

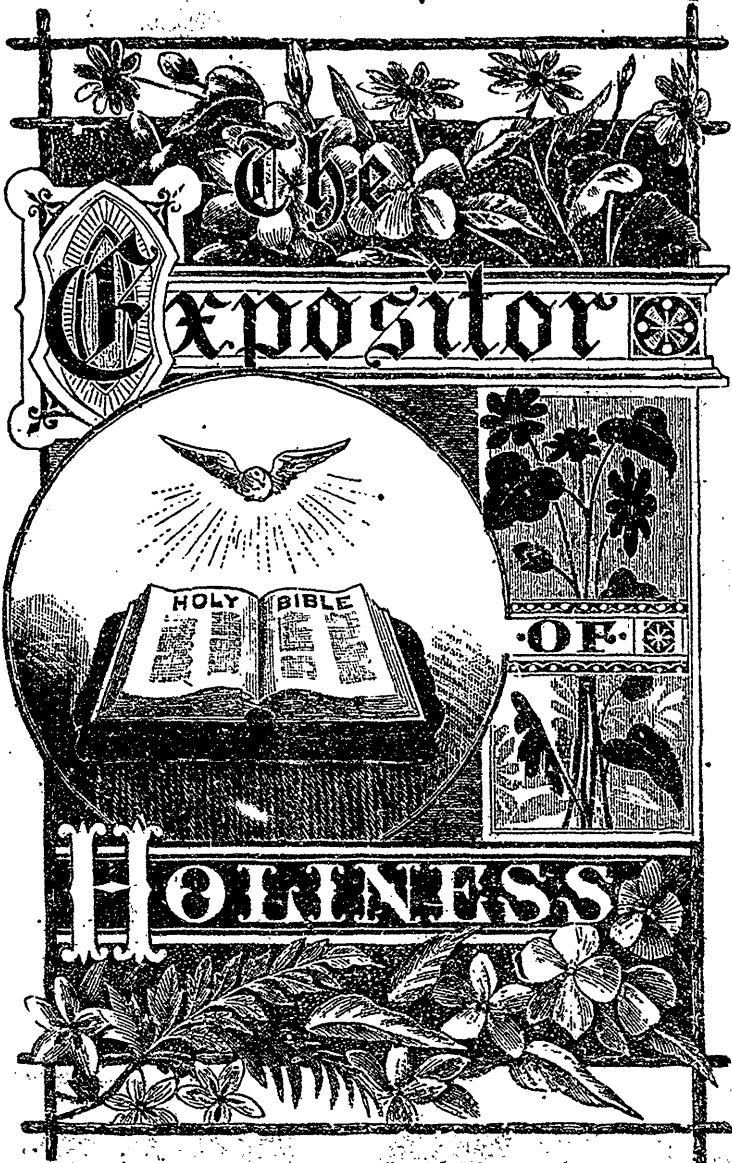
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CALENDAR OF HOLINESS MEETINGS.

- TORONTO—Central Meeting, every Tuesday, 23 Pembroke St., at 3 p.m.
 " Bloor St. Church Meeting, every Saturday, at 8 p.m.
 " Elm St. Church Meeting, every Monday, at 8 p.m.
 " Berkeley St. Church, every Sabbath, at 4 p.m.
 " Queen St. Church, every Monday evening.
 " Gerard Street Church, Sabbath, 4 p.m.
 " Agnes St. Church, Tuesday, 8 p.m.
- WESTON—Tuesday evening, at the residence of Mrs. Brown.
- MONTREAL—First French Methodist Church, every Monday, at 7.30 p.m.
- WOODSTOCK—At the residence of Bro. Crispen.
- STRATHROY—Two weekly meetings are held.
- FAIRFIELD—Wednesday, at 8 p.m.
- PICTON—Wednesday, at 3 p.m., at the residence of Mrs. Blewitt.
- DRESDEN—Every Monday afternoon.
- MILLBROOK—Friday, at 3 p.m.
- LONDON—Queen's Avenue Church, Tuesday, at 3 p.m.
- NEWBORO—Tuesday, at 3 p.m.
- NAPANEE—Thursday, at 3 p.m., in vestry of C. M. Church.
- SYDENHAM—Tuesday, every fortnight.
- CHESLEY—Monday, at 7.30 p.m., in vestry of C. M. Church.
- BOWMANVILLE—C. M. Church, "Upper Room," Saturday, 8 p.m.

THE

Expositor of Holiness.

VOL. III.

AUGUST, 1884.

No. 2.

GENERAL GORDON.

—
BY WILLIAM LUFF.
—

[General Gordon, just before leaving England for the Soudan, sent a message to Canon Wilberforce, ending, "I am now calmly resting in the current of His will."]

It is easy when the current bears us softly through the vales,
Where sweet music ever cheers us and sweet fragrance fills the gales ;
Where the sunlight gleams upon us, and the flower-banks shield from harm,
It is easy to be restful, when the stream is hushed and calm.

But it dashes and it crashes, and the rocks oppose its course,
As it rushes through the chasm with a wild impetuous force ;
Lo, it leaps in foaming fury o'er the cataract's dark brow !
Am I resting in the current, am I calmly resting now ?

Trust it, brother, ever trust it, for it cannot lead thee wrong ;
Never dare to stem its progress, for its power is wise as strong.
Though it wind among the mountains, where the shadows darkly fall,
Calmly rest upon its bosom, trust its majesty through all.

Do its waters o'erwhelm thee ? art thou troubled and distressed ?
Carried onward, carried downward, all is working for the best.
Hold the centre of the current, shun the rocks of human craft ;
Calmly rest upon its bosom, and no hurt shall reach thy raft.

I am resting, calmly resting, in the current of His will ;
Where it bears me, I am happy, be it cataract or rill ;
Like a strew upon the waters, I would yield myself to go
Just wherever He shall bear, and rejoice to have it so.

I am resting, calmly resting, in the current of His will ;
Not a struggle, not a murmur, in the whirlpool restful still.
O delightful, sweet submission ! O, enjoyed and perfect rest !
Till I reach the boundless ocean and His loving, peaceful breast.

—*The (London) Christian.*

DIVINE GUIDANCE AND INFALLIBILITY.

In former articles we have been attempting to establish the glorious fact that there is Divine, and, therefore, infallible guidance for every one provided in the Gospel. We wish, in this article, to notice how guidance Divine, received and acted out in life, acts and reacts upon others.

Here is a minister, called, by virtue of his office, to be a leader of a part of God's militant host. Now, everything which affects his religious life of necessity acts and reacts on those over whom he is placed in the Gospel. Next Sabbath he will preach to his congregation the words of life. If true to Bible instructions he, in implicitly following his Divine Guide, will do the very best possible under the circumstances; not the best that another might do, nor the best that he might do under different circumstances, nor even the best that he himself might do under the same circumstances, had he been more faithful to his God in former years. All we claim is, that under the guidance of the Counsellor Divine, *he* may expect to do the very best possible, so that at the close of the day's labours, he may have the witness of God 'that all he did was right according to God's will and word, well pleasing in His sight.'

Moreover, if at the close of the day he indulges in pious fault-finding with himself, in place of its being a sign of becoming humility on his part, it is either the evidence of positive, conscious disobedience, or it is a direct impeachment of his Heavenly Guide, as having failed in His ministry to him.

We trust our readers will allow this thought to be well digested. If not accepted in all its legitimate results, we cannot walk together one step further in perfect harmony.

It is marvellous how some good people will go over the weighty truths of the Bible after a hop, skip and jump fashion—assent to them most readily, but so soon as the natural practical inferences which come from them are brought out, they begin to grow restive.

Now, we unhesitatingly declare that if this minister cannot say, at the close of the Sabbath, I have the witness of the Spirit that "I have this day walked worthy of God unto all well pleasing," then the doctrine of Divine guidance is a huge deception and a snare, and we would consider, hereafter, that ten minutes of time spent upon the subject would be simply so much time wasted.

But could he not make a mistake during the day? Most certainly. But, be it understood, that the only point where the beginning of mistake is possible is in failing to obey, or be led by the Spirit, and in place of this being a difficult matter to avoid, Scripture declares that here a wayfaring man, though a fool, shall not err.

We admit, readily enough, although with sadness of heart, that mistakes are very common at this point. Men are continually leaning to their own understandings in place of trusting the Lord. The fact is, Christians have gotten into such a universal mood of self-depreciation, of chronic fault-finding with themselves, that the very mention of a healthier state of mind seems to awaken alarm. We feel like quoting from the very heathen to put the blush of shame on the Christian's cheek, for we remember that even Horace speaks of his ideal man after this sort.

"That man is happy and master of himself, who, at the close of each day, can say: "I have so lived that, to-morrow, whether the skies gather darkness or be bright with sunlight, they will not find me dissatisfied with what is past," and, again, "The man, just and true to his purpose, fears not the clamours of the crowd nor the vengeance of the tyrant; neither the stormy sea nor the lightning of heaven; if the heavens themselves should crumble into ruins, the fragments would strike him still unmoved."

Shall the ideals of heathen be superior to those of Christians—Christians who have an almighty Jesus as the captain of their salvation, and an almighty Holy Spirit as their counsellor, guide, and constant indweller?

We maintain that a minister—any Christian—may know, at the close of each day, that he has pleased God in every particular act, during the day, and may have the direct witness of the Spirit to the fact. He may walk in *all* the commandments and ordinances of the Lord blameless, and this, in place of being an exceptionally high state of grace, ought to be considered the normal state of the Christian in the present dispensation, for it is written, "They shall be *all* taught of God."

Now, in contending so strenuously for this thing, it will be readily perceived that we are defending the very citadel. This preserved, everything is secured. Let us look at it again closely.

Our representative example has the consciousness all through the day that he is led by an infallible guide. Is he then infallible? No; for always, as we regard him, we must admit the possibility of his not

following his guide. If he is following his guide then he is right, not otherwise. The only point, then, where we can criticise him is just here. For him to take any other course, owing to the pressure of outside dictation, would bring him under condemnation with his Master. In these respects he stands or falls to his own Master.

But, in pursuing this course, his acts are obnoxious to others. He leads the prayer-meeting in a way that is not approved of by some present of equal if not superior experience, and public opposition is the result.

Now, if one under such circumstances, in the midst of the battle, undertakes to regulate him, is it not thereby implied that he assumes to be better able to lead than the party under consideration, so that however strong the assumption of the leader as to his being right, the assumption of his critic is still stronger. If, then, the assumption of the one amounts to infallibility, that of the other goes still beyond.

In the battle of the Alma, Sir Colin Campbell gave it as his opinion that the attack of the British was premature, but that now that it had been commenced, to retreat was worse, and, therefore, it must be gone on with at all hazards.

Rev. Dr. Douglas delivered himself with respect to the late union of Methodism after this manner: "I foresee great danger in advancing, but still greater in not so advancing; therefore, let forward be the watchword."

When such master minds display extreme caution in putting their hands on bodies in motion, it becomes a question if those who criticise are not the parties who should defend themselves from the charge of infallibility.

With reference to our Association work, we may say we make no claim to infallibility. We believe we are doing a grand work very imperfectly—a work which we believe many others in our churches would have done much better had they been obedient to the Spirit's calls. But seeing others refrained, we, at the call of the Master, go forward to do it the best *we* can. We believe we have had all along, and still have, the witness of the Spirit that we please God in this matter. We, as an Association, believe that we have simply followed the leadings of the Holy Spirit in selecting our leaders, and we believe that just so soon as our Divine Guide indicates any change of front we shall know it, for the secret of the Lord is with them that fear Him, and will be ready to act in the unity of the Spirit in this, as in

other matters, so that whilst true to our Divine Guide we will always have the right man in the right place.

We have the growing conviction that anything like public criticism of the work of the Association in any of our public gatherings, is now a thing of the past.

The field is large. Holiness, as a definite experience, has as yet made but little progress in the churches. We have in more than one instance visited churches where there was not one witness to this grace, and many times have we been in churches where we could count these witnesses on the fingers of one hand. With such an inviting field before us all it will now be in order for those workers who do not approve of our methods to leave us alone to the work God has given us to do, and step out into the harvest and work as God may direct them. As an Association we do not propose to monopolize the work. There is room for all, for still the prayer is in order, "Send forth more labourers into His vineyard." We speak in all kindness, assuring all who may differ from us in methods that whilst their heart is right with God as our heart is, we will give them our God-speed and rejoice in their success.

We are referring to no person in particular, although we have met workers in the same field who, in place of giving us a hearty God-speed, have tried to show us that we were wrong in having an Association at all, predicting all sorts of calamities from its existence; and others who, approving of our Association, took serious exception to some of our methods.

Permit us to close by introducing a parable. Once upon a time a mechanic who had had some success in manufacturing a certain article was desirous of gaining knowledge whereby he might manufacture with greater rapidity, and secure a still better article for the market, so he concluded he would take an excursion amongst his brethren in the trade.

First, he directed his steps towards a firm known in the trade for many years. He was specially recommended to him by a severe critic who, whilst finding fault with his methods, assured him that he had heard this party describe the process of manufacture, and it just suited him, and he was confident he was just the person to copy after.

Our friend, thus encouraged, made a visit to this manufactory. His reception was cordial, but the condemnation on the part of his host of other methods than his own was most emphatic. Very naturally the visitor requested to see some of the finished articles, but to

his surprise was informed that, although the manufactory had been opened in that place for nearly three years, not one had been put upon the market, but that great expectations were entertained concerning the future. This was very puzzling to our learner, especially as on his own premises scores had been turned out during the same time, some not requiring more than one day for the whole process.

With less hopefulness he turned his steps to another noted firm. Here he learned that whilst the business had languished for years, suddenly it had become very enterprising, putting upon the market a good article and in respectable quantities. But upon inquiry he learned that this was connected closely with the advent of another party who gave very efficient aid at that time. With astonishment he discovered that the said party was a member of his own firm. Surely, thought he, I need not leave home to learn what at this firm has to teach.

Again he went on his pilgrimage to different points, but found that, as a rule, criticism of his own methods was seldom backed up by satisfactory results.

Hearing of a grand and successful manufactory in foreign parts, in his earnest desire to get the very best teaching, he extended his tour to take in this also. He even had some of their experts visit him in the midst of operations. But all he could gather from their advice, after close inspection, was that he was on the right track, and all that was needed was continuance and expansion therein. So he returned from his peregrinations a wiser if not a sadder man.

GIVING.

INCIDENTAL ILLUSTRATIONS.

At one of the meetings of the Women's Missionary Society, at Grimsby, which gatherings, we remark, were rich in spiritual blessing, and seemed but a continuation of our camp-meeting services, one good sister told of another who had taken everything in the shape of an ornament off her bonnet, and given it, or its value, into the treasury of the Missionary Society.

This fact started a train of thought, which, we presume, the narrator did not intend should result from her mentioning the incident.

The spirit of sacrifice for the Master we fully appreciated, and as

an illustration of sacrifice, it will bear the palm above many. To denude the parlor of a few ornaments, the table of a few luxuries, or the dress of a few flounces, enough to cover the expense of said ornaments on the head dress, would be a very small matter in the comparison. Men are not much behind the women in attaching due importance to the head gear, for as the poet has it :

“Man and nature scorn the shocking hat.”

The sacrifice mentioned cannot be measured by the amount of money involved.

All honour to those who endure such crucial tests in their devotion to the great and glorious missionary cause.

But we should be very careful in learning the lessons such an incident teaches, lest error come to some in the guise of an angelical visitant.

It does not teach, for example, that the God of missions is on the eve of bankruptcy, and that to avert such a dire calamity, it is necessary for all his liege subjects to pinch and pare and squeeze, till the true badge of zeal for the Master is cheapness of dress, absence of luxury from our homes, and plainness in all our surroundings. If God were hungry He would not tell us, for the cattle on a thousand hills are His. If He needed gold and silver He would not let us discover His poverty, for He flings into the sea or destroys by fire, every year, more than all the givings of His people.

When the Holy Spirit indicates to any the need on their part of such sacrifice, it is for their special good, and their submitting to it is a means of grace, whilst it by no means preaches a general rule by which all should abide. Pinching and squeezing the amounts which are due to God's cause is unfortunately too common amongst His professed followers. What wonder then that now and again He aims His darts at the crown of our pride, to bring it into the dust, that man, and woman too, may learn, as did the stripped Israelites at Sinai, that personal adornment stolen from the tithes' chest of God's temple, or devoted to idolatry is an abomination in His sight.

Let there be but common honesty with God, in rendering back to the Giver but one tithe of all His gifts, and we will seldom hear of those incidents which suggest to some the possibility of the Captain of our salvation being in straitened circumstances.

On the same day we had the opportunity of learning something concerning the royal and kindly thoughtful character of the God of

missions. Like others, thrilled by the burning eloquence of that American missionary evangelist, Mrs. VanbenSchoten, we felt when the call for contributions to defray expenses was made, that, of course, we should do something. At first we resolved to put a quarter on the plate, next fifty cents, and then a dollar. But in taking out our money, to our surprise we found it ten cents short of that amount—a twenty-five cent piece some way got concealed in a corner of the pocket. Well, we gave it with some regrets for the ten cents short, and presumed the Master took the will for the deed.

But before we got to our tent the full dollar was returned to us, not as part of salary, but as a rebate on some money paid out, with no expectation of any of it to be returned. But what of the missing quarter. We had the pleasure of taking a few friends out for a row on the lake shortly after, when that money enabled us to pay for the boat without the mortification of requesting the boatman to wait, or without the extra exertion of a journey to our tent for it.

Trifles, say some. Well we welcome such trifles in our life, for we learn from them that the God of missions asks us to give that He may have the joy of bestowing in abundance. And moreover they prove to us that the words of Christ are literally true, "The very hairs of your head are all numbered." He cares for very little things. A passing annoyance possible to result from forgetfulness to put a piece of money in the pocket is not too small a matter for His attention. Who would not serve such a condescending King, so rich and yet so considerate!

Friends, let us gladly bring forth out of our *storehouses* all the tithes due Him, on the score of common honesty, and try Him herewith and see if, in place of standing before the world as dilapidated ambassadors from an impoverished court, He will not open the windows of heaven, and pour out upon us such a blessing that there will be scarce room enough to contain it.

Friends of holiness, we believe the God of Holiness calls us, as co-workers with Him, to share in the glorious work of spreading scriptural holiness over this Dominion, not only by testimony and example, but by scattering holiness literature. Testimony after testimony has been received from those who have been brought into the experience, either directly or indirectly by reading the *EXPOSITOR* or *Manual*. Claim your Heaven-bestowed privilege of having no mean part or lot in this matter.

THE POSITION OF THE "EXPOSITOR" THIS YEAR.

We anticipate somewhat the official statement of the finances connected with the publication of our Magazine—which statement will appear in the next number—by some general statements, which will not only be found interesting, but also *stimulating to the numerous friends of the enterprise.*

It was found on comparing accounts that the assets exceeded the liabilities by a few hundred dollars. At the first business meeting some pressing claims, requiring immediate attention, were satisfactorily arranged for, and a committee appointed to propose a plan of operations for the ensuing year.

This committee met and sketched the following plan, to wit, that the circulation of the EXPOSITOR should be raised to 3,000 during the present year. To ensure this, the friends of holiness were requested to become responsible for a certain number of copies, according to their ability, either for free circulation, or for *bona fide* subscribers whom they might secure. These copies to be given at the rate of seventy-five cents each, they paying for them in two half-yearly instalments.

This plan, if successfully carried out, would not only meet all current expenses, but would secure more rapidly an extensive circulation of the Magazine with all the advantages connected therewith.

When the appeal was made to the friends a number had already left for home, so that there were not enough present to complete the scheme, nor could it reasonably be expected, as only a small proportion of the members of the Association was present, without mentioning other friends scattered over the country. And yet between five and six hundred copies were taken by those present, thus raising the circulation of the EXPOSITOR to about seventeen hundred.

Rev. Mr. Hughes informed us that twelve hundred at the end of two years was a very satisfactory showing; much more can we rejoice and take courage at the present jump into so respectable a circulation. And we have every reason to hope that when the other friends who could not be with us hear the result, they will catch like enthusiasm and help rapidly, according to their ability, to overtake the number fixed by the faith of the committee.

We can speak all the more confidently because, in the godly wisdom of the Association, we were relieved from the additional

burden of financial matters, and so the whole plan was a spontaneous outburst of faith and holy enthusiasm, we being employed at the same hour elsewhere in conducting religious services.

We were informed that such was the enthusiasm of the committee at the close of its labours that they had a kind of praise service, not so much for prayer for success, but rather by anticipation shouting the high praises of our King for success vouchsafed, believing that the whole plan was of God, and therefore sure to succeed. We trust all the friends will catch this hallowed spirit, and give with cheerfulness whatever the Lord, the Spirit, may indicate as right and proper in carrying out this glorious project.

A brother who felt free to give five dollars on that occasion, on his return to the city, said that his very first business transaction netted him five dollars profit, and after that, on the same day, he did a good average business. It's a safe investment.

Any person desirous of assisting in this good work can do so, in the meantime, by writing to Rev. T. Colling, B.A., Beamsville, naming the number they desire to take, when that number will be sent to their address, or to any number of individual addresses as they may furnish the names ; or, if left to us, they will be sent to missionaries and other friends according to our judgment.

WOMEN'S MISSIONARY MEETING.

This was a successful venture of faith, and gave such real satisfaction that, we doubt not, similar gatherings will be arranged for in coming years.

In the morning service a paper on Consecration was read by Mrs. Blackstock, of this city, which had the ring of full salvation. If the organization is worked on the lines indicated by that excellent paper, continued success is certain. The session was then continued as an experience meeting, in which a goodly number took part, giving rich testimonies concerning full consecration to Christ in general, and to missionary work in particular. On the whole, it was an eminently enjoyable and useful service, and high resolves were made by many of renewed consecration to missionary work, some of which were publicly expressed.

In the afternoon Mrs. VanbenSchoten, missionary evangelist from Newark, N.J., gave an address of a very high order. She carried her

audience with her in a masterly manner, now rendering them enthusiastic in the missionary cause, then delighting by her oratory, again melting into tenderness by apt recitals of touching incidents.

We felt whilst listening to her thrilling testimony concerning her Christian experience, that but for her intelligent reception of holiness as a distinct experience, the missionary cause would not have been favoured with her telling advocacy, and we felt inclined to take to us the role of the prophet, and venture the prediction that the present holiness movement in Canada will produce just such instances of individuals whose dormant powers shall be awakened into life to the delight and profit of many.

In the evening an address was given by the Rev. Dr. Sutherland. His being called to give the closing address was not only proper, on account of his acknowledged ability as a platform speaker, but was a graceful tribute to his indefatigable labours in organizing and caring for the Women's Missionary Society from its inception to the present time. We echo the sentiment expressed, that a Women's Missionary Society should exist in every charge throughout the Methodist Church of Canada.

INCIDENTS BY THE WAY.

Incidents of rare value crowd our memory which we would like to present to our readers, but we must content ourselves with mentioning a few.

SHORT VISITS.—We made flying visits to several points, where we preached or held holiness meetings, or both, everywhere finding the people hungry for full salvation. The spirit of the Lord is working mightily in the hearts of His children.

At Rockwood a few of the leading members of the Church formed themselves into a holiness band, promising to stand true to God and one another. God bless them and honor them in their work.

AN EXPERIENCE.—A brother said that years ago, in England, he enjoyed this experience of fulness of the Spirit, that shortly after, when on his way to church, the Spirit told him there would be no preacher that day, that he would be asked to speak, and that he must not refuse. It so happened, and, although he had never tried to exhort before, he resolved to obey God. The Lord gave him liberty, and several were awakened and converted during the service. And so

he commenced to be an exhorter, and for some time after he never held a service without having some converted. A friend one day asked him how he knew beforehand that he would have souls converted. He replied, I cannot explain it, I only know it; and now, said he, I am going to preach to-morrow at such a place, and Mr. A. will get converted at that meeting. He went there, but Mr. A. was not present. His faith was sorely tried, but, when about half through his discourse, Mr. A. came in and was converted. And now, said this brother, I know what the experience I then enjoyed was, and I am resolved to have it again, and join this band to be an out-and-out holiness man.

SCARBORO' CAMP-MEETING AGAIN.—It is wonderful what results we have been privileged to see from that one misunderstood meeting, at Scarboro' camp-meeting. A short time ago a sister, in one of the city churches, came to us and said she had received the blessing of holiness at that memorable and, some say, fanatical meeting, and that she had been walking in the light ever since. A brother at Rockwood told us that he was by our side through the whole of the meeting, and that there he received the blessing of holiness. We have never traced such positive and enduring results to any one meeting as to that one misjudged meeting. May God give the Church many more just such, without the opposition, if possible, but if not, let us have the meetings at all hazards!

At Uxbridge we found the work of holiness advancing. After preaching thrice on Sabbath, we held a holiness meeting Monday evening. There was a large gathering and much interest manifested. The meeting took the form of a free-and-easy one, questions and answers filling up most of the time. The dress question has been adroitly brought into undue importance by some means, and has been a source of perplexity to tender consciences. When a young Christian just commencing to walk in the pure light of full salvation, is pounced upon by some apostle of dress, and denounced for not following in their wake, and the graces of the Spirit are accounted of small significance beside their rules of holy living, it is no wonder if mischief is done. The good Lord deliver young Christians, and especially those just commencing to travel the King's Highway, from troubles in Zion.

THE CAMP-MEETING.—Our second meeting at Grimsby was, as we fully anticipated, better than the first in many respects. There were more present. The work done was of a deeper, more thorough

character. Indeed, it seemed to commence where the former one ended and went right on in still grander work for God.

THE BAPTISM OF POWER.—Preparation for work by receiving the fulness of the Spirit in Pentecostal power was kept prominent in all the services, and many are the witnesses to its reception, and we expect to chronicle from time to time grand results connected with these Spirit-baptized believers. Indeed, although the camp-meeting is but a few days old we could fill much space in relating marked results already witnessed.

As in all our former gatherings, the presence of the Holy Ghost as leader and guide was made manifest to us all. To the eye of faith His stately stepplings as He went before us were ever seen, and in spite of differing judgments and the fears of the timorous, He brought us through seas of difficulties, and trials of every kind, into a large and wealthy place, and established our goings, and put a new song in our mouth, ever praise to our Mighty Captain, King Jesus.

The singing was hearty and often seemed as the glad shout of a multitude. We had some nineteen selections printed on fly sheets, distributed ever and anon in the congregation, so that all could join in holy song; we found it to work admirably. Many of those hymns are doubtless still ringing in the ears of those privileged to join in the joyous singing at the camp-meeting.

The preaching was of a high order. It seemed as if each succeeding preaching service was an improvement on the former. Those who predicted comparative failure, as successive preachers took the stand, had again and again to confess themselves agreeably surprised, some in their enthusiasm doing so publicly.

The experiences given were unusually rich and instructive. Looking back over the whole series of services, we do not recall one that was out of place or that we would desire to be left out, and yet every latitude was given to the friends in speaking. The common advice on speaking short and to the point was conspicuously absent. Friends who ventured a little beyond the ejaculatory style of relating their Christian experience did not feel a whole avalanche of hostile criticism rushing upon them, as we have seen in some meetings. We are not an apostle of long experiences, but we do more and more realize that a meeting can be entrusted even in this respect to the regulating hand of the blessed Spirit.

GROWTH IN KNOWLEDGE.—As an Association we believe we are growing steadily in the knowledge of the ways of our Heavenly

Guide, as He stands forth Leader in our assemblies. Fearful hearts are becoming strong, weak knees are ceasing to tremble, and the error of Uzzah is less frequently being repeated, as we sweep along with triumphant shout and holy song. O Lord, teach us more and more of *Thy* ways!

AN INTERESTING EXPERIENCE.—At the Sabbath evening service, a brother, hailing from the State of Illinois, a student for the ministry in the Baptist Church, and attracted to Grimsby by the elocution classes, gave in substance the following testimony. Said he: “I was somewhat shy of holiness people and holiness meetings. You might have seen me occasionally on the outskirts of the congregation, trying to hear a little of what was being said here, simply to criticize it. A young man placed a *Manual of Holiness* in my hand, and I thought I would read it and see what these people taught. I read it through, and then said to myself, ‘Why, that is just what I want.’ So I came amongst you to get the blessing of holiness, and thank God I now have it, and rejoice with you in the Pentecostal fulness of the Spirit.” A few days after, as he left us, he said he never would forget Grimsby, for he had obtained far more than he expected by coming there; “and now,” said he, “I go to preach holiness in the Baptist churches of my native State.” Our prayers go with him that he may be made a blessing to many—a very Joshua in leading a host into the Canaan of rest from inbred sin.

FROM A DISTANCE.—A brother living in Michigan State said: “I was preparing to attend a camp-meeting nearer home, but I received the EXPOSITOR, and felt drawn towards Grimsby; and now but one day has passed since I came, and I feel more than repaid for all the trouble and expense attending my journey.”

A WORKING EXPERIENCE.—A sister said: “Last camp-meeting the Lord showed me a work He wanted me to do amongst the children in my neighborhood, and gave me a conscious baptism of power for the work. During the year I have been doing it, and the Lord has blessed my labors abundantly. A goodly number of the little ones have obtained converting grace, and my Saturday afternoon meeting is attracting great numbers, who not only attend, but show signs of a real work of God wrought in their hearts.

LOSS OF POWER BY FAILING TO WITNESS.—Several had to confess that, having during the past year obtained, as a distinctive blessing, the baptism of the Holy Ghost with power, they failed to retain the experience in full measure by failing in definite testimony concerning

it, and the determination was professed, in the future, to be true to distinctive testimony on this point. We trust that no flings about a *third experience*, or any other device, will cause us to hesitate in this matter. We are God's witnesses, and many go from this camp-meeting to witness to all the fulness of the Spirit in Pentecostal power. God grant we may be true, and walk worthy of God unto all well-pleasing in this matter, lest possibly at some future gathering we may have the sad fact to deplore of comparative failure in the work of God, and of our own walk with God, through disobedience, not being as straight as it ought to have been during the intervening time.

WELCOME VISITORS.—The flying visits of Bros. Osborn and Hughes were occasions of grace and sweet delight. Bro. Osborn seems to have massed in himself the vitality of half-a-dozen ordinary mortals, and it is all consecrated to the God of holiness. He led us in a glorious service Saturday afternoon, and we regretted with him that the pressure of business connected with his great venture of faith at Niagara Falls prevented a longer stay. God bless him in his work of faith and labor of love. We believe he will make his present undertaking a magnificent success. We recommend him to the confidence, sympathy, and prayers of all our friends. We hope to spend a short time at one of his three camp-meetings, and trust as many Canadians as possible will join the American friends who shall assemble there for worship. Everyone knows how to get to the Falls. When there they will find every attention possible under the circumstances.

Rev. Mr. Hughes, Editor of the *Guide to Holiness*, preached to us on Monday evening, and also related his Christian experience on Tuesday morning. Both services were seasons of profit and great delight. Strange to say, his sermon was on the work of the Holy Spirit, and was a complete endorsement of the teachings to which we had listened during previous services. His recommendation of the EXPOSITOR OF HOLINESS, and of the *Manual of Holiness*, was most emphatic, recommending us, by all means, to see that a copy of the former finds its way each month to every minister's home. Bros. Hughes and Osborn completely captured us, and should they at any future time visit us they will receive an enthusiastic welcome. In the meantime they will live in the memory of all who were privileged to make their acquaintance on Grimsby camp-ground.

BOOK NOTICES.

The Beloved Physician.—True to announcement, this promised book has been issued, and is now before us. We have perused its pages with great interest. Although most of the history contained within its pages is comparatively familiar, through the writings of the late Mrs. Phoebe Palmer, yet the writer has succeeded in bringing forth from the rich treasury furnished him things new and old, and in rich variety. We have no doubt it will have a large sale, and give great satisfaction to its multitude of readers. It is a volume of 400 pages, and retailed at \$1.00, including postage. Address Palmer & Hughes, 62 and 64 Bible House, N. Y.

The One Mediator.—This is a book by our friend Rev. J. S. Evans, of Hamilton. It had its inspiration in the prominence given to the subject of the atonement by the conversation in the London Conference in connection with Dr. Burns, of Hamilton Female College. It commends itself especially to theologians. It shows careful research in the preparation, and much ability in its compilation. It is a book of nearly 400 pages, for sale at the Book Room, Toronto, where it is also published.

The Lamp of Life.—This is a paper devoted to the subject of holiness, and now published in Detroit, by our old and valued friend Rev. J. F. Berry, of Detroit Conference. We well remember the first holiness meeting held at our residence, in the town of Milton, at which he obtained the blessing of full salvation. This proved to be an important crisis in his life, his entrance into the Christian ministry apparently hinging on it. We have followed his successful ministerial course, chiefly in the States, since that time with increasing interest. Our friend and brother has continually been in the publishing line, as a contributor to other periodicals and for a time as the publisher of a district and other papers. We rejoice in his present undertaking. We feel he will be a decided success. When one has tasted of the genuine fruit of Eshcol, all other seems inferior. As an exponent of full salvation in his chosen State of Michigan, we realize that he has ample scope for all his writing ability, and earnestly pray that he may be a man of *one* work. The national holiness camp-meeting, lately held in that State, must have given a great impetus to the work of holiness there. God bless "the Lamp of Life," and the present genial occupant of its editorial chair.

THE SECRET OF A HAPPY DAY.

“The secret of the Lord is with them that fear Him.”—Ps. xxv. 14

I.

Just to let thy Father do
What He will ;
Just to know that He is true,
And be still.
Just to follow hour by hour
As He leadeth ;
Just to draw the moment's power
As it needeth.
Just to trust Him, this is all !
Then the day will surely be
Peaceful, whatsoe'er befall,
Bright and blessed, calm and free.

II.

Just to let Him speak to thee
Through His Word,
Watching, that His voice may be
Clearly heard.
Just to tell Him everything
As it rises,
And at once to Him to bring
All surprises.
Just to listen, and to stay
Where you cannot miss His voice,
This is all ! and thus to-day,
Communing, you shall rejoice.

III.

Just to ask Him what to do
All the day,
And to make you quick and true
To obey.
Just to know the needed grace
He bestoweth,
Every bar of time and place
Overfloweth.
Just to take thy orders straight
From the Master's own command.
Blessed day ! when thus we wait
Always at our Sovereign's hand.

IV.

Just to recollect His love,
Always true ;
Always shining from above,
Always new.
Just to recognize its light,
All-enfolding ;
Just to claim its present might,
All-upholding.
Just to know it as thine own,
That no power can take away.
Is not this enough alone
For the gladness of the day ?

V.

Just to trust, and yet to ask
Guidance still ;
Take the training or the task
As He will.
Just to take the loss or gain,
As He sends it ;
Just to take the joy or pain
As He lends it.
He who formed thee for His praise
Will not miss the gracious aim ;
So to-day and all thy days
Shall be moulded for the same.

VI.

Just to leave in His dear hand
Little things,
All we cannot understand,
All that stings.
Just to let Him take the care
Sorely pressing,
Finding all we let Him bear
Changed to blessing.
This is all ! and yet the way
Marked by Him who loves thee best :
Secret of a happy day,
Secret of His promised rest.

—*Frances Ridley Havergal.*

FREELY.

BY CLARA A. TUCKETT.

“Freely ye have received,” said our blessed Lord, and yet how slow we are to learn this one great and glorious lesson and not to have a sort of under-current (if I may so put it) of feeling that we *must* do so and so as a sort of toll-payment for the blessings we receive. I don’t suppose we, any of us, *intend* thinking this, or are anything but ashamed when we at length detect it, but perhaps it leavens more of our Christian work than any of us know.

“Freely” we have received, because to *give* is God’s very nature, and I love to think that when Jesus said, “It is more blessed to give than to receive,” He was, as it were, speaking from the depths of His own experience, and inviting us to a share in one of God’s truest joys. Our nature is to *pay* for everything, and it is really painful to find how deeply rooted this idea of *earning* is. Two little incidents that have happened to me during the last few days, the latter this very morning, have taught me, I trust, a lesson, and perhaps may prove suggestive to others. A few days ago I was sitting high up on some rocks; by my side I had a packet of picture books, entrusted to me to distribute amongst children, in connection with the Children’s Special Service Mission. Presently four or five young folks came scrambling down the cliff close by; they must pass by me, so I waited, for being very tired I thought the climbing would come more easily to their youthful limbs; the only one, however, whose attention I could arrest proved to be the eldest, a girl of perhaps fourteen or fifteen years; I bent down and, showing her the pictures, asked if she would not have one. She said, “No, thank you,” and passed on. Very much surprised, I waited, for I felt sure the tide would soon compel them to pass me again, and meanwhile, that I might not miss them, I descended to the beach. Within five minutes they turned the corner again; this time I took no notice of the eldest, but offered the books to the younger ones, who took them gladly; the elder girl standing by and watching us. Noticing that she evidently was by this time desirous of possessing one herself, I said, “Won’t you have one; see, I will pick out one nice for an elder girl?” She came nearer, but instead of taking the book I held out, drew back again and said, “What must I pay?” Believing at length that it was really “free,” she took one and went. But in my heart I realized by the pain her distrust and hardness had given me how much I must often grieve (I had almost written *dishearten*) my gracious Lord by my hardness of heart and unbelief. They “limited the Holy One of Israel,” says the Holy Spirit in the Psalms; “He could do there no mighty work—because of their unbelief,” witnesses the Spirit again through Mark, and “He *marvelled* because of their unbelief.” Unbelief! the one, the only thing, of all powers

in heaven above or earth beneath that can fetter and bind, so to speak, the hand of God Himself. In bright contrast with this was the second little incident that occurred this morning. Amongst other little boys came one whom I soon discovered was "deficient," and he could not speak plainly, although evidently about ten years of age; but no doubt of my perfect willingness to give the books freely entered his little brain; on the contrary, he kept near me, and when any children were in sight would point to their distant figures with exclamations more noisy than intelligible, and great was his delight whenever I let him have the books to carry to them. He would rush forward, waving them frantically in the faces of the astonished recipients, and I was perpetually obliged to say to him, "Gently, Sam, gently."

But his perfect confidence in my good-will, contrasting as it did with the suspiciousness of the girl I have mentioned, taught me, as I have said, a lesson of child-like trust. Truly, "Out of the mouths of babes and sucklings hast Thou ordained praise."

We feel inclined to smile at the incredulity with which the early Church received the news of Peter's release, though they were praying for it, and actually seemed astonished at receiving the desired blessing so easily and speedily; and yet, perhaps, the real secret of the majority of so-called "unanswered prayers" arises from the very fact that we are willing to wear ourselves out with much praying, but so unwilling to obey the simple and yet God-glorifying injunction *when we pray, believe that we receive*. I remember, in illustration of this, a circumstance which occurred many years ago, but which, though seemingly so unimportant in itself, taught me a lesson concerning prayer which I have never forgotten. A little boy, between five and six years of age, was staying with us; he came to me one day for permission to do something he wished, coming close beside me and, in his earnestness and excitement, laying a little hand on my lap, he said, "May I? may I? may I?" &c., and I had answered quietly, "Yes, dear," several times before he could actually pay any attention to the very permission he was so earnestly seeking. How often even devoted Christians fall into the error against which the Lord warned us, and think to be "heard for their much speaking," only the Lord Himself knows.

Be it ours rather to be taught of the Spirit that we may enter into the spirit of the wise man when he says, "The Lord shall be thy confidence."

Especially in seeking for physical or temporal aid may we ever come in simple dependence on the intercession of the Spirit (Rom. viii. 26, 27), believing that our Father is willing to redeem His own pledge; "He that spared not His own Son, shall He not with Him also *freely* give us all things?"

"This is the confidence which we have in Him."—*Triumphs of Faith.*

PENTECOSTAL POWER.

A CAMP-MEETING SERMON.

BY REV. F. D. SANFORD.

[From *King's Highway*.]

First chapter of the Acts of the Apostles, eighth verse: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth."

The Lord Jesus before He ascended into heaven told His disciples where to find power, told them that all power in heaven and on earth was given unto Him. Then Paul, speaking to the Church at Ephesus, commanded them to be strong in the Lord, counting their own strength nothing, but His strength everything.

Let us look at these disciples before Pentecost. They forsook all and followed Him. They left their business, left their homes—everything, to follow the Lord Jesus. They did that at His call, when he said, "Follow Me."

But notice in their three years' life with Him how little they grew. I am struck with that. Even when He wanted to unfold some spiritual truth to them, they could not understand it. If He talked to them in plain words, used terms and expressions of every-day life, they would understand that; but when He wanted to unfold some spiritual truth they could not understand Him.

He promised power that should set them free, and should fill their souls, and anoint their eyes with eyesalve, that they might know the deep things of God. They walked with Jesus. I want to have you notice that this power He had given was not power to perform miracles. People say now, "You ought to do just what the disciples did, if you have the same power they had." But mind, the power at that time was not to perform miracles—they had that power before. In Luke we find in the ninth chapter: "Then he called His twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And He sent them to preach the kingdom of God, and to heal the sick."

Now this must be a different power from that; it was the spiritual phase they received at this time, whereby they could stand up for Him, and let His blessed light shine through their souls and bodies. I do not doubt that the power received in the ninth chapter of Luke was at this time wonderfully augmented, that the power had a chance to work as never before. The power given them here was a different kind from that. It was, first, power

to believe God. No doubt they believed God before; but there is a difference in believing God and having doubt the next hour, and believing in Him all the month long, all the year round, one long, glad strain of faith. Many people have faith; but they have unbelief mixed with it. There is something at the root of the matter why their faith does not spring forth. It is not very hard to believe what Jesus says when we get near Him; it is hard work to believe in Him at a distance. If your heart is filled with this power, you will find your experience like Stephen's and Barnabas'. They were men filled with the Holy Ghost and power to believe God. This means trust; and trust is nothing more than faith. A man has now come out of all the quagmires into the clear sunlight of God's love; free from his doubts, he looks straight up into God's face all the year round. When the word of God comes to him he says, "Lord, I believe;" but he leaves off unbelief. I do not believe that you want your children to have any unbelief about you. You would not want your children to say, "Father, I believe you, but I want you to help my unbelief."

We may have a Pentecost just as clear, just as definite, just as easy to point back to. Say, "There is my Pentecost; that Pentecost has lasted to this hour, and has never been affected one moment, but has been growing grander." I do trust that in these days God will show us what weight may be keeping us from soaring upward. O God, search my heart; lead me in the way of everlasting life! God hears these cries. He won't be long in searching the heart; believe it, until you can look up and say, O Father, how easy it is to believe in Thee!

Power to praise God! Praise Him. You can praise Him in the church when you sing the doxology. It is not hard. Why? Because you find your heart free from care; you believe Him. Whatever comes, you can trust Him. David says: "I will bless the Lord at all times. His praise shall continually be in my mouth." That is a strong word, "continually." I do not suppose you will always feel like it—feel like praising with your lips. One thing is true, there will always be the praise of faith in your heart. This crooked thing, this affliction, this dark way that I am going through, no matter what it is, it is to work for my good. Cannot I praise Him for my good?

I believe there are many among us that have learned to praise Him, and give Him honour and glory. Paul and Silas were brought into the dungeons, lacerated, their feet in stocks. Just think of it! But they had been baptized by the Holy Ghost! There they were praying unto God. For what did they pray? Why, they prayed for grace, and they got it. I am sure if Paul could praise God under these circumstances, you can praise Him under your circumstances. You cannot help praising Him if you only look into His face and see how good He is. When we are baptized by the Holy

Ghost, the veil is lifted, our heart comes out, and it is one glad song of praise. Just break forth and praise Him. Say, "Lord, I praise Thee and adore Thee." Having lost sight of yourself you will find your soul flowing out with love for Him. He will put His arms around you. He will whisper, "I am with you." You will know it.

Oh, get your thoughts off yourself; commence this hour by praising Him, whether you feel it or not. I tell you the glory of God will come into your heart.

The power they received then was power to overcome—victory! I do not doubt but they knew what it was; I am sure they were seeking sanctification. Some one makes this distinction between three classes: he says: "a sinner is under sin, a justified soul is above sin, a sanctified soul is without sin."

Power to overcome! When the power of the Holy Ghost came upon them at Pentecost, we know their hearts were purified by faith. By simply waiting, by faith in the Lord Jesus this power of God came upon them. Then it was power to overcome. We are united by faith; we are baptized by faith; we have victory by faith. But you will find this only as the union is maintained between your soul and the Lord Jesus.

How many there are of those who say, "I had it and lost it," as if to say, He came into the heart and went out again. No; He is "the same yesterday, and to-day, and for ever." You may have grieved Him, but do not talk of grieving Him *away*. If you will only yield yourself once more to Him, you will find the same power breaking forth in your soul. When I have these temptations I take Him and put Him over against every one of them. I say, "O Lord, I am no match for Thee." I put Him there, and there He stands. He wants to give us, not only victory, but the spoils as well. You know when an army goes to battle there is a great loss of life. At Fredericksburg 17,000 fell upon the soil there. I tell you, in the battle of the Lord Jesus there has only been one life lost, that is His precious life. "Behold, I give unto you power over all the power of the enemy." How much does that mean! Have you ever taken it? Whatever your besetting sin is, whatever the trial is, you go to the Lord Jesus and take power. You will see if He does not bring you off more than conqueror. A young man came to me and told me that one sin was fastening him down; he could not get above it. He said, "I have times when it seems as if He lifted me up to glory; again, I am overcome." I told him what to do. I saw him a few weeks afterward. That same temptation came; but Jesus took it and burned it and brought him off more than conqueror. He had the power of victory over all these besetting sins, translated into the kingdom of God's dear Son.

Power to endure! "He that shall endure unto the end, the same shall be saved." There is the condition, "endure unto the end." I am sure

sanctification is not the end ; I believe it is the beginning. When temptations and trials come we can look into Jesus' face and let Satan fire away ; the Lord Jesus will bring us off more than conqueror. We "stand" and "endure unto the end."

After you have the experience of the power of the Lord Jesus Christ brought forth in you, it is another thing altogether to have the blessed life of Jesus made manifest in our mortal flesh. I know there are some to day giving out testimony something like this : "I want nothing but God. My soul hungers for the living God ; it is all I want. Oh, I want God in His fulness, and I want Him to possess me so completely that I shall never again be found in myself, but always be found in Him." Paul said, "I have suffered the loss of all things . . . that I may win Christ." That means, win Him in His fulness, as He can be found within us and become in us the motive power that moves and lives, and like Paul we can say, "I live ; yet not I, but Christ liveth in me."

I believe what this world wants to see to-day is the life of Jesus ; it wants to see sons of God. The Apostle John said, "He that saith he abideth in Him ought himself also so to walk, even as He walked." Just think of it ; there is no lowering of that standard.

How did He walk ? Let us find out in the blessed gospel, and study it until our being shall be brought into a union with that blessed Life and His blessed love shall be brought forth in us. This is a transfusion ; there is such a thing.

I believe sanctification takes sin out of a man's heart. I am sure that saints are expected to be saintly in body and saintly in disposition. That is what the Church and the world looks after to-day. There is such a thing as having this life in us, so that He shall shine forth and be admired in them that believe. I do not know what testings He will bring us through, but I am sure He *will* bring us through if we only endure. If you live godly in Jesus Christ you will suffer some persecution. I pity the man that so lives that no one finds fault with him.

How many there are who wake up one morning and say, "Where is my experience gone ? What have I done ?" You have been living on emotions. God has withdrawn those emotions. Thank Him for it.

We rest no longer upon our wonderful experiences, but in the centre of the supreme Good, which is love resting in love, wanting nothing but love, finding love in everything that comes to us. I think the heart is wrong at times when it has cried out : "My God, my God, why hast Thou forsaken me ? Why is it ? I had Thee once, how near Thou seemedst to be ! but now, O Lord, Thou dost seem to be far away." When we can get the wrinkles taken out, the soul gets power to "endure" for ever. That is what is meant in true Pentecostal Baptism. I would not for a moment tell you that power

is given you for one time in your life. The secret of power is union with Christ. I do not believe in Jesus dropping power into our hearts, saying, I give you *that* power; I believe the power flows moment by moment into our souls. This is the only way to have power that shall last all through our lives. But you will have to walk on in the highway with Jesus, and the thorns may perhaps pierce your feet. You may feel at times as if you could not go any longer; but just look up to Him, and He will give you power and joy to fill your heart, so that you can stand quietly by. Do just as He sees best. You stand and say: "Thy will be done. Amen. Jesus, Thy will be done."

Lastly, this power for service; our fruit-bearing! One said, when he was speaking about union with Christ and the secret of power and victory, there was no other way but this: first, converted; secondly, consecrated; then, consumed. You will find self always coming up if you do not give it over to Jesus for an utter dissection, for Him to consume all that is unlike Him in you. When the consuming takes place, you will find it easy to work for Him and labour for Him; you will find fear all taken out of the heart. Do not mind what man says about you, you have to work for your Master. You will go boldly; there is no fear—fear is taken out. You have the light of God through your heart. You love Him so that when sin presents itself to you, you say, I cannot touch that. The world comes up; you say, No; my love of Him is too great; I do not want it. Then you look down and see those poor ones for whom He died. Then you will say to Him, "O Lord, I will do anything: only, Lord, let me have a hand in this matter." He will soon give you work to do, if you only have the power of God to do it. Have you ever been conscious of leading one soul to the Lord Jesus? You say, "No." Then seek the power of God; get power from on high. I know of a dear sister who went into a mill, and said to the man:

"How these wheels move I do not see. How do you start the mill?"

"You see that string up there?"

"Yes."

"Well, I pull that string; that is all. You can do it."

She pulled the rope, and instantly heard the surging of the water underneath, and the mill, the whole mill, was in motion. She was in the place of power; and we may get there too, if we only get down at the feet of Jesus. It will be no more than touching that string, because the power is with Him. You want to be witnesses by your life day by day. Let Him into your hearts this hour. Adore Him until ye be endued with power from on high. Then you will rise and shine forth in glory with Him who liveth in you, who shall with His working in you become the life, the light, and the power within you.—*Times of Refreshing.*

THE SUBTLETY OF THE SELF-LIFE.

BY REV. GEORGE D. WATSON, D.D.

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

One is, *an unconscious trying to help God save us*. The principle of self-sufficiency so thoroughly prevades the soul and that, too, unconsciously, even after conversion, in a measure, that it is next to impossible to get the partially purified soul to see it. There is a strong desire to be free from sin, and with a secret effort to help the Lord cleanse the heart, and a partial leaning on its good resolutions for the future. The soul is always disclaiming any strength in its self, and yet is deceitfully looking for some future experience, or some resolution or future conduct to find relief and perfect peace. Entire consecration involves the stripping of the soul of this subtle self-help, and recognizing plainly and frankly its absolute helplessness without a peg of self to hang a hope on, either for present or future; and the abandoning of itself to Jesus only.

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

Many do not see the reason why they should go to an altar, or publicly seek a pure heart. They do not see the wisdom of being like a little child, to be led by the hand. The soul unconsciously clings to its own sense of propriety, and to its own notions.—It can't endure to be stripped of its self-sufficient knowledge. Eating the forbidden fruit has filled the whole nature with false knowledge, and to lay down every particle of this false wisdom is like tearing the mind out of its very self. Yet, this is the way to the clear, indubitable knowledge of the Holy Spirit.

Another subtle element of the self-life is *the fear of man*, which takes on

a thousand various forms and degrees. Allowing others to influence our faith, or allowing them to be stumbling-blocks, or deviating a little from the straight line to please them, or taking their advice in matters which God alone should decide, or adopting human policy under the guise of doing good, or shrinking from duty for the criticism of others.

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

FAITH HEALING.

JAMESTOWN, N. Y., March 4, 1884.

DEAR MISS JUDD,—I wish to tell you and your readers how I have been healed in direct answer to prayer.

When quite a little girl I was taken with hip disease, and confined to the house four years. I did not become lame, but my constitution was greatly impaired. During this illness one of my eyes was seriously injured by a ray of light being thrown in from a hand mirror, but after some months seemed to regain usual strength. Most of the time for the next four years I studied and attended school, saving my strength for that work, and making every effort to finish my course. But four years ago last December my nervous system and general health gave way entirely. My eye had troubled me again for some time, and I could only study at short intervals with the use of glasses.

Confined to my room for many months, after spending some time at a water cure, I gained in strength slowly for a year. Then I was thrown from a carriage, sustaining a sever shock to my spine, and bringing back the old nervous troubles. After several months I began again to mend slowly, and could walk short distances from the house. But my eye grew steadily worse, and a year ago last December a few minutes' use would cause a dull ache for days. I consulted a prominent oculist, who said the diseased retina would cause blindness if not immediately helped, but thought he could cure it if I would take his treatment for nine months, and not use my eyes at all for that time. The examination so injured them that the light hurt them constantly, and I was obliged to always wear a shade or smoked glasses.

Nothing bettered by two months' treatment, I gave up all hope of help. My other troubles were much aggravated by my despondency and forced inactivity.

At this time, a lady, who had been healed in answer to prayer, gave me your book "The Prayer of Faith," which was read to me slowly. I had heard of "faith cures," of course, but had never given them serious thought, thinking that I could not understand them. The thought that such healing is for all, just the same as the healing of the soul, came to me as a revelation, although I had been a Christian ten years. I accepted it just as simply as one who had never heard of Jesus might believe in Him as soon as He was shown him. I had no doubts about His willingness to heal me. The only points on which I was undecided were, whether it is not God's purpose to heal through medicines now, and whether I ought to ask some one strong in the faith to pray with and for me.

Some talks with the lady who gave me the book—Mrs. French, the account of whose healing you have published—helped me much. I soon saw that if I continued my remedies my physician would have the glory, and not God, to whom it would all belong.

And to the second question, these words only came in answer to my prayers: "If thou canst believe, all things are possible to him that believeth." And, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

So, a year ago the fifteenth of last February, at night, I prayed that God would make me every whit whole, for Christ's sake, claiming these promises, and believing that my prayer was answered, because God said it would be.

The next day I told my family and friends what God had done for me, and acted my faith by leaving off my shade, walking out with sun shining on the snow, sewing, and doing anything that came in my way, looking up to God for strength, and it always came. In less than a week I was reading, writing, and sewing several hours a day, and walking a mile to church. I did not always feel like doing these things. Sometimes my eye ached as badly as ever. But I counted the healing done, and did not allow these symptoms to influence my thoughts or actions, and they soon passed away. I have grown stronger all the time, and never in my life was so well as now. The spiritual blessing was as great as the physical. In looking up to God for help and guidance in every little act, I was brought in such a close relationship, such a sweet, trustful reliance upon Him, as I had never before dreamed of. I was conscious of no special consecration of my new strength to God's service when I received the healing. I simply claimed God's promises. But my gratitude and love to God were such, that I freely gave it all to Him, and only wish to serve and honor, by my life, my dear Father and Physician.

If some suffering one may be encouraged to trust everything to this Great Physician, taking the complete healing He offers for Jesus' sake, the object of this letter will be fully gained.—MATTIE SHAVER, in *Triumphs of Faith*.

DID MR. WESLEY RECENT OR CHANGE HIS VIEWS ON THE
SUBJECT OF CHRISTIAN PERFECTION ?

W. C. DUNLAP.

For the sake of those who do not have access to Mr. Wesley's works, I have subjoined an account of his interview with Count Zinzendorf, founder and leader of the people called Moravians, as given by Mr. W., and published in Vol. 3, pp. 221-2. It seems that the Count had come over to England to regulate the differences between his followers and Mr. W. While the Count held to and advocated many monstrous errors in Mr. W.'s estimation, besides the one involving the doctrine of evangelical heart purity, we have to do only with that in our present quotation. But here is the language :

Mr. W. said to Count Z., "I fear there is error in the doctrine, *i.e.*, of his people, 1. Concerning the end of our faith in this life, to wit : Christian perfection. 2. Concerning the means of grace, so called by our Church."

Count Zinzendorf replied, "I acknowledge no inherent perfection in this life. This is the error of errors. I pursue it through the world with fire and sword ; I trample it under foot ; I exterminate it. Christ is our only perfection. Whoever follows after inherent perfection, denies Christ."

W. "But I believe the Spirit of Christ works perfection in true believers."

Z. "Not at all. All our perfection is in Christ. All Christian perfection is faith in the blood of Christ. The whole of Christian perfection is imputed, not inherent. We are perfect in Christ, in ourselves never."

W. "We contend, I think, about words. Is not every true believer holy?"

Z. "Certainly. But he is holy in Christ, not in himself."

W. "But does he not live holily?"

Z. "Yes, he lives holily in all things."

W. "Has he not also a holy heart?"

Z. "Most certainly."

W. "Is he not consequently holy in himself?"

Z. "No, no. In Christ only. He is not holy in himself. In himself he has no holiness at all."

W. "Has he not the love of God and his neighbour in his heart? Yea, even the whole image of God?"

Z. "He has, but these constitute legal, not evangelical holiness. Evangelical holiness is—faith."

W. "The dispute is altogether about words. You grant that the whole heart and the whole life of a believer are holy ; that he loves God with all

his heart, and serves him with all his strength. I ask nothing more, I mean nothing else by Christian perfection, or holiness."

Z. "But this is not holiness. He is not more holy, if he loves more, nor less holy, if he loves less."

W. "What? Does not a believer, while he increases in love, increase equally in holiness?"

Z. "By no means. The moment he is justified, he is sanctified wholly. From that time even unto death, he is neither more nor less holy."

W. "Is not then a father in Christ more holy than a new born babe in Christ?"

Z. "No. Entire Sanctification and Justification are in the same instant; and neither is increased or diminished."

W. "But does not a believer grow daily in the love of God? Is he perfect in love as soon as he is Justified?"

Z. "He is. He never increases in the love of God. He loves entirely in that he is entirely Sanctified."

W. "What does the Apostle Paul mean by, 'We are renewed day by day?'"

Z. "I will tell you, lead, if it be changed into gold, is gold the first day, and the second, and the third. And so it is renewed day by day. But it is never more gold than on the first day."

W. "I thought we ought to grow in grace!"

Z. "Certainly. But not in holiness. As soon as any one is justified, the Father, the Son, and the Holy Spirit, dwell in his heart; and in that moment his heart is as pure as it ever will be. A babe in Christ is as pure as a father in Christ. There is no difference."

W. "Were not the Apostles justified before the death of Christ?"

Z. "They were."

W. "But were they not more holy after the day of Pentecost than before the death of Christ?"

Z. "Not in the least."

W. "Were they not on that day filled with the Holy Ghost?"

Z. "They were. But that gift of the Spirit had no reference to their holiness. It was the gift of miracles only."

Here then we have the distinction clearly drawn, between evangelical holiness or entire sanctification, as a second work, wrought in us in answer to faith in the Blood, by the power of the Holy Spirit, and that spurious holiness, known as "imputed holiness," as also that other equally dangerous heresy, never heard of in the church until Count Zinzendorf invented it—that a believer is wholly sanctified at the moment of his justification.

—*The Way of Life.*

 BELIEVING.

 BY REV. C. F. CREIGHTON.

“Tarry” and “Wait” were the utterances of Jesus, and these words were a part of the imperative “Go and preach.” Some of us have gone to preach, having heard the commission, but failed to put equal stress upon the command to tarry. Or, if we have tarried, we have not tarried in such an attitude as would ensure the blessing. We once heard Bishop Foster say in substance that “a call to the ministry was a call to prepare for the ministry.” This preparation when applied to study, is now almost universally accepted as a *sine qui non*. But we fear that it is not so universally accepted that THE preparation for the gospel ministry is the baptism of the Holy Ghost. There is in many instances no lack of tarrying, however. Stress is laid upon the tarrying and waiting with special reference to the idea of time.

The mind very complacently seizes upon the apparent *delay* indicated by the words “wait” and “tarry,” and keeps on waiting till more than ten days are passed but nothing transpires. Then, peradventure, after a siege of this active waiting, we suspend and rest awhile, until brought face to face with some exigency that discovers our want of power. Then we begin again to work and wait. Our waiting is perfect in the idea of delay. We wait in the use of the means; wait in prayer; wait in hunger; wait in hope; wait in weariness, and wait in despair; but we do not wait in *faith believing*. We are to “tarry” and “wait,” but to tarry and wait in faith. Begin to believe at the start. Go right at it. Stay at it. Tarry believing.

It was my experience that I would sometimes reach the *point* of believing, and then instantly step back. Indeed, my aim was no more than this: an attempt to *touch* the hidden chord of faith, and *touch* it only, expecting that an instantaneous baptism of power would result, from which I might rise to permanent trust. But, alas, a mere point was too narrow to stand on. Weary months rolled away. I raised my aim to something more than a point, and attempted to believe during the time it would take to walk across my study. Then lengthened the distance, but it amounted to no more than a child’s “pretend.” Finally, in despair at all attempts, and with an utter abandonment of all preconceptions as to what the anointing is, or what mental phenomena might attend, or attest its truth, I threw myself at the feet of Jesus and said: “Now, Lord, I give it up. Here I give my all to thee, subject to thy will, abandoned to thy sovereign goodness, and taking thy word for it, I do now and ever shall believe that the baptism of the Holy Ghost is a gift free to every believer in Jesus. I do now and ever shall accept and receive that gift as mine. I do now and ever shall believe

that I receive the gift of the Holy Ghost. No matter what happens, or how I feel, I will never doubt again, but will from henceforth continue to believe." I not only said it, but began at once to do it, and so continue to this moment. Do you ask what resulted? At first a spirit of disappointment was about to rise, but I dismissed it. Then temptation to momentary doubt, but this I repelled. The question was settled. Faith began rapidly to gain. Presently it became in a great degree its own evidence, and ripened into a conviction that somehow, inscrutable to me, my soul was brought under the reign of the Holy Spirit. "I will pour water upon him that is thirsty, and floods upon the dry ground," was being verified. The only struggle about believing was just at first; afterwards it became most delightful to believe. "Joy and peace in believing." More an *attitude* than an *act* of faith. Just the moment when I merged from thirst to satisfaction I cannot tell, but I merged. Dosing along up to the moment when I began a continuous trust, I have since been waking up to richer, sweeter, and sometimes splendid revelations of the Comforter. The lesson long ago needed was not so much to "tarry" and "wait," but to tarry and wait *believing*. Because the disciples were required to wait ten days, it does not follow that we must. What exigency in the divine purpose required that time to intervene between the ascension and the descent we cannot tell. 1. It may have been for reasons lying beyond the visible, and having reference to the divine economy in Christ's return to heaven, and entrance upon his mediatorial reign. 2. It may have required that time under conditions of prayer and expectation for the preparation of the hearts of the disciples to receive the Spirit. 3. Possibly, not until the day of Pentecost was fully come were the conditions ripe, and ready for the conversion of the 3,000 that followed. But the suggestion that any special delay is necessary now, or since then, is refuted by the fact that in other instances recorded in the Acts, the Holy Ghost was given immediately. Once, while Peter was yet speaking, as he "began to speak," the house of Cornelius was baptized. Poor blind human nature will find obstacles enough while aiming at a permanent faith without measuring off a space for empty delays. Had I a few of those ten day sections back again, I would spend the time believing and receiving. No emphasis can properly express the necessity of continuous faith. Tarry and wait, but tarry and wait believing.—*Divine Life*.

"PRAY WITHOUT CEASING."

Bishop Janes lived in an atmosphere of prayer. While yet a very young preacher, when asked why he prayed so long in the public services, his answer was, "Because I love to pray." The members of his family testify, that not unfrequently when at home, he would spend much of the night in

devotion. He would write letter after letter, until the usual bedtime approached, when the family would retire and leave him with the understanding that he would quickly follow. When he did not come, his daughter, ever so watchful of him, knowing how weary he was, would call to him, "Papa, do come; you need your rest." "Yes, my dear, directly." To each call the answer was, "Directly." And there, in the back parlor, with the lights turned low, as the small hours tripped in, might the man of God be found, alone, and wrestling with the Angel of the Covenant. His work was among men, but the roots of that activity penetrated to those depths whence flow the perennial springs which supply the life-giving power and freshness of all saving work.—"*Life of Bishop Janes,*" by Ridgway.

THE YOUNG SOLDIER.

Some years ago a young soldier, a recruit, called upon the chaplain-general. Entering into conversation with him, the chaplain-general asked the recruit how he liked his profession. He replied, "O, sir, I like it very much; but there is one great drawback. I never find any opportunity to pray."

He was naturally asked how it was.

"O, sir, if you only knew what takes place in the barrack-room. When I first joined I tried to pray. I knelt down by my bedside as I had been used to do at home; but there were such pelts and abuse, such throwing of boots at me, that I don't know how I was able to stand it."

The chaplain-general said, "My poor lad, I do know it; but don't expose yourself to such treatment; wait until the lights are out, and then commit yourself to your heavenly Father." The young recruit seemed to have followed the advice given; but at the end of the fortnight confessed, "It won't do."

"Why?" asked the chaplain-general.

"Because, sir," was the manly reply, "it seems like being ashamed of my Saviour."

The chaplain, an old man, felt ashamed, as he confessed, in the presence of this young lad of nineteen, and urged him to perseverance in his brave conduct, since God would most certainly bless it. What was the result? The soldiers, one after another, were ashamed of their conduct, and admired the lad's holy bravery; then one began to kneel down with him, then another, until each of the sixteen men did so regularly. Would that all soldiers of the cross were so persistent and faithful! Then might we expect larger accessions to the Christian service.—*Sword and Trowel.*

IMPORTANT NOTICE.

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

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

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A full report of the Camp-Meeting is being prepared for the *EXPOSITOR* by the Assistant Editor, Rev. B. Sherlock. We hoped, as the issue of this August number is unavoidably late, that the manuscript would arrive in time for this number, but good things always keep well.

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

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