the work to no inferior being. The promise indicates the mode in which He will do it. Instruct, teach, counsel—leave thee free, yet always give thee counsel. There shall be no compulsion. It shall not be as the pilot guides a ship, which has no will. Nor as the rider guides the horse, by bridle and by whip; but as the loving father guides his trusting child—by instructing, teaching and counselling. This promised divine guidance will be unintermitted, "With Mine eye upon thee." It will be special, or it will be ordinary, as we may need. There are times and circumstances when *special* divine guidance is not needed; when the faculties with which our Heavenly Father has endowed us are sufficient, or the light already shining on us or around us ample, for our guidance. The man who every day for many years has journeyed from his home in the country to his place of business in the city, needs not to seek a guide every time to accompany him in order to keep him from going astray. And worse than foolish would it be for him to close his eyes and refuse to use his power of observation because a friend had promised to be his guide whenever he needed one. Persons would say of such a one: Instead of seeking a guide, thou oughtest thyself to be a guide to others.

1. A Christian will not need special guidance about those things which God has already given plain directions in His Word. For instance, in reference to divorce or polygamy He cannot tell us to do, by His Spirit shining upon our hearts, anything which He has specially forbidden us to do by the same Spirit in His Word. If a man, therefore,

received a very strong impression that he was to put away his faithful wife and marry another woman, it would be so contrary to the Spirit teaching in the Word as to make it certain that the impression was from Satan and not from God. So if he were to receive an impression that he was to steal, or tell a lie, or commit murder, he would know whence it came.

2. A Christian will not need special divine guidance on those subjects upon which his own natural senses or powers of mind are sufficient; as, for instance, to find out how much nine times forty-six are, or on subjects of science, as to know how far it is to the sun.

Neither will a Christian need divine guidance on those things upon which his fellow-men are amply able to instruct him. I may need to know the main facts of the history of my country, as to who was its first president, or who framed its constitution; but it would be absurd for me to pray for special divine teaching to give me this knowledge. Rather let me study the history of my country.

Again, a Christian will not seek divine guidance upon things not at all necessary for him to know. I might wish, to know the exact age of Satan, or how long the world will last; but should I seek divine guidance to tell me, God would say, "What is that to thee? Follow thou me."

But there are ways that each Christian has to brave that no one has trod before. There is a knowledge that he constantly needs that no book, not even the Bible, can give him. There is a work for him to do in which no one can instruct him but God Himself. There, where even the Bible fails, and the example of our Lord gives no light, and his fellow-Christians have no experience, and all help fails, there the Holy Spirit comes in with His guiding eye and makes the dark path light, and the untrodden way plain. Thus Spirit-guided, Jesus sees His way into the wilderness to be tempted of the devil; and Paul sees his way through labyrinths of difficulties to plant the standard of the cross in distant lands, or to return to Jerusalem where bonds and imprisonment awaited him. And Luther sees his way to nail up his thesis in protest against the heresies of Rome. And Wesley sees his way to renounce his father's living at Epworth, and to spend his whole life in preaching a full salvation in the highways and hedges of Great Britain, until he fills the whole land with evangelical truth, and commissions and ordains Coke to organize in America the church which should, within a century, be the foremost

church of Protestant Christendom. And William Taylor sees his way to plant self-sustaining missions in India, South America and Africa. And another Taylor to found his Central China Mission. And what more shall we say. It is common sense to follow His guidance. Moses followed it when it led him into the wilderness and into the Red Sea; Noah before him followed it when he built a huge ship far away from the sea or any river; Daniel followed it when he chose five stones out of a brook and essayed to fight Goliath. It ever leads us right, though sometimes our judgment, and the judgment of others, may oppose it. It may seem to be contrary to common sense, and contrary to universal advice. Yet when He who guides is Jehovah, His common sense is as vastly superior to ours as His power is greater.

Oh, to have the wisdom to know when to look for this special guidance, and the close and intimate communion with Him that enables us at once to see the light or to hear the voice, and know that it is His; and the humble faith that never falters to obey it; and the holy courage that dares the impossible with the confidence that all things are possible to Him with whom we have to do. Then shall His kingdom come, and His will be done on earth even as it is in heaven.—*Divine Life.*

#### REMARKS.

Why end up this clear and satisfactory article on divine guidance with a generalized prayer which seems to imply that the writer and his hearers are lacking, and that, therefore, it must be a very rare gift to have the power of knowing just when to seek for divine guidance? Why not commit this way, amongst all our ways, to Him that He may direct? Is it a strain upon Christ's description of the Holy Ghost to make them say that He, the Guide and Teacher, will make known to the Christian, who walks in the Spirit, just *when* and *how* to accept the guidance of the Spirit?

Granted that it is not, then simple faith makes that which the writer sighs for immediately accomplished — then His kingdom has come and His will is done on earth even as it is in heaven.

Strange that the writers in *Divine Life* will permit such an experience to be the burden of a sigh, or the object of a prayer, nay, will even permit it to be described minutely in its pages as a

possible and much-to-be-desired good, but the moment one of God's servants testifies with glad speech that their prayer is answered in their life by the year, that they really and truly have done the will of God on earth during the past twelve months, even as it was done in heaven, immediately the cry of *danger ahead* is raised on general principles.

Strange logic which proves a thing practicable and desirable, but pronounces against any claim to its accomplishment on the ground of its being impossible!

Our clear, unequivocal testimony is, that whilst during several years past we have used our common sense and reason after the pattern of this article, we have in every instance where conscious or revealed guidance of the Spirit was needed, not failed both to know of the need and realize its obtainment. Hence it follows, even according to the final sentence of the article, that we have done His will all these years even as that will is done in heaven.

If this writer has the same record for the past year he will, he must, rejoice with us in our common experience. Whilst the editors of *Divine Life* in sanctioning the article cannot, if in like experience, refrain from joining in the fellowship meeting of kindred souls.

But if all or any of them have not this record to look back upon, they will be most illogical if they discard our testimony on general principles. They should the rather be driven to study the powers and character of the Holy Ghost, as portrayed by Jesus Christ, to see if they may not teach this subject of divine guidance by example as well as by precept.

"It is the distinction of a religion that the soul adheres by faith to a Being out of itself, and lays itself recumbently on causes which are not in its own superintendence. Self-culture has indeed nothing to do with religion, whatsoever be its aim, however sacred the cause we apply ourselves to, until we begin to deposit our soul, so to speak, in God, and in forms of exercise and feeling that are offered to us by Him."—*H. Bushnell.*

## ENJOYING REPROACH FOR CHRIST.

When John Wesley became an outdoor preacher, in 1739, and was forced to go into other men's parishes, Mr. Harvey, a former member of the "Holy Club," and a minister of the Establishment, wrote to him, remonstrating against his conduct, asking how it was that he "assembled Christians who were not of his charge to sing psalms, and pray, and hear the Scriptures expounded, and that, too, in other men's parishes." Mr. Wesley replied: "I look upon all the world as my parish," and insists that in whatever part of it he may happen to be, "it is right, meet, and his bounden duty to declare unto all who are willing to hear the glad tidings of salvation." Mr. Wesley's letter to Harvey closed with these remarkably searching words:

"If you ask, 'How this can be? How can any one do good, of whom men say all manner of evil?' I will put you in mind (though you once knew this, yea, and much established me in that great truth) the more evil man says of me for my Lord's sake the more good He will do by me. That it is for His sake, I know, and He knoweth, and the event agreeth thereto; for He mightily confirms the words I speak, by the Holy Ghost given them that hear them. I fear you have herein made shipwreck of the faith. I fear, 'Satan, transferred as an angel of light,' hath assaulted you, and prevailed also. I fear that offspring of hell, worldly or mystic prudence, has drawn you away from the simplicity of the Gospel. How else could you ever conceive that the being 'reviled and hated of men' should make us less fit for our Master's service? How else could you ever think of 'saving yourselves and them that hear you,' without being 'the filth and offscouring of the world?'"

"To this hour is the Scripture true. And I herein rejoice, yea, and will rejoice. Blessed be God, I enjoy the reproach of Christ. O may you also be vile, exceedingly vile, for His sake! God forbid that you should ever be other than generally scandalous; I had almost said universally. If any man tells you



there is a new way of following Christ, he is a liar, and the truth is not in him."

This is the spirit that made John Wesley what he was, and what he is. No man was more vilified, and none more highly honored of God. Had he surrendered to brickbats and rotten eggs; had he yielded to showers of abuse from pulpit, press and stage; had he unwisely heeded the urgent appeals of his own friends, like Mr. Harvey, what would have been the results? No one can estimate the consequences.

The spirit which moved Wesley to such heroic deeds is the need of the Church to-day—a spirit that dares to be true to God, though hell rage, and earth roar, and misguided good men cry, "Be sweet! be sweet!" Men of God! be too wise to be cheated by that "worldly prudence" which Wesley calls "the offspring of hell," and be too brave to cower before earth's battalions or hell's legions. A name cast out as evil for Christ's sake, means, in the end, a crown, kingdom, and everlasting life. We hail the reproach, and humbly accept the reward.—*Christian Witness*.

#### REMARKS.

How history repeats itself. We presume if the *Christian Witness* had been published in Wesley's day, these, Wesley's words, would not have found admission into its columns, if used in a reply to some Bro. Harvey's "Danger Ahead" article. Certainly not, seeing the language is vastly more vigorous and outspoken than the comparatively mild language used by the "Canadian criticised."

But now Wesley is in his sepulchre, and it is in order to garnish his resting-place, and stone them who imitate him. And thus it will be to the end.

If I could obtain a true likeness of the face of Jesus Christ as man, I should preserve it as a very precious treasure. Nevertheless, I should always esteem the meanest Christian far beyond such a portrait. For a real Christian is a better representation of Jesus Christ than any picture.—*Anon.*

READING is good, and learning is good; but, above all, anointing is necessary—that anointing that teacheth all things.—*Bernard.*

## THE PRESENCE AND POWER OF THE HOLY SPIRIT.

THE REV. H. M. PARSONS, D.D., TORONTO.

In the recent conference of the British Y.M.C.A. at Dublin, this theme occupied the first half day of the general meeting. The "indwelling of the Spirit," was urged as an indispensable qualification and pre-requisite for service; that there can be no ultimate success or satisfaction apart from this conscious possession." In accord with this sentiment Rev. Andrew Murray, in the preface to his admirable little work, "The Spirit of Christ," has these most timely words: "I have strong fears—I desire to say it in deep humility—that in the theology of our churches, the teaching and leading of the Spirit of Truth, the anointing, which alone teacheth all things, has not the practical recognition which a Holy God demands, which our Saviour meant Him to have. If the leaders of our church-thought and church-councils, if our professors of theology, and our commentators, if our ministers and students, our religious writers and workers, were all fully conscious of the fact, that in every thing that concerns the Word of God, and the Church of Christ, and the work of saving love to be done on the earth in the name of Christ, it was meant that the Holy Spirit should have the same distinct and supreme place of honor that He had in the church of the Acts of the Apostles; surely the signs of that honor given and accepted, the marks of His holy presence would be clearer, His mighty works more manifest."

We are now in the season of commencing anew the specific work of instruction in our theological colleges, and the special services of our churches in Sabbath-schools and missions. In the nature of the case, the next six months will enlist a greater number of Christian workers of all classes than have been employed, or could have been in the past six months. It may not be, therefore, an unwise thing to press the thought which is the theme of this article.

It should be a time of searching for

all of us. For if we started in the wrong way, the blessing needed will not attend our works. In the conference, to which we alluded above, Rev. Henry Montgomery, Belfast, put the following searching personal questions:—(1) How much do we know of private prayer? (2) What do we know of our Bible? (3) How about our zeal? (4) How little we value souls? (5) How little communion we have?

These questions are familiar to all true workers. Doubtless often they are asked, and answered honestly. But is there not danger of overlooking the very nature of this presence and power of the Spirit? How often are the entire services of a most interesting meeting, in which Christ and the Scriptures are the only subject, conducted without the least reference to the Holy Spirit by name? How often do we hear sermons and prayers in which there seems no consciousness of His presence? In a small tractate on "Sanctification," by Prof. Henry Drummond, the substance of an earnest address at Northfield, Mass., the name of the Holy Spirit does not occur. His existence as a person, or His place in the believer as a temple is not even alluded to. I am fully aware of the explanation that will be given in all these cases, namely: That we are so dependent on the Spirit for help and breath and power, that His presence and office is necessarily assured, and, of course to be understood as accepted in all we say of Christ, of the Word, and of Christian work. This is the unvarying statement of those who regard the Spirit as merely an emanation from God, and simply an effect or influence exerted upon the mind as the atmosphere affects our bodies. But we regard the Holy Spirit as a person, who is capable of responding to our thoughts and words, and of impressing our spirits as human persons do. This is the meaning of the creed as stating the doctrine of Scripture. This is the language usually employed in prayer and in meditation upon the truth of His existence, office and presence in the Church. Have we not under the above explanation, notwithstanding the form of some words used, lost sight of His personality? Is

not the absence of His name, and of such regard and treatment as we usually pay to most distinguished persons, evidence of the neglect to pay due honor to Him? Is not the lack of answers to the many prayers for revival, for quickening, for enlightening, due to the fact that these prayers have never been received from Him? If in the brief record of the primitive Church He is named more than forty times, and in the pastoral epistles as many more, the personal present Intercessor and Comforter taking the place of the absent Lord, may we not err and mistake in not giving Him the same place in our personal study and preparation for work? Will not the individual habit and practice become apparent in our lives? And when we come to the imperative duty of consecration, must not the very life of all surrender, and of all obedience flow from His personal indwelling in the renewed heart? And if so, must we not be occupied more with Him and with His revelations of Christ to us through the Word, than with our own resolutions and prayers and efforts at self-inspection? Human nature is so deceitful that the flesh, in regenerate sinners, will cheerfully undertake all religious duties to the utter exclusion and silence of the Holy Spirit. He certainly cannot work in any Christian who undertakes, with never so good intent, to do the work of the Indwelling Spirit.

I write these few words to stimulate the great number of honest, earnest Christian workers, to pay more attention to the words of the Holy Spirit as interpreted by Himself to their waiting hearts, than to the writings of men, however earnest or holy. The great deceiver has gained his point when he has made a believer unwittingly "quench" or "grieve" the Holy Spirit of God. We do this when we listen to any other voices for direction before we listen to and obey Him—*Presbyterian*.

#### REMARKS.

Seldom, if ever, do we find pentecostal truth put so clearly and scripturally in the modern writings of Methodists as in this article, written, as the published name will tell to many, by a

Presbyterian minister, and yet, after all, does it not lack the definiteness of apostolic times?

Where in it would we gather the expectation that the writer, in the conscious possession of the indwelling Spirit, as experienced definitely by the early Christians, coming in contact with a few believers, would put to them the pertinent question, "Did ye receive the Holy Ghost when ye believed?" and expect, if they found it necessary to answer in the negative, to set to work then and there to bring them into that identical pentecostal experience.

In this want of meaning business is found the answer of the gradual neglect of attending to the pentecostal nomenclature, and nothing will bring back the power of pentecostal days but a return to the simplicity and directness of preaching exhibited then.

The first Christian teachers did not hesitate to refer to the reception of the Holy Ghost by individuals as ordinary experiences. Could the writer of this article, we wonder, point to similar instances in his ministry? If not, why not?

We maintain, till there is a return to this definite work, all these periodical exhortations, however strong and eloquent, can accomplish no more than call attention to the conspicuous lack of the pentecostal gift.

Moreover, we suspect that even this writer, and the writer quoted by him, would not be edified if they actually met with a believer who claimed that he had received the Holy Ghost in pentecostal power, and walked continually in Him, as did the early Christians, finding no lack of peace, joy or fruitfulness from year to year.

But these very signs of incredulity or dread of heresy would only indicate that, after all their writings to the contrary, they practically regard the Holy Ghost as an influence, and not as a person.

For if He, as a distinctive personality, is welcomed to the place which, on the day of Pentecost He came to occupy, then, accepting the pentecostal gift is a distinct something which gives some clear-cut similarity to all so receiving Him, and as such all who thus receive

the Holy Ghost not only may with perfect propriety speak of the definite fact, but others also may very properly speak of it as a definite something dissimilar from all other spiritual blessings. But, we look in vain for these genuine, apostolic marks in the above writings.

Still we rejoice in them, as showing that increased attention is being given to the pentecostal gift.

### SAINTS' REST.

We suppose everybody is satisfied that heaven is all right, a most desirable place, and all that it is represented to be, but of course cannot be enjoyed before we die. As a rule poor tired humanity cannot extract from the sweet by-and-by, but by way of anticipation, enough comfort to make this present life really satisfactory. We presume every Christian expects heaven is going to compensate for every trial of earth, but of course its account cannot be balanced in this life. Most of us settle down to about this, "Endure in this world, and enjoy in the next," looking at it pretty much as we do at a life insurance policy, a capital thing to have when we die, but a tedious thing in the line of payments while we live. Now it's right here in this lower world where we want the "rest" for saints. There will be no demand for rest in heaven. It is here where people get tired, and if the demand for rest can be met, we may conclude that heaven has begun below.

But now to be practical. Is there a "Saints' Rest" this side of heaven? We answer yes, for the best reason in the world, that we live there, we speak that we do know. There is a real, literal, tangible state of rest, just as much a state as any in the Union across the way, just as much a state as Massachusetts, Tennessee, Kentucky, Maryland, or the Carolinas; a state more balmy than Florida, and richer than California in its palmy days, a land where the sun never sets and where God wipes away tears from all faces; a city that is built upon eternal truth, whose maker and builder is God. The atmosphere is so transparent that doubt cannot live in it, much

less thrive. This beautiful land is watered by the river of God, which is full of water, and as for light, the Lord God doth lighten it, and the Lamb is the light thereof. In this garden of the Lord we are fed on the finest of the wheat, and satisfied with honey out of the Rock. We sit under His shadow with great delight, and His fruit is sweet to our taste. You will find a description of that country and the laws that govern it, in Deut. xxx. 20. You are there introduced to a life divine, for He is thy life, and the length of thy days. At the portal you meet the laws to which you must subscribe if you become a resident. Such care has been taken in the preparation of this constitution that the wayfarer, though a fool, shall not err therein. Such simplicity and desirability was surely never before condensed in things so important.

Three simple conditions: 1st. "Thou mayest love the Lord thy God." Just think of it; love is the fulfilling of that condition. It don't require even an effort to love, one can love without trying. Just think of there being a strain about love. You can't imagine it or think it; we love, as we breathe, unconsciously.

Years ago we stood before the Scripture declaration, "Thou shalt love the Lord thy God with all thy heart, mind, soul and strength, and thy neighbor as thyself." We took the contract, and tried to love enough to fill it. Ah me! no need to explain. You must know how we came out—completely used up, and the contract as big as ever. But when any honest soul wills to do His will, he shall know of the doctrine. We desired the right way, and the Comforter took us in hand, and led us up to Phil. ii. 13, "For it is God who worketh in you both to will and to do of His good pleasure." Oh, how that let us out. We couldn't produce love, but the God who is love could shed Himself abroad in our hearts, by the Holy Ghost given unto us, so that being filled with God was being filled with love, and Christ in us lived out His life of love through us. "He circumcised our heart to love the Lord our God with all our heart" (Deut. xxx. 6). *i. e.*, furnished us with love in Himself, which went out toward Himself with-

out effort. So that it is no more we that love, but the God of love who is within us. This is the great secret which was hidden from ages and from generations (Col. i. 26), which the world sought after in vain. And God says, "It is now made manifest to His saints," and Paul went through the world just to tell it, "Christ in you the hope of glory."

We can do all things through Christ which strengthens us; we can love enough, can have faith enough, can be fruitful enough, can be everything enough; for is not Christ in us, and made unto us everything that pertains unto life and Godliness? Oh, Jesus can live out His life anywhere, and work in us the love that enables us to fulfil this first condition of loving the Lord our God.

Condition No. 2. That thou mayest obey His voice.

You see, it is love first and obey next. Now, no one but the Lord of love could have fixed it so beautifully. We love Him because it is our nature; we can't do anything else. And we obey Him because He is love, and love's commands are not grievous. There is no friction in obedience to love; our language is, 'We delight to do Thy will, O God, Thy law is within my heart.' To obey His voice, it is necessary to hear that voice, and understand it. We need not get<sup>e</sup> in perplexity about hearing and understanding God's voice; for He in this also works in us to will and to do of His own good pleasure, and will see that we both hear and understand Him, else how could we obey a something we could not interpret? Now, in order to hear anything distinctly, it is necessary that we attend in that direction. To be really intent upon hearing anything that is very important, every other thing must be thrust aside if we would hear what we most desire. Now, to hear that still, small voice distinctly, the life spiritual and physical must be surrendered to God, so that He can banish from it all the world's noises, and make its acoustic properties such as will enable His faintest whisper to be heard. With the whole being thus brought into the most pleasant harmony with His every wish and will, could

there be any difficulty in hearing that sweet voice? When once the Holy Ghost gets undisputed possession of the house, He will introduce not only His electric light, but put all the electric bells and wires of our being in such order, that signals may be given and messages heard from beyond the stars. So that if we cannot hear intelligently we require to come under divine manipulation. The Great Physician can treat successfully any case who really wishes to hear and understand the voice divine. Come along and get put in tune, no need of defective hearing on this line. When the difficulty of hearing and understanding has thus melted away, the obedience will be a great delight. It is so easy to obey that voice. Our attitude is that of "Speak Lord, for Thy servant heareth," for there is no bondage or oppression in all this beautiful land. We are always wanting to do just what He wants us to do, for the statutes of the Lord are right, rejoicing the heart. The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever. The judgments of the Lord are true, and righteous altogether; more to be desired are they than gold, yea, than much fine gold, sweeter also than honey and the honeycomb. That's the kind of law to live under; glory be to God.

Oh, how it rejoices the heart to know that His voice may be heard in every lane and avenue of life. The whole being in all its multiplicity of detail is brought under this sweet obedience, for our Father's love and interest in us not only touches the realm of our great enterprises, but flows far up on shores, streaming into every little cove and indentation in our social, religious, domestic, and business life.

We are well aware that many have got this life partitioned off, and call one space secular and another spiritual, and conclude that God does visit the sacred enclosure, at least periodically.

But, beloved, we have not so learned Christ; ours is a vast spiritual realm, with no fenced-off odd plots, where we cannot walk with Jesus all the day. Nothing secular, everything spiritual, so that

whether we eat, or drink, or whatever we do, we do all in the name of the Lord Jesus. So that we are no more truly worshipping God while at prayer, meditating on the Word, or publicly relating our experience, than we are while walking on the street, or buying and selling goods. The method of service may change, but not necessarily the Spirit. This kind of life is a perpetual service. an unending song.

Condition No. 3. That thou mayest cleave unto Him.

Well, now really, what else would one want to do, but to have that kind of life go on until it blended with eternity? Oh, bless God forever, how delightful! As we write, the ever unfolding beauty of these three simple rules flashes upon us, until we can hardly write for very joy.

It condenses and crystallizes into about this, "Now, my child, I want you to enjoy this 'Saint's Rest.' You know the conditions: love, obey, and cleave to Me. Now, don't be afraid; I will fill you with Myself, and you know I am love. Then I will speak so that you can hear and understand My voice, and you will obey because you will desire to do it. Then you will cleave unto Me, because none other will be so lovely in your sight. And my soul responds a most joyous amen.

How glad I am that I don't need to go the long way round. No quarantine on this route; no climbing up the dark, musty, rusty, dusty old spiral staircase of good work; this is the elevator route, power furnished, take a seat and go up. If you are bound to attain, take the old staircase, but if you prefer the more excellent way of obtain, take the elevator there to the right, and if you keep your seat you will arrive at the very place to cast your crown at Jesus' feet.

Now, a word about the rest itself, or rather Himself, "For He is thy life, and the length of thy days." There you have it condensed into about a sentence. Don't you see, one can't even breathe without taking in divinity? The precious mother of my dear friend said to him, "Oh, the unutterable joy when God pours His divinity into our being." Ah yes, the inhabitants of this country are

those with whom the Father, Son and Holy Ghost have made their abode. Jesus came that we might have life, and have it more abundantly. Sister, brother, hurry away and locate at Deut. xxx. 20, and give yourself a chance for life. Run up your tent and move in to stay,

"And live with God on angels' food,  
And shout your triumphs through the blood."

For He is thy life. Does it mean physical life? Certainly it does. That is the very kind of life referred to. People in that country never get sick when they have anything else to do, and they never go to heaven ahead of time. We believe a great many people do, but in Deut. xxx. 20, they always stay out their time. We know heaven is a grand place to go to, and yet many would doubtless enjoy more of it if they had waited until they were sent for. The inhabitants of "Saints' Rest" on earth get their full share of both worlds. Life physical, life spiritual.

Not necessary to attend camp-meetings, conventions and revivals, to get spiritual life; you have a whole Niagara of life evermore streaming through your being, and when found at such places it is not so much on purpose to get your reservoir filled as to tell some thirsty souls that you are full and always expect to be; and try to get them out of the Valley of Baca into this well-watered country, for you know in Deut. xxx. 20, we never expect to thirst again, never, never, nevermore. In these days we hear much talk about the discovery of abundant natural gas, which is being utilized for so many purposes. In this country of which we write everybody has an unlimited supply of natural life, which will not cease to turn our machinery until every grain of life's grist is ground.

If you want to know any more about it, you had better move in and take the rest out in experience; it is better felt than told.

J. GALLOWAY.

BRANTFORD.

If a man is to exist millions of years after his death, if one can speak of years in considering the admeasurements of eternity, to be himself he must be able

to remember himself. Let a man now think what will probably be the precious things of memory a myriad of years hence, when all the present state of terrestrial affairs shall have passed away, all its history destroyed, all its monuments forgotten. Will it be the accumulation of a few poor, pitiful millions of dollars, most of which he could not use even while in the flesh? Will it be that his name was in the newspapers of his day? Will it be that he had a momentary thrill of physical enjoyment? What will it be? If, amid all these things, he was ever able to turn one soul from the error of its way, and stopped and dried up a stream of sin, and brought that soul into the possession of eternal life, will not the memory of that in the world to come be to the man something in value outweighing all thrones, and crowns, and sceptres, and terrestrial palaces?—*Zion's Herald*.

## CHRISTIAN EXPERIENCE.

NIAGARA FALLS, ONT.,

MR. BURNS,—Dear brother in the Lord, I am still enabled to bless God, and ever shall throughout eternity, that He in His kindness and love enabled me to attend the Canada Holiness Association meetings at Wesley Park. Through the experience of those dear people I saw my mistake. How I had been praying and agonizing for Jesus to reveal Himself to me as He did not unto the world, praying, agonizing for the blessing of holiness, trying at times to make myself believe that I had it, only to find that my fancied experience was like the early cloud and morning dew. But, dear brother, now I have the blessing, and better than all else besides, I have the Blesser. It does seem strange that we, as Christians, should make such a fatal mistake. I would worship God the Father, and God the Son, and leave out God the Holy Ghost. True, I had heard about the Third Person in the Trinity. True, I had sung the doxologies. True, if there was one prayer above another that I used it was that all of the fruits of the Spirit might be perfected

in me, but now I see that I did not have the Holy Spirit Himself dwelling in my heart by faith.

How I used to listen for Jesus to speak with the still, small voice instead of listening for the voice of the Spirit. I know Him now, glory to God, the Father, the Son, and the Holy Ghost. The blessed Holy Ghost coming to dwell within makes my salvation complete. Now I can say, of a truth, I have no doubts nor fears.

The Teacher has taught me some grand lessons. I will mention one here. I used to think probably I had sinned against the Holy Ghost and that was the reason that Jesus did not reveal Himself to me more fully, but the Great Teacher said to me I had not sinned after this manner, for how could I sin against a person I had never known, or had anything to do with personally? Bless God, I can never find words to express what I have gone through. My experience has been something wonderful and still continues so to be. It seems that I am living in another world. I do not seem to be the same person.

MRS. GEO. CLARKE.

### "ABOUT HOLINESS."

In reply to "Methodist," I would say I have not much faith in hair-splitting definitions. God's way with saint and sinner is always the practical way. "Taste and see that the Lord is good." "If any man will do My will he shall know of the doctrine." Peter did not spend time on definitions on the day of Pentecost, nor do I believe the 120 spent much time in their ten days' prayer-meeting in trying to define what the blessing of holiness meant, or how long they should wait before seeking it. The Master had given them "the promise of the Father"—the promise of "another Comforter," "the Holy Ghost." "John indeed baptized with water; but ye shall be baptized with the Holy Ghost not many days hence" (Acts i. 5). This I ween was the burden of their prayer, "Lord, send us the Holy Spirit. Let the promise of the Father now be fulfilled, O Lord," and just as soon as their

faith was perfected and duly tested they were all filled with the Holy Ghost. That ended all. Sin, doubt, fear cannot live in His presence. They are satisfied that they are filled with the Holy Spirit according to their present capacity. Now the kingdom can develop from within, without friction or hindrance, because the Spirit of life makes the whole soul alive to God. There can be no hindrance from without, for having put on Christ; He is our sun and our shield, and nothing can touch us without coming through Him, and what comes through Him must be good for us.

When the whole Church was filled they went to the "unwashed" multitude, or rather the multitude came to them (would this not take place again if the whole Church was filled with the Holy Spirit? Would it not settle much of the talk about reaching the masses), and what did Peter say to them? Hear Him, all ye who hunger and thirst after righteousness! "Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Ghost. For to you is the promise, and to your children, and too all that are afar off, even as many as the Lord our God shall call unto Him" (Acts xxxii. 38, 39. R.V.). No waiting here for "the old Adam nature" to show itself. God's way is very simple, get forgiven for Jesus' sake, and then get purity and power by receiving the Holy Spirit. I know that there will be strong temptation just here to stand still and ask questions, but we cannot pin down (I speak with reverence) God Almighty to our little notions about time and state and manner. He is saying to you, "Receive ye the Holy Ghost." "Be filled with the Spirit." Not "get to feel bad and then good." Not "get some influence" that you can cover and hide in the little word "it," but the Holy Ghost. He only is great enough to fill your soul and cleanse and keep it clean. If we obey Him He will "abide with" and "in us," and "teach us all things" (John xiv.).

If Peter had gone to work to answer all the questions that are raised about this subject, I don't believe he would have got the 3,000 converted and sancti-

fied in a century. But he told them to repent and be baptized (they had not the privilege of receiving Christian baptism in infancy), that they might receive the Holy Ghost. They obeyed, and they knew by experience what it was. If I were standing under a peach-tree with a friend who had never tasted a peach, I don't think I would spend much time in trying to explain the flavor of the peach. I would say, "Reach up and take one." So I would say to all, taste the peach for yourself. Obey Christ. Receive the Spirit. He will settle all None else can. I have come to this, to be filled and kept by the Spirit is holiness—the highest life. "I live, yet not I," Paul says, "But Christ liveth in me." To get to and abide in this state we must feel profoundly that it is the only by the operation and abiding presence of the Holy Spirit that it is to be realized. PORT ARTHUR.—*Christian Guardian.*

### FIERY TRIALS.

It has come to pass in certain quarters that an experience of fiery trials in an individual's Christian course is looked upon as indicative of a faulty experience, and a testimony concerning such trials seems to be and is treated as out of place in the narration of God's dealings with that individual. A simple narrative of such trials, which ought to stimulate Christian love for the tried one and excite sympathy and interest, in too many instances would be met with a bombastic counter-experience, or a florid exhortation to get nearer to God; yet if the holy Scriptures teach anything, they emphatically teach of fiery trials as an ingredient of Christian experience.

The fiery trials of the faithful are not to be confounded with the goadings of conscience, the sense of unrest which arises from transgressions, or carelessness in Christian walk. Nor are they to be confounded with the providential chastisements which the heavenly Father may bring upon us as a corrective, and a reminder of such transgressions. Nor are these fiery trials the bitterness of that conflict between flesh and spirit which surges in its course in the nature

of the one who has not attained to that victory over the flesh which a truly sanctified relation to God implies. It is none of these. It is the present portion of those to whom "God is all and in all."

There are trials of our purpose toward God, of our love for Him, of our trust in Him, so keen, so spiritual, that, compared with the victory to be obtained in such conflict, the whole world is as nothing. As we can illustrate mental process and spiritual exercises better than describe them, such trials are called fiery ones; for as the sensibilities of the physical nature are more intensely acted upon by fire, and the acutest suffering known to the flesh come by that means, so the highest of spiritual sufferings possible to men here, comes in these spiritual, these fiery trials. The sufferings of our Saviour in His temptation were not in having to renounce the world, as much as in the painful impact of the spirit of evil with His pure spirit. As we partake of the heavenly, as it was in Christ Jesus, so shall we be fitted to drink of His cup and be baptized with His fiery baptism, and in this proportion only shall we be called into this fellowship.

Fiery trials, then, are not an indication of God's displeasure, but contrariwise. If there were more among us worthy to be tried, or if our grace was of that quantity or quality that its severer trial would be to God's glory, the Church as such, and we as individuals, would know more of this experience.

Paul understood the import of his own prayer when he asked a fellowship in Christ's sufferings, a conformability to His death; for though eternal life, with all its future blessedness, is the gift of God, yet the measure of its manifestation and blessedness in the individual will depend much upon the measure of our fiery trials here.

Is it not a fact that one great and important cause of the dearth of the Spirit, with the individual believer and with the Church collectively, is the lack of discerning the truth that suffering is an essential element of Christian experience, and of their unwillingness to partake of the suffering of their Lord?

History confirms the fact that the life of God, the power of the Spirit, were



manifested in the Church under the fiery baptisms as at no other time. We need not pray for fiery trials. The Word of God has in it no warrant for such praying, but if we will be as the Master, if we will know the mystery of His love, if we will have that satisfaction in our religious life which is provided for us through the grace of our Lord Jesus Christ, we must have the most perfect willingness to suffer with Him, and for His sake to endure fiery trials.—*Ex.*

### THE HOLY SPIRIT.

When the Holy Spirit is communicated to the Church, we must not imagine that we shall be other than ourselves, enlarged, ennobled, and developed. The Spirit will not merge our individuality in a common monotony. Whatever your power is now, the incoming of the Holy Ghost will magnify and illuminate, so that your identity will not be lost, but will be carried up to its highest expression and magnificence. And more than that, not only will there be development of that which is ascertained and known, but there will be a development of latent faculties, slumbering powers, the existence of which has never been suspected by our dearest friends. "If any man be in Christ Jesus, he is a new creature; old things have passed away, and all things have become new." Look for surprises in the Church when the Holy Ghost falls upon it; dumb men will attract and fascinate by the sublimity of their new discourse; timid men will put on the lion, and those who had hidden themselves away in the obscurity of conscious feebleness will come out and offer themselves at the Lord's altar to help in the Lord's service.—*Joseph Parker.*

"THOU shalt love the Lord thy God with all thy heart and mind and soul and strength." How do we meet this great commandment? Think how dreadfully possible, how easy it is for us to be religious with an exact and constant round of religion that has no breath of love in it. Well may we tremble and fear. How readily we slip into the love-

less round of prayer and service! We are trained to religious habits; we are surrounded by influences that tend to outward forms of devotion; how often and how easily these may be put in place of the real living heart union with the Lord! Or, indeed, our religion may be another and worse form of selfishness—a seeking to save myself, and securing for myself in this world and the next as much happiness as I can. All this may be without a glow or throb of real love to the Lord; blind to the beauties of the Altogether Lovely; never even thinking of the close and abiding communion and relationship into which God is ever seeking to bring us. Ah, and worst of all, how often does the religious life that begins in true love to God cool down and harden into a loveless, lifeless round of formalism!—*Selections from Mark Gay Pearse.*

### POWER OF PRAYER.

Some little time ago a poor woman came to my vestry in deep distress. Her husband had fled the country. She told me her story, and a very sad one it was. I said: "There is nothing we can do but to kneel down and cry to the Lord for the immediate conversion of your husband." We knelt down, and I prayed that the Lord would touch the heart of the deserter, convert his soul and bring him back to his home. Some months after she reappeared with a man whom she introduced as her husband. He had come back a converted man. On comparing notes we found that the very day on which we had prayed for his conversion he had stumbled upon a stray copy of one of my sermons. He read it. The truth went to his heart. He sought the Lord, and as soon as possible returned to his wife. He and his wife were received among us. That woman does not doubt the power of prayer.—*C. H. Spurgeon.*

Our English proverb is, "Charity begins at home;" but this is often nothing more than the miserable sophistry of a selfish heart. *Selfishness* begins at home; and it is this which is often palmed upon the world for a kind of home charity.—*Anon.*

## STRENGTH IN WEAKNESS.

MARIANNE FARNINGHAM

"He giveth power to the faint, and to them that have no might He increaseth strength."

It is no dream, Great Comforter,  
But very truth to me,  
That all earth's strengthless, fainting ones  
May be made strong in Thee.

The years have taught me many things,  
But none so sure as this:  
That shelter, solace, joy and strength  
Are always where God is.

So now, when hope and courage fail,  
And only fear is strong,  
My heart will sing, as in the past,  
An unforgotten song.

God is my refuge and my strength,  
I will not be afraid;  
And though the night be wild and dark,  
I meet it undismayed.

The strength to bear, or work, or wait,  
Is Thine, O God, to give,  
And who shall weak and strengthless be,  
That learns in Thee to live?

## HOW TO KNOW.

BY REV. WILLIAM HASLAM, M.A.

*(Author of "Death Into Life.")*

Do you remember taking a walk with me last year at ———, near Keswick?" said a gentleman to me.

"Yes, I do," I replied.

"And do you remember the story you told me then?"

"Perfectly well," I answered.

"Do you, indeed; and did you mean it for me?"

"Yes," I said, "I did; but I was afraid that I had missed my mark, as you did not take it up."

"Oh, no," replied my friend, "all the time you were speaking I felt sure you were aiming at me, and I was pondering over to myself how it could apply."

"The story I told you, if I remember right, was about a man who took up his pen to defend me, at the time of my conversion, when I was being attacked in the newspapers. He wrote so clearly and intelligently upon the subject of the change which had passed upon me, that I applied at the editor's office for the name of my unknown defender.

Upon receiving it, I found that he was not only a near neighbor, but also an acquaintance of mine. From what I knew of his life and conversation I had never suspected that he was a converted man. A few days after this, as we were driving to the seaside, we met this same gentleman on the road, and asked if he would accompany us. He readily assented, and got into the carriage. While luncheon was preparing, I took him for a walk on the beach. We conversed upon a variety of subjects, and amongst others, of India, and in particular about Calcutta.

"Ah, yes," said my friend, "that is a fine city, the city of palaces! What a fine place is Chowringee, leading to the Government House and the Cathedral."

"Have you been there?" I asked.

"Oh, no," was his reply; "but I have read about it."

I thought to myself, this man has a wonderful power of realizing what he reads! In course of conversation, we went on to speak of conversion, the subject which was stirring the minds of so many persons at this time. "How long have you been converted?" I asked.

"Oh, I do not think I am converted," he replied, "but I can see that you are right, and the other fellows are all wrong."

"You disappoint me," I said, "for I certainly thought you must be a man of experience from the way you write."

"Yes," said my friend, to whom I was now speaking, "that is the story I refer to. How did you mean that for me?"

I replied "Because, I thought while you were speaking of the keeping power of Christ, that you were telling out what you had heard or read. It was as a minister only, and not as a witness."

After a little pause, my friend said, very thoughtfully, "If a man implicitly believes the keeping power of Christ, is not that enough?"

I answered, "The devil believes fully that Christ can keep His people, and put a hedge round them; but he does not believe in the keeping power of Christ as we believers should, who may be partakers of it."

"Yes," he said, hesitatingly, "but surely if I believe God's word, that is enough."

"That entirely depends," I replied, "upon how you believe—whether you give the word an intellectual assent, or whether you actually partake of that which the word describes. There is a difference between knowing a thing from man, and knowing the same thing from being taught of God."

"Is not the Scripture God's teaching?" he inquired.

"No," I answered; it contains the subject-matter of God's teaching. His teaching is that which is applied to us by Himself. Too many persons appropriate, realize, grasp, and lay hold of God's word, when they ought to submit to God Himself, that He might lay hold of them by His word."

"I should like to know what you mean," said my friend.

I replied, "Can you see the difference between keeping a seed of corn in a box and putting it into the ground? In the one case it may remain a long time in the same condition; in the other it strikes a root, takes hold of the ground, and then springs up. So you may hold the word of God; but if you come to Him with it, He can cause it to take root in your heart, and bring forth a result in your life. This is the way to know God's teaching; the other is merely understanding it by human effort. I mean, that a man may have head knowledge without heart experience."

"But surely," he said, "if I understand a truth, I believe it."

"No, dear friend, you must believe it before you can understand it. This is the great difficulty we have to contend with. So many people come to Keswick and think they have arrived at sanctification, because they understand about it. St. Paul, writing to Timothy, refers to the fact that he, Timothy, had known the Scriptures from a child; and goes on to affirm that all such knowledge can do is to make him wise or intelligent about salvation. Salvation itself can only be had by faith in Jesus Christ. So it is with sanctification, which is only salvation in its fullness. It is by faith; but observe the process by which it is conveyed. Scripture, says the apostle, is profitable for doctrine, and, after doctrine, we naturally expect instruction. Instead of that, it is reproof or conviction, and, when that has been submitted to, then correction; and after all comes instruction in righteousness, that the man of God may be thoroughly furnished with all good works. Here is the difference between the Spirit's teaching and man's. The light of truth shows us our uncleanness. 'Woe is me,' says the prophet Isaiah, 'for I am a man of unclean lips, and I dwell among a people of unclean lips; then he was purged and cleansed, and after that he was sent.'

"Knowledge, humanly speaking, puffs up, but knowledge, spiritually imparted,

brings us down. The one you hold, the other holds you."

My friend took in the idea, and is now an experienced man, and as such speaks of the keeping power of Christ, as if he was kept; and of sanctification as being set apart and accepted by God to be used by Him.

This is the secret of true knowledge, and the way to know this, is not to climb up, but rather to sit down, and instead of trying to understand it, to submit to God to be taught.

#### HOW TO BE KEPT.

A gentleman who had been keeping up a rambling conversation on superficial matters, burst out all at once upon another subject, as if there were a real burden underneath.

"I never heard such teaching as you fellows are bringing out now!" he exclaimed. "I have been brought up all my life to watch over myself; and my book on 'Spiritual Combat' gives me a great deal to do."

"Do you do it?" I asked.

"Well," was the reply, "I do my best earnestly and sincerely, you know."

"And do you succeed in overcoming the enemy?"

"As to overcoming," he said, "I do not know; I suppose I keep him off, I try to be careful and watchful."

I said, "You remind me of a gentleman I once met in a train, who said he was 'old enough to take care of himself.' I asked him whether he had any sheep. He replied, 'Yes, I have.' I said, supposing one of them got in among a pack of wolves, and you called her away, but her reply was, 'Do not be afraid, I am old enough to take care of myself.'"

Two other passengers in the carriage began to laugh; which was a pity, for the gentleman became very angry.

My friend remarked, "Ah, you see he did not know how to take care of himself."

"But do you know how to take care of yourself?" I replied; "you are old enough for that, I suppose."

"Well," he answered, "I cannot make out the meaning of the text, 'Be careful for nothing; it seems a very easy, slipshod way of doing things.'"

I said, "Our children are not full of care as to what they are to eat, or what they are to put on, where they are to sleep, and so on. They trust us for all that. Is that very hard to understand? Then suppose we, as God's children, trust our Father in Heaven, and as sheep of His pasture, trust

the Great Shepherd to take care of us. David says, 'The Lord is *my* Shepherd, I shall not want.'

My friend, interrupting, said, "I am not in that position; I feel more like a lamb that is on the watch against the lion."

I replied, "As a converted man you believe in the Lamb of God, who bore away your sins. Now, in the same way of faith, believe in the risen Christ, as the Shepherd of God's lambs. By this simple act of faith, you will be brought into another state and privilege. You are lingering at Calvary, which is the wrong place for a believer. You ought to be on the other side of Christ's grave, the resurrection side."

He did not speak, so I continued: "When you are converted, and so become one of the lambs or sheep of God's flock, your old master, Satan, rises up and comes out against you. You watch for him, and make resolutions to resist him; but if at any time he catches you, as the lion caught one of David's lambs, what do you do?"

"Why, I pray to be delivered from danger, and determine not to be caught again."

"I thought so," I replied, "but the little lamb did not do that in its helplessness and despair, poor thing, it bleated. Then David, the true shepherd, went forward and smote the lion, and delivered the lamb. This is what your great Shepherd has done for you already. Satan is a conquered enemy. On resurrection-ground you will realize this fact, and find that your Shepherd is a very present Friend. He will make you more than conqueror."

"How is that?" asked my friend.

"A conqueror is a person who has overcome his enemies, and done with them; but more than conqueror is a man who walks in the midst of his enemies without fear, because his Shepherd is their Conqueror and his Keeper."

"But supposing the lion comes upon me when I am not thinking about him, what then?"

"That is just when he does come," I answered. "Did you observe that dear good man who sits at the corner of the platform in the Tent, and is always looking after the welfare of others?"

"Do you mean the gentleman who gives up his chair, and sits down on the steps?"

"Yes; the very same," I replied. "On one occasion he asked a pastor, 'What if the wolf comes upon one unawares?' 'Well,' replied the pastor, 'I suppose the Shepherd sees the wolf coming if the lamb does not.' The Shepherd is as watchful to protect the

sheep as the lion is to destroy it. You should watch the Shepherd, not the lion. That is the way to be kept; not to keep yourselves, but to be kept."

"The Lord is *my* Shepherd.' That little word 'my' brings all the precious things in that Psalm to one's self; without it all the precious pearls are unstrung!"

"I wish I could have that."

"My dear man," I said, "the very desire you express is a clear token that you may do so. That good desire does not come from Satan, but from the Holy Ghost, who is the author of it. Turn that desire into definite prayer, and believe the answer. In the same way as you accepted salvation, so accept the Saviour, the Great Shepherd."—*The Life of Faith.*

#### A PROPHECY OF SPURGEON'S CHILDHOOD.

Mr. Spurgeon, in a sermon on the blessing of Joseph, gave the following interesting reminiscence:

In closing, I wish to bear a personal testimony by narrating an incident in my own life. I have been preaching in Essex week, and I took the opportunity to visit the place where my grandfather preached so long, and where I spent my earliest days. Last Wednesday was to me a day in which I walked like a man in a dream. Everybody seemed bound to recall some event or other of my childhood. What a story of divine love and mercy did it bring before my mind! Among other things, I sat down in a place that must ever be sacred to me. There stood in my grandfather's manse-garden two arbors made of yew trees, cut into sugar-loaf fashion. Though the old manse has given way to a new one, and the old chapel has gone also, yet the yew trees flourish as aforesaid. I sat down in the right-hand arbor and bethought me what had happened there many years ago.

When I was a young child staying with my grandfather, there came to preach in the village, Mr. Knill, who had been a missionary at St. Petersburg, and a mighty preacher of the Gospel. He came to preach for the London Missionary Society, and arrived on the Saturday at the manse. He was a great soul-winner, and he spied out the boy. He said to me, "Where do you sleep? for I want to call you up in the morning." I showed him my little room. At six o'clock he called me up, and we went into that arbor. There, in the sweetest way, he told

me of the love of Jesus, and of the blessedness of trusting in Him and loving Him in our childhood. With many a story he preached Christ to me, and told me how good God had been to him, and then he prayed that I might know the Lord and serve Him. He knelt down in that arbor and prayed for me, with his arms about my neck. He did not seem content unless I kept with him in the interval between the services, and he heard my childish talk with patient love. On Monday morning he did as on the Sabbath, and again on Tuesday. Three times he taught me and prayed with me, and before He had to leave, my grandfather had come back from the place where he had gone to preach, and all the family were gathered to morning prayer. Then, in the presence of them all, Mr. Knill took me on his knee, and said, "This child will one day preach the Gospel, and he will preach it to great multitudes. I am persuaded that he will preach in the chapel of Rowland Hill, where (I think He said) I am now the minister." He spoke very solemnly, and called upon all present to witness what he said. Then he gave me sixpence as a reward if I would learn the hymn :

"God moves in a mysterious way  
His wonders to perform."

I was made to promise that when I preached in Rowland Hill's chapel that hymn should be sung. Think of that as a promise from a child! Would it ever be other than an idle dream? Years flew by. After I had begun for some little time to preach in London, Dr. Alexander Fletcher had to give the annual sermon to children, in Surrey Chapel, but, as he was taken ill, I was asked in a hurry to preach to the children. "Yes," I said, "I will, if the children will sing, 'God moves in a mysterious way.' I have made a promise long ago that hymn should be sung. My emotions on that occasion I cannot describe. Still, that was not the chapel Mr. Knill intended. All unsought by me, the minister at Wotton-under-Edge, which was Mr. Hill's summer residence, invited me to preach there. I went on the condition that the congregation should sing, "God moves in a mysterious way"—which was also done. After that I went to preach for Mr. Richard Knill himself, who was then at Chester. What a meeting we had! Mark this! he was preaching in the theatre! His preaching in a theatre took away from me all fear about preaching in secular buildings, and set me free for the campaigns in Exeter Hall and the Surrey

Music Hall. How much this had to do with other theatre services, you know.

"God moves in a mysterious way  
His wonders to perform."

After more than forty years of the Lord's loving-kindness, I sat again in that arbor! No doubt it is a mere trifle for outsiders to hear, but to me it was an overwhelming moment. The present minister of Stamborne meeting-house, and the members of his family, including his son and his grandchildren, were in the garden, and I could not help calling them together around that arbor, while I praised the Lord for His goodness.

One irresistible impulse was upon me; it was to pray God to bless those lads that stood around me. Do you not see how the memory begat the prayer? I wanted them to remember when they grew up, my testimony of God's goodness to me; and for that same reason I tell it to you young people who are around me this morning. God has blessed me all my life long, and redeemed me from all evil, and I pray that He may be your God. You that have godly parents, I would especially address. I beseech you to follow in their footsteps, that you may one day speak of the Lord as they were able to do in their day. Remember that special promise, "I love them that love Me, and those that seek Me early shall find Me."—*Word and Work.*

#### WHAT THE WITNESS SAID, AND WHAT SHE OUGHT TO HAVE SAID.

The excellent editor of *The Michigan Christian Advocate* is concerned lest witnesses to perfect love should so testify as to make themselves personally offensive, and in connection with some very good and sensible advice, tells how a good lady testified, and how she might have testified. She wrote out her experience for publication and in it said :

"Some people speak of the difficulty of being faithful to Jesus. I have no difficulty. I trust Him all the time." I find Him near me every moment. I do just what He wants me to do. I never question His right to rule over me. I never have any doubts of His will concerning me. He appears to me every day, and tells me just what to do. You, brothers and sisters, may doubt Jesus if you will, but I, never." The sister meant well. She has an excellent spirit, and so far as we know lives a faithful and

true life. But her testimony might be worded better. She might, for instance, have said: "It is not difficult to be faithful to Jesus. Simply trust Him. He is near us. Do His will. Never question His right to rule over your heart. He will make duty plain to every faithful soul. Never doubt Him. I know by experience something of the joy of such a life."

No doubt, like the good sister, the good editor means well; but there are two very good reasons that should cause him or any other godly person to hesitate about instructing Christ's witnesses as to what they shall say, or how they shall say it. First, no one is capable of doing or called to do this. And the assumption of such a call implies that witnesses, though called of God, are not capable of doing what they are called to do. Take the case given, and we hesitate not to say that no man can know, and hence none has the right to say, that the sister did not say exactly what she ought to have said, and in the manner approved of by God. A second reason is the fact that in the nature and necessities of the case, a witness must speak as before God the truth as he knows it, and in such a manner as will represent his own light and personality as a competent witness. Any acceptance of other people's light in preference to his own, will disqualify him as a witness and cause loss of the fervor of God, as many hundreds have found to their sorrow. And we may add that it is the definiteness of testimony that offends men, while good advice, exhortation, and even preaching, may be agreeable to them. Having said this much, we subjoin, with approval these good words of good advice:

"Put Christ in the forefront. If lifted up as the perfect Saviour, He will draw all men unto Him. But if you lift up yourself and keep Christ in the background, possibly He can draw no one through, over or around you. Tell what great things He has done for your soul, not what great things you have done to win Him to you. Distinguish in your own thought betwixt yourself and your religious experience. Distinguish between your own work and God's work. Don't imagine that you deserve any credit for having consecrated yourself fully to Christ. When we have done all, say we are unprofitable servants. You can declare a complete consecration and a full salvation without thrusting yourself forward as the obedient favorite of Jehovah, in whose presence all common Christians should take off their shoes. Be humble. If you are not

humble, you are not fully saved. Boast not, either in fact or seeming. Remember that you are to testify by your life as well as by your words, and both should be in harmony.—*Christian Voice*.

### THE UPPER CITY.

In all the hurry and worry,  
Wherever our busy lives go,  
There's a rest we may take in the harness,  
Though toiling the while; for we know  
That only a veil doth divide us  
From where the whole work is to praise,  
And our souls may pause at the gateway  
And join in the heavenly lays.

For the gates of that upper city  
Are not shut at all by day;  
And "songs in the night" that "He giveth,"  
But songs overhead are they  
From sinless inhabitants yonder,  
And caught by the hearts of men,  
The city from God descended,  
Went never away again.

But, as on "that other disciple"  
The light of its coming brake,  
The glorious light of its straying  
Is present to eyes that wake;  
And wherever our earthly dwelling,  
Or where-oever we roam,  
Just over our time-held eyelids,  
Hovers eternal home.

—*Zion's Herald*.

### WAS THE PARSON CRAZY?

An auxiliary sends us an account of a minister who used to "hammer away" at people about salvation. A lady often warned, but only hardened her heart, invited him to tea. What did he do? Go and sip tea, ask after the health of the babies, discuss Dr. B.'s last book, and say a patronizing good-night. Not he! too wise for that style of stuff. Being an especial friend of the family, the lady good-naturedly took a cup of tea from the waiter and presented it to him. He took no notice of her, at least he pretended so. Again she offered the cup; but he seemed engaged in conversation with his neighbor. She could stand it no longer, and, addressing him in a commanding tone, demanded an explanation of his rude behaviour. He quite unconcernedly turned towards her, and softly asked her if she was addressing him.

"Mr.—, I am really shocked at your

impudence and indifferent treatment to my repeated solicitations. Again and again have I asked you to accept this cup of tea, but you apparently would not even as much as notice me."

"Mrs.—, I beg your pardon for my assumed behaviour—please sit down." At the same time taking the cup from her, he told her that he did it on purpose.

"On purpose? Why, what do you mean, Mr.—?"

"Have I not often spoken to you about the Saviour offering each one of us the cup of salvation, and you on every occasion made light of it. Now you cannot deny it. How will you account for your behaviour to that loving Father when you stand at the judgment day?"

The shot told. She hung her head down for some time. Then she lifted a face beaming with joy. "I understand it now. O Mr.—, I thank God for permitting you to teach me in this way!"

Ever since the lady has been a faithful servant of the Lord.—*Sel.*

### OUR LIGHT AFFLICTIONS. •

BY REV. A. J. JARREL.

I never saw but one star by day. I have seen them as the sand on the sea-shore by night. I never saw a nugget of gold that would not shine brighter for scouring. "Spices are never so fragrant as when bruised." "Juniper never smells so sweet as when in the fire." "Chamomile, the more you tread it the more you spread it." The Church has never spread so rapidly as when it was "scattered abroad upon the persecution that arose about Stephen." Two painters, upon a lofty scaffold, were doing exquisite frescoing on a cathedral. One had just finished a masterpiece. All absorbed, he was stepping backward, gazing at his painting. His comrade saw him within one step of the edge. Dashing his own brush on the beautiful frescoing, he daubed it all over. But he broke the spell and saved his friend. Tribulation comes from *tribulatio*—that, from *tribulam*, which means a "threshing instrument." So tribulation expresses the whole process of separating the wheat from the chaff and straw. "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." There are elevations in a good man's affliction that almost turn his sorrows into joys, and in the end do convert his crosses into crowns.—*Sel.*

### EXCESS.

There may be too much of even a good thing, under certain circumstances. The matter is illustrated in the following, taken from "Practical Hints on Pulpit Oratory," by A. T. Pierson, who is a preacher, doing evangelistic missionary work: "There is a winning manner, and there is a repelling manner. To be winning is to be wise, but it must not be overdone. We have a friend an evangelist, who got into the habit of calling his audience 'dear souls.' Inadvertently he would say, as he passed from place to place, (he was preaching in Ireland), 'dear Belfast souls,' 'dear Dublin souls'—and, before he knew it, he was saying 'dear Cork souls?' and convulsed his Irish audience. Such an evangelist may well be held up as a frightful example of an error to be avoided."

But he has many imitators, notwithstanding. We know of more than several holiness preachers that, while preaching, are continually saying "beloved," "beloved." Such an expression judiciously and appropriately used may not be objectionable; but to be interjecting it into every half-dozen sentences of a discourse savors of affectation, and constitutes a serious blemish in connection with the sermon. We have heard the appellation "beloved" used when it was evidently uttered as a mere habit of speech, in which case cavilling persons might attribute to the utterance not only affectation, but hypocrisy. It is right for a preacher to carry along with his discourse a proper sentiment of affection for his hearers, but it is possible for such a proper manner to degenerate into fulsome, without due care. Propriety of manner in the pulpit, as well as propriety of matter, is a thing to be considered.—*The Good Way.*

"ENTHUSIASM does, fanaticism overdoes," says the *Christian Advocate*. The distinction is good, and well worth noting. Enthusiasm works, fanaticism fights. Enthusiasm reasons and persuades, fanaticism rants and raves. Enthusiasm seeks only the advancement of what it holds as truth. Like Paul, it rejoices to see the cause of truth promoted, even by auxiliaries who reject its methods, or by contentious adversaries. Fanaticism decries all views and methods but its own, and denounces all who are unable to pronounce its shibboleth.—*Canadian Baptist.*

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“Prove all things; hold fast that which is good.”—1 Thess. v. 21.

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