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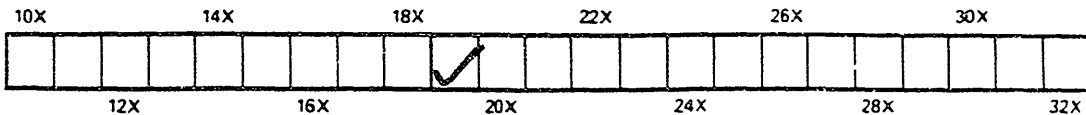
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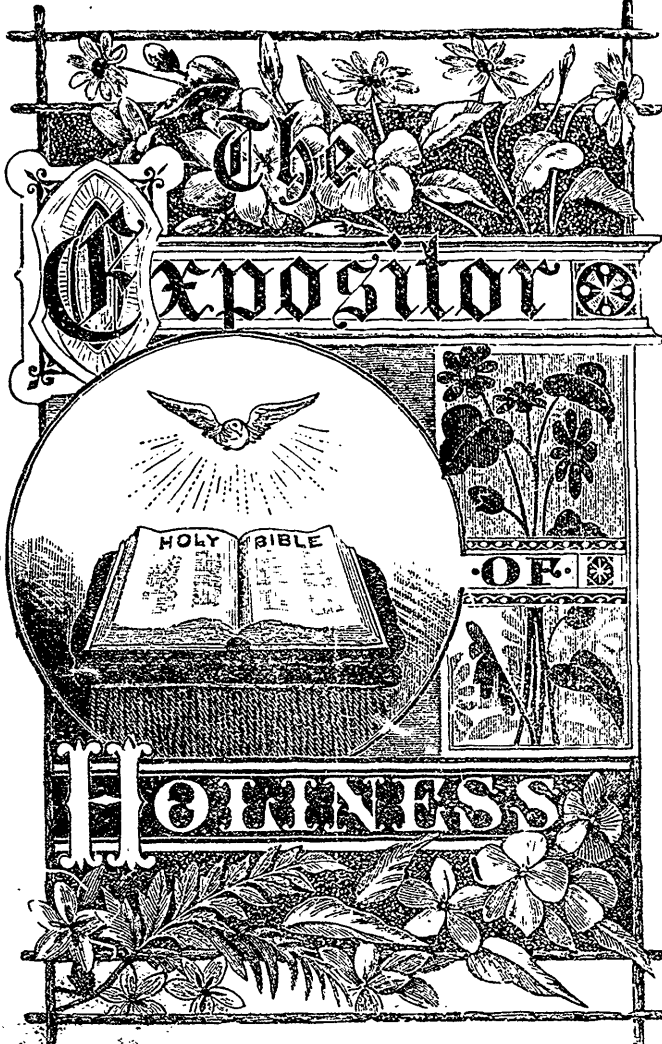


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CALENDAR OF HOLINESS MEETINGS.

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

THE

Expositor of Holiness.

Vol. III.

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THE SECRET OF A HAPPY DAY.

MISS FRANCES R. HAVERGAL.

"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, whatso'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.

SIXTH ANNUAL HOLINESS CONVENTION.

The Sixth Annual Convention of the Canada Holiness Association will be held at Beamsville on Wednesday, Thursday, and Friday, the 12th, 13th, and 14th days of November next.

Bro. Colling, the Secretary of the Association, and pastor of the Methodist Church of that place, will see that all the friends who notify him in due time of their intention to be present shall be provided with comfortable homes whilst there. However, should any decide to be with us after it is too late to notify him, do not hesitate to come on this account, for the best possible under the circumstances will be done to make all comfortable and at home. We simply request that all who can do so will comply with this rule.

All our previous conventions have been characterized by increased interest and power, and we believe this will be no exception to the rule.

Let every member of the Association, and every lover of holiness who sees this notice, feel that he or she has a personal interest in the whole matter and pray much for its success, bearing in mind that the word success in this connection means vastly more than when it is used in connection with things merely moral or secular. It means what only eternity can measure, or God can comprehend.

We trust that at all the holiness meetings special prayer will be made for the Convention, for in addition to the evangelistic services business in connection with the work of the Association of great importance is to be transacted.

Pray in faith, and come in faith, and whether required by our Master to remain at home in the spirit of prayer, or to assemble in convention in the spirit of expectancy, let us alike prove that none ever trusted in the Lord in vain.

Hear what Mr. Moody says about resting in the midst of work :
"I am never excited in my most exciting meetings. I can sleep like a top till within three minutes of going into a meeting, and I can be sound asleep three minutes after leaving it. If I were to get into a state of nervous excitement I should have been dead long ago." Cannot this kind of work be cultivated by all labourers in the Lord's vineyard.

THE HOLY GHOST IN BELIEVERS.

(DIFFERENT THEORIES.)

Much attention is now being given to this subject, and its vast importance demands it. Especially is this so in periodicals devoted exclusively to definite teaching on the subject of holiness. And, as might be expected, varying and apparently clashing views are entertained and pressed upon the notice of readers. Already we see two distinctive classes of teachers on the subject, enforcing their views with much warmth, and almost with threatenings, as to serious loss to Christians who do not accept their respective teachings.

One class maintains that the Holy Spirit, the promise of the Father, having been given to the world on the day of Pentecost, came to remain with all believers to the end of time, and that all that they have to do is to recognize the fact, and act out their faith in assuming that the Holy Ghost abides in them in Pentecostal fulness and power.

This view of the subject is evidently held by the author of "The Christian's Secret of a Happy Life," as those who have read that excellent work will remember. It was also brought out in a very clear manner in an article taken from the *Christian Standard*, and published in the June number of the EXPOSITOR, entitled "A Letter of Counsel." In the July number of *Divine Life*, an article written by Rev. J. C. Jackson, entitled "The Holy Spirit in Believers," advocates strongly this method of presenting the subject. By many other writers on the subject this view is evidently entertained and colors more or less their teachings.

On the other hand, many teach that the gift of the Holy Ghost as the promise of the Father, is something distinctive in its character, and is a positive divine impartation to the soul of the believer who has first obtained the witness of the Spirit to pardon of sin and purity of soul through the vicarious and cleansing virtue of the blood of Christ.

This view of the case, we are inclined to think, runs through the writings of Rev. Dr. Steele, and harmonizes with his exceedingly rich experience of the baptism of the Holy Ghost.

In the July number of *Divine Life*, before alluded to, Rev. Dr. A. Mahan brings out this view in a sharply-defined form, and combats the other teaching as erroneous, maintaining that it is of serious consequence it should be given up.

It must be remembered, too, that these various writers back up their teachings by their own experiences as being confirmatory of their views, and as being completely satisfactory to themselves.

Now, without trying to carry our readers into all the details of these different theories, or different methods of presenting the truth, can we not find out a short road to the experience in question, without its being absolutely necessary to find out which is the more correct teaching of the two?

There are difficulties and perplexities in following either school. For example, whilst the personal experiences of the latter class seem of a richer quality, there is something vague in their mode of procedure for attaining it. This thought will not be accepted by them, doubtless; nevertheless, judging from the workings of our own mind and from others whom we have met, there is an undefinable something about their teaching which seems to put off the reception of the blessing in question to some future indefinite period. This, we think, they are unconscious of themselves, and yet it betrays itself at times to the reader, as, for instance, in the article in question from the pen of Dr. Mahan. Near the close he sighs out for some public laying-on of the hands of the Presbytery, through which, as in the case of Timothy, the Holy Ghost might be received by Christians. This implies that there is something wanting whereby the obtainment of this grace is rendered more difficult than in apostolic times.

On the other hand, the teaching of the first class, whilst it seems to bring the blessing nearer, and affords greater encouragement to seekers, is liable to lessen its value, and make the Christian rest in some experience short of all the fulness of Pentecostal blessing.

In looking for a solution of this problem, notice, in the first place, that all are agreed concerning the fact that there is a Pentecost for every believer; that it is attainable by faith, and therefore attainable now. Let this common ground be occupied, fortified and garrisoned by all, with the understanding that we have taken permanent possession, and intend to stay despite all opposition.

Now, we repeat the question just here, Is it necessary before we experience this Pentecostal fulness of the Spirit, to know for a certainty which is the better of these two incipient schools of the prophets? Might it not be necessary to have both methods of presenting the truth to meet the wants of different styles of mind? We press these questions, for we believe in their close consideration will be found a truce ground which would end what might otherwise become a serious dispute.

Let us appeal to facts. We have met some of the latter class who have come into a rich experience of Pentecostal fulness after a lengthened waiting on God. Suddenly it has seemed to descend from Heaven, and fill them unutterably full of glory and of God. When now they meet with a believer sighing for the full baptism of the Spirit, their impulse is to get down with them in prayer before God, and agonize, and wrestle, and wait during long periods of time if necessary, until, where success is secured, suddenly the gift of the Holy Ghost is received. Again we have met others with whom the whole matter has been a kind of intellectual process. In their experience a time has come when they have consciously stepped out upon the promise concerning the baptism of the Spirit, and with a comparatively emotionless faith have testified to its reception, believing that God would make their lives correspond with that profession, and according to their faith it has been done unto them. Now, the impulse of such workers is to labor for like experience in others after a similar pattern.

We have compared some of these two classes of workers, and have found them equally strong in their testimony concerning the fulness of joy and peace in their experience, and equally effective in spreading scriptural holiness amongst believers, and when they meet they have perfect unity in the Spirit. There is a distinction in the methods, but scarcely a difference in the results.

Therefore, we conclude from the logic of facts, as well as from the deductions of reason, that we can give our hearty "God-speed" to both schools, and welcome the writings of either class to the pages of the EXPOSITOR, and do not deem it necessary to know which shall prosper more, this or that, or whether both be alike good.

Finally, we remark that he who is seeking the "promise of the Father," the Pentecostal baptism of power, if he gives the whole matter over to God and accepts the ministry of the Holy Spirit as guide, will most certainly be led into all truth as it affects him in this matter.

CONFIDENCE IN THE SPIRIT'S WORK.

It is strange how good people are exercised with fears lest the Holy Spirit be not equal to the task of guiding into all truth. Especially is this the case concerning Pentecostal fulness. We have known where difference of opinion on this advanced subject in practi-

cal piety has led to estrangement in feeling and unwillingness to unite in Christian work.

Surely confidence in the Spirit's work would be a perfect antidote to all this. They who love the truth, under the Spirit's leadership will certainly find it. Failure to discover truth must, in the nature of things, be from want of love for the truth, or, which is the same thing, unwillingness to pay the price demanded.

If Christian workers had sufficient confidence in their Divine Guide, with what restful confidence they would leave other workers to labour in their own way, and bend all their energies to arouse indifferent ones to a sense of their need of holiness, and to help sincere inquirers into the light. Confidence in the Spirit's work would show itself in greater anxiety to have Christians acquainted with their infallible Guide than to be orthodox in opinion. As Christians grow in acquaintanceship with the Comforter, so will their orthodoxy be improved. So we are more and more convinced, as years go by, that the one great business of Christians is to bring their fellow-beings into familiar relations with the Holy Spirit, through whom they may know the Father and the Son; for He it is who convinces of sin and leads the honest inquirer into all spiritual truth. Friends of holiness, let us cultivate confidence in the Spirit's work, for this tends to rest of soul for ourselves, and real fruitfulness in labouring for others.

INCIDENTS BY THE WAY.

EBENEZER CAMP-MEETING.—We were privileged to remain here about ten days. We left on the second Sabbath, in the afternoon, in time to reach Napanee for the evening service. The meeting, however, did not close till the following Wednesday. The interest in the subject of holiness increased as the days went by. At the last meeting which we attended the largest number we have yet seen in Canada stood up as witnesses to the possession of the definite experience of full salvation. The occasion was most inspiring, and yet we anticipate a near future when we will witness much greater multitudes together claiming to have *the Methodist testimony*.

RETURNING TO THE OLD PATHS.—A brother said that once in his experience he followed closely the leadings of the Spirit, and God used him at that time as his agent in the conversion of an employé.

He was blessedly saved, and since then had died in the triumphs of faith, and was now doubtless in Heaven. But since then he had failed to obey the Holy Spirit, and hence his Christian life had been fruitless. But now he accepted the full ministry of the Spirit, and believed his life would again be fruitful in the work of God.

CONCLUDED TO BE HIMSELF.—A minister said that after many fruitless efforts to be somebody else, God had showed him that all that was required of him was simply to be his plain self. This, from experience, he found to give much greater satisfaction. This brother, of his own accord, secured a score of subscribers for the EXPOSITOR amongst those attending the camp-meeting. We wish there were more workers in the Lord's vineyard who would consent to be just what the Master wants them to be, and that is just themselves, filled with the Spirit; and then, in place of waiting to do some great thing, we would simply do what our hands find to do, with our might.

AFRAID OF NOT RETAINING THE EXPERIENCE—Quite a number were exercised by fears lest if they should publicly profess to enjoy the blessing of holiness they would not be able to retain it till next camp-meeting, and so have to occupy an unpleasant position in the eyes of the Church through their failure. Some of these expressions of fear were from those who, the previous year, had accepted the experience and had not retained it. In these failures it generally appeared that there had been unwillingness to accept the guidance of the Blessed Spirit in all things. As they became better acquainted with His character and work these fears were given up, and with greater confidence they stepped out upon the promises, covenanting to follow their Divine Guide in all things, and according to their faith it was done unto them.

The experience of full salvation is so glorious and so rich in its results to us that it is well worth obtaining, even although before being established therein we should have to acknowledge its loss a *thousand times*.

ONE ROAD TO SCEPTICISM.—A sister said that one result of persistent unwillingness to be led by the Spirit in all things was that she was startled ever and anon by the presence of dark infidel thoughts, until the conviction settled upon her that unless she accepted the full ministry of the Holy Ghost the final result would be confirmed scepticism. This is in accordance with the teachings of Scripture. A person may have been soundly converted, and run well for a season, but unwillingness to accept additional truth, as the Spirit shows it

unto us, compromises our former relations with God, and exposes us to all the sad results of disobedience.

We rejoiced with this sister as she publicly accepted all the mind of God concerning her duty and privilege, and believe that, if she holds fast the profession of her faith without wavering, she will not be troubled with sceptical thoughts, whatever other form of temptation she may have to contend with.

THE TOBACCO QUESTION.—One brother publicly testified that he found he must give up tobacco to be entirely right with God, and hence he was resolved so to do. Now, this subject had not been brought into special notice at any of the holiness meetings; but the Blessed Spirit Himself had taken it in hand, hence the result was just as satisfactory, nay, more so.

HOLINESS IMPERIAL IN ITS NATURE.—One of the morning meetings turned into a testimony meeting, although there were but a few minutes of the prescribed time left; but the volume of testimony for Christ was so strong that we felt it would be a mistake to check it for the usual preaching service. We spoke to this effect to those in charge, and gave it as our strong opinion that whoever would undertake to preach just then would have an exceptionally hard time. We confess we felt a little concerned lest the suspicion should be entertained by any that this state of things had been brought about by a little management on our part. Without borrowing trouble on this score, we simply gave it to God to arrange, when no sooner had it been decided to dispense with the sermon and let the holiness meeting occupy the whole morning, than a brother minister from the congregation arose and requested on behalf of the people that the sermon be kept for the afternoon, and that the meeting be allowed to go on, as was evidently the desire of most, if not of all. So we were relieved of any fears of being misunderstood in our action in the matter. And how the Lord the Spirit vindicated His way, for when at the close of the experiences a large number of seekers of full salvation gathered at the altar, the power of the Lord was present to heal them all.

NEW FRIENDS.—We shall ever look back to our visit to Ebenezer Camp-meeting with feelings of great pleasure, if it were only for the fact of making the acquaintance of so many choice fellow-labourers in the Lord's vineyard. We look forward to Heaven with brighter anticipations as the circle of our acquaintance amongst its future inhabitants widens. But we cherish the hope of renewing many of

the friendships in Christ there formed, in the near future, on this side the river.

LAI D ASIDE.—We hurried home, as we thought, to attend to some necessary business, and then start west to be present at the camp-meeting at Petrolia. But we found to our surprise that we were sent home to endure a season of sickness, to be laid aside for a few weeks. When we sought the mind of God concerning our ill-health, we learned that it was His will that we should be sick, and so we endured with contented mind, as seeing Him who is invisible. What valuable lessons in Christian experience can be learned in the sick-room. Whilst we thank our Heavenly Father for health when it is ours, let us also, by faith, thank Him for the times of suffering—counting it all joy when we fall into divers temptations.

A TELLING EXAMPLE.—At the International Camp-meeting, Rev. Mr. Hughes, editor of the *Guide to Holiness*, took occasion to recommend publicly the EXPOSITOR OF HOLINESS to the friends assembled there, urging them to push its circulation rapidly in all parts of the country, and, to enforce his words, said he would order and pay for six copies himself, to be distributed amongst Canadian friends, according to the judgment of the editor. This is certainly a noble act, and one which cannot but be fully appreciated by our readers, and prove a strong incentive to us all in doing our duty by our own magazine. And we trust that where a second holiness magazine is taken, and few professors of holiness who can afford it should be satisfied with *one*, the *Guide to Holiness*, the *father* of the others, should not be forgotten.

HOLINESS MEETINGS INCREASING.—We count up no less than ten weekly holiness meetings now being regularly held in this city, where we found but one a little over two years ago, when we came to the city. They all show life and vigour, and the experience of full salvation is multiplying through these means of grace on every hand. We believe it would do good to have a city convention sometime during the year to compare notes, and strengthen each other's hands in the work of holiness.

DISTRICT HOLINESS CONVENTIONS.—We hear the rumour of several District conventions to be held during the fall and winter. We understand from a letter received from Bro. Bishop, of Uxbridge, that one is to be held there, on the 4th and 5th of November next, at which he expects the presence of Mr. and Mrs. Osborne, of Niagara Falls. We trust and believe it will be a time of spiritual triumph.

Although we cannot at present mention the times of others, and, indeed, the one we mention we allude to without being authorized so to do, so it would not be safe to depend on the time without further notification, still sufficient is known about them to call for very special prayer that those who have it in their hearts to call these gatherings may be rightly led in the matter, and that every convention may have the manifested presence of the Holy Spirit.

THE BURDEN OF PRAYER.—A brother at the Agnes Street holiness meeting said, "I feel easier now. God had put upon me the burden of prayer for a certain person, both yesterday and to-day, and now that friend has gone forward to the altar, and has just testified to the obtainment of salvation, and the burden has left me." That is the kind of prayer that prevails, "Praying in the Spirit with all prayer." Professors of holiness, have you such experiences in prayer? If not, and you are really walking in the Spirit, your experience is a very exceptional one.

AGNES STREET MEETINGS.—Our Bro. Kerr, appointed to this charge last conference, is greatly encouraged by constant indications of the presence of the Master in converting and sanctifying power. His heart has been gladdened by over one hundred conversions, and the sanctification of many. The Tuesday evening holiness meeting is getting to be a large gathering, and definite work is constantly being done for the Master. It indicates unmistakably what can be done on this line when the minister in charge leads the meeting himself, and speaks and acts as if he considered it one of the most important, if not the most important, service of the week. We hope to see, ere long, many other ministers imitate him in this respect.

THE LAND OF PERFECT PEACE.

The great majority of Christians think that

"Death, like a narrow sea, divides
This heavenly land from ours."

Not so, bless the Lord! I live there all the year round, and have not yet departed this life. I secured my ticket at the Consecration Office, and went aboard the great through Faith Line; and in an incredibly short period I landed in a clime where the sun never sets, where the flowers bloom and the birds sing forever; for "instead of the thorn

has come up the fir-tree, instead of the brier has come up the myrtle-tree," full of fragrance and blossom. Glory be to God!

"Celestial fruit on earthly ground
From faith and hope may grow."

Yes, bless God, *Does* grow. Like many others, during nearly the whole of my life I thought I had to *die* to get anything like satisfaction or soul rest. I put about all the good things *beyond* the river, and concluded to endure the seeming ills of religion in this life, in order to be ready to stem death's cold flood and reach the land of rest; but I am so glad that God, by His gentle Spirit, showed me that I could not afford to wait until death before I claimed the promised rest of His word, and that it was *down here* rest was most needed. I was enabled to comply with His blessed will, and knew experimentally of the doctrine. I reached the haven for weary souls, and found abundant, lasting, glorious rest; and now I have heaven in my soul all the day. I never expected to be so happy this side of the Eternal Hills.

Streaming mercy, how it flows,
Now I know I feel it;
The half has never yet been told,
And I want to tell it.

I am not a person to get excited or take up with everything that *looks* feasible, but I have made a practical examination of this country, and pronounce life here to be unspeakable and full of glory. I doubt if there is a happier man in the Dominion of Canada to-day than I am; nor are there but few who have been kicked and cuffed by the devil as much as I have during the past year; but, glory be to Jesus! I overcome through the blood of the Lamb. And

"Still all my song shall be,
Nearer, my God, to thee,
Nearer to thee."

But, says one, perhaps you haven't anything else to do but to be happy; perhaps everything in your life and business runs smoothly, and it's easy for *you* to shout. Well, as to that, nearly everything of a temporal nature has been about as crooked as it could get, and more than ordinarily trying; but then everything is smooth between Jesus and me, so I just let Him manage, while I shout the high praises of my King. You know most anything will float us when the water is calm and the sky clear; but when the storm is beating upon us and our props are being knocked out one after another, and our frail

boat seems about to sink, it's another thing then to sit quietly and look at danger's threatening form, and say, with a smile, "Father is at the helm. And yet, hallelujah to God and the Lamb! I have been able to say this, and to say I realize "there is no want to them that fear Him." My future is all locked up in the care of my covenant-keeping God, and I fear not. I look into His coffers, and they are full of silver and gold, houses and lands, and

"Riches above what earth can grant,
And lasting as the mind.

He smiles upon me, and tells me that He "withholds no *good thing* from them that walk uprightly. If God saw best He could very quickly give us an unlimited bank account, and just as soon as that comes under *all your need*, why, of course, we will get it. Don't you think it is far nicer to be asking Him for it just as we need it; there is something so joyous in going to Father and asking for everything we need and getting His smile and blessing. Why, if you go and ask Him for five dollars, and it is a real need, you will get it, and a hundred-dollar blessing thrown in with it. Blessed Saviour, Thy ways are so wise and so pleasant.

Since living in this land I am surprised at finding so few business men here. They would strike a regular bonanza if they would open out here. Just think of going home from your shop every night without a care in the world, and with a hallelujah upon your tongue. No dull times in trade; no inability to meet bills. The atmosphere takes all the wrinkles out of your brow, and renews your youth like the eagle's. The business men who do live here are a happy lot. I just love to meet them. Why, bless the Lord, there isn't a man, woman or child living but may have "peace like a river, and righteousness abounding as the waves of the sea." There are multitudes worrying themselves to death over the small details of every-day life, when they might rest from it all by letting Jesus manage. I was from home for a few weeks lately on business, and it was so nice just to have the dear Master manage everything for me. He took me to the right boarding-house, and secured me the right assistance in my work, etc.; just managed every little thing so sweetly that my heart, instead of worrying, was filled with sweet rest and peace. I believe in the doctrine of Divine guidance with all my heart. I tell you *it is true*. Why not cast *all* your care upon One who cares for you. Here is a tired mother. She is so weary with the care of her

house and children that life seems almost undesirable, and perhaps she scarcely thinks she has a helper so near. Now, mother, why don't you take Jesus into partnership with you in your family cares. He can soothe your little ones where you fail, can make your home life desirable and pleasant, and enable you to go around singing for Jesus, instead of looking as if you had buried half your friends and expected the rest to die to-morrow. As every little thing occurs, just look up and say, Now, dear Jesus, how will you have this? and when the next thing comes along, ask Him again; don't take any responsibility, let Him guide you with His eye. I tell you He can do it every time. I know, because I have tried it. I am positive, because I am writing along the line of my own experience; and what God does for me he is able and willing to do for anybody.

Holiness unto the Lord is just what this country needs. It is the only thing that is sufficiently practical to meet every man on his own ground. The labouring man can saw wood, dig post-holes, and husk corn faster, easier, and better with it than without it; for as he labours he can sing from the heart, "I'm the child of a King." The mechanic can do a finer job of work from having *Holiness* written on His heart and tools. The office man can keep his accounts more creditably and with greater ease by drawing his inspiration from the Heavenly Accountant. The business man who offers his wares on Holiness Street will do a grand trade from morn till eve.

Well, what is "Holiness," or "Soul-Rest," or "Perfect Peace?"

Why, it's *perfect obedience, full consecration, Jesus only*; a sweet contentment with the precious will of God, a laying down of *everything* at Jesus' feet for all time to come, just following the dear Lord wherever He may lead, and a *continual* testimony to the cleansing power of the precious blood. If you will but take Christ in His fullness, it will be yours to dwell in a land where the day dawns and the shadows flee away. Come and live over here; it's just glorious!

Yours and Christ's,

J. GALLOWAY.

BRANTFORD, *Sept.* 12th, 1884.

Oh, many a shaft at random sent,
 Finds aim the archer little meant;
 And many a word at random spoken
 May soothe or wound a heart that's broken.

—*Sir Walter Scott.*

 "HOLINESS TO THE LORD."*

At the last British Conference, during a "Conversation on the Work of God," a member said this: "A converted minister may do good, but a sanctified minister must do good." Though exception has been taken to the above statement, still every preacher must constantly feel his need of this higher state of grace for the joyous and successful accomplishment of his glorious work.

Without doubt, at the present time, holiness is by far the most important question that engages the attention of the Methodist world. In all our borders there is unity of faith, harmony of administration, and an increasing liberality. All we need is a baptism of the Holy Spirit. There should be constant prayer for more zeal, more wisdom, more power, more love that we may be true successors to our godly and heroic spiritual ancestors, who constantly and definitely explained and bore witness to this full salvation. Our fidelity to this doctrine will secure success.

One is astonished at the influence of the Salvation Army. Though it is but of yesterday, and is steadily opposed by Messrs. Littlefaith Littleheart and Great I; by Scribes, Pharisees and hypocrites; by publicans, blasphemers and papists, who criticise, defame and persecute—yet the movement marches on. In many places the lowest orders of society are reached, and wonderful transformations are witnessed. In every corps are to be seen the marvels of converting and sanctifying grace.

The question naturally arises, What is the secret of their power? for surely none will deny that they have power. Notwithstanding their peculiarities, and occasional objectionable performances, there is generally a most gracious, and sometimes an overwhelming, influence in their meetings. Evidently the Lord does bless them, and why?

It appears that their loyalty to our good old Methodist doctrine of holiness is the secret of their success. In their praying and speaking, in their *War Cry* and literature, in their ordinary meetings, and in their great gatherings, consecration, entire sanctification and purity of heart have generally a prominent place. Indeed, at their various stations they have special weekly holiness meetings. It must

* Our brother from his distant, temporary home in England sends this welcome contribution for the pages of the EXPOSITOR. Bro. Hardie is at present canvassing for Stanstead College, and asks our helpful prayers in this work. Let us not forget him.—ED. EX.

be acknowledged that they preach a salvation for all sinners, and a salvation from all sin. Thus it is that the Lord blesses them.

We Methodists have the form of sound words and a complete Church organization. In doctrine and methods it is generally admitted that we have no superiors. Also, our record as a living, spiritual power is one of the finest pages in the history of the Church universal. Let us, then, be worthy of our forefathers, and in a reverent and manly spirit hold up this great doctrine. Especially now, at the consummation of the union, should the Church put on the whole armour for extensive undertakings. The happy consolidation of Methodism is a token of the divine favour, and may it be but the prelude of an extensive revival of holiness! Such a revival will give freshness and gladness to the social means of grace, purity and consistency of character to the membership, beauty and power to the Church. When the rain of righteousness falls upon the Lord's inheritance, evangelistic and educational, missionary and monetary—all interests flourish.

Therefore, at this period in our history, too much cannot be said on this important subject. The opportunities are numberless, the responsibilities tremendous, and all depends on our fidelity to our original commission to spread scriptural holiness over the land. If we give up preaching and living this doctrine, we shall become weak like other men, and we shall be in danger of becoming silly and sanctimonious, shallow and hypocritical like the ritualists of the Church of England. God forbid.

Let us "covet earnestly the best gifts," and the Lord will most assuredly cause us mightily to prevail. Some cold formalists who are worldly-minded and backslidden in heart may not appreciate this higher-life preaching, but the Lord will honour it, and the great heart of the Church will rejoice in it. With "Holiness to the Lord" on our banner, the sacramental host will go forward. Then Zion will arise and shine, her light having come, and the glory of the Lord having risen upon her. "Cry aloud and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee."

A. HARDIE.

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

THE HOLY SPIRIT THE CONSERVATOR OF ORTHODOXY.

On this subject we have recently read a sermon by Rev. Dr. Steele which interested us very much. The text chosen was 1 Cor. xii. 3. The forepart of this discourse is mainly historical, proving by facts that so soon as neglect of the person and work of the Holy Ghost characterized any Church, at once it began to decline in orthodoxy; first, a speculative era was witnessed; and then rank heterodoxy flourished in pulpit and pew.

In the latter part of the sermon he raises the note of warning to Methodism, for he thinks he discovers unmistakable signs of neglect of the Holy Spirit's work in the Church.

We give the concluding part of the discourse as that which we think of most practical value to Canadian Methodists, and would bespeak for it an attentive perusal. There are teachings in it of grave significance.—Ed. Ex.

Where the Holy Spirit is not exalted, Christ is not magnified. This lessening emphasis of the Spirit's work is leading our people into several grave misapprehensions respecting the spiritual life. One of these is that the office of the Spirit is limited to the beginning of the life of God in the soul—that He is needed only to convict sinners and convert penitents, and then may be dispensed with. The process by which this error is inculcated is this: A revival is desired. An evangelist is sent for. His preliminary is to prepare the Church to be channels of the Holy Spirit. They are all set to praying for His outpouring. Prominence is given to Him chiefly as the agent in conversion. The evangelist is dismissed after his work is done, and the Holy Spirit is dismissed also, as being no more needed till the time comes round for another revival. This sad mistake arises from the fact that the Spirit is made prominent only in the initiation of the spiritual life. In the advancement and sanctification of the believer He is not necessary. The young convert either hears nothing said about entire sanctification as the distinctive work of the Spirit, or he hears it vaguely preached as the result of growth. So growth takes the place of the Sanctifier, and he is left with nothing to do. So with all the fruits of the Spirit. The convert is told that if he would have joy he must seek it in doing every duty. Thus duty, a term used only twice in the New Testament, and then having no reference to the Christian life, usurps the place of the Paraclete, the well-spring of perennial joy. If the convert is troubled with doubts, instead of being pointed to the fulness of the Spirit as the source of assurance, excluding all doubt, he is told that doubts trouble everybody, and that there is no effectual remedy; but that which comes the nearest to the perfect cure is to plunge into Christian work so earnestly as to forget

your doubts. Thus the Holy Spirit is insensibly supplanted. What will be the outcome of all this? The fervent and highly spiritual era of Methodism will pass away; then look out for the speculative era to come; the era of doctrinal disintegration, logical confusion and schism, on dogmatic grounds.

Again, the law of God and His wrath against sin, the sanctions of the law, the eternal punishment of the finally impenitent, are not so plainly, boldly and earnestly preached as formerly. The law is still the school-master, or child-leader to bring men to Christ. Where the law is not preached through deference to long-pursed, impenitent pew-owners, there are no conversions, and the preacher has to send for some evangelist to come and preach the very unpalatable truths the pastor has kept back; and the sinners hear and are pricked in their hearts, and cry for pardoning mercy till they find salvation. There was no place for evangelists in Methodism fifty years ago, because every preacher preached the whole Gospel, thundering the terrors of the Lord into the ears of slumbering sinners. How rarely do we now hear a sermon on the second coming of Christ and the day of judgment!

“ Day of Judgment, day of wonders ;
Hark ! the trumpet's awful sound,
Louder than ten thousand thunders,
Shakes the vast creation round ;
How the summons
Will the sinner's heart confound ! ”

This style of preaching is out of fashion in our pulpits, just as though the everlasting Gospel of the changeless Christ were subject to the caprices of fashion, fickle as the winds. Jesus addressed sinners' fears, uncapping the pit of woe, bidding them gaze upon the undying worm, the unquenchable fire, and the smoke of the torment ascending up forever and ever. Sin and the penalty have not changed. Human nature and the motives which influence it are the same in all ages. Which, then, has changed? Modern Christians are not, through the fulness of the Holy Spirit abiding in them, brought into such sympathy with Jesus that we realize these great truths as He did when He warned men to flee from the wrath to come. The penalty of the broken law is not preached in liberalistic pulpits, and, as a natural consequence, there being no schoolmaster to lead Christward, nobody is converted. Ought we not to expect the same barrenness to attend similar soft, sentimental, and velvety preaching in so-called evangelical pulpits? The modern treatment of sin is alarmingly superficial. It is treated as if consisting wholly in the act; the state of heart behind the act is ignored. The doctrine of original sin, a poison stung into humanity by the sin of Adam, and curable only by the radical purgation of the believer's soul, body and spirit, through the Holy Ghost, in entire sanctification, after the new birth, has quite generally dropped out of our pulpits. How few preach about sin in believers, repentance in believers, and

bring our church members under conviction for clean hearts, attainable now by faith, and faith only, in the blood of sprinkling which sanctifieth the unclean! In how few pulpits do famished Christians hear of the great salvation, Christian perfection, or the perfect holiness of believers, insisted on "clearly, emphatically and explicitly," a word described by Richard Watson as distinctly marked, and "as graciously promised in the Holy Scriptures as justification, adoption, regeneration and the witness of the Spirit." Why has the doctrine styled by John Wesley, "the grand *depositum* committed to the people called Methodists," ceased to be heard in a majority of our churches, clearly unfolded, bravely defended, and faithfully urged upon all believers with its unanswerable array of scriptural proof? Is it not because the general tone of spirituality has sunk to so low a point that few believers in the pulpits and in the pews, are thirsting after full salvation? This silence on a vital doctrine has almost wrested it from the Church providentially raised up for its promulgation. And this silence in turn is the result of the lack of the general diffusion of the Holy Spirit through our ministry and membership. Doctrinal errors must follow. The advance guard of the coming host of heresies is already visible, the denial of the resurrection of the body, of original sin, of the personality of Satan, of entire sanctification after justification, and of this life as the whole of probation. What the main army will be we know not, except that it will be marshalled by Anti-Christ. To be forewarned is to be forearmed. If I have any special mission in the afternoon of my life between this and sunset, it is to show to the Church the grave perils which will inevitably follow the abandonment of an intense spirituality, and the neglect of the doctrinal truths which inspire this vigorous spiritual life. If the warning is heeded, doctrinal defections will be checked, and all our members will have an experimental realization that Jesus is Jehovah. Then will the weak ones become as Daniel and David, as the angel of Jehovah in valor and strength. Then there will be at least one denomination that the devil will not laugh at and the world spit upon. It was Whitefield who wisely said that he "had rather have ten members wholly consecrated to God and filled with the Spirit, than five hundred that the devil laughs at in his sleeve." The world has an instinctive fear of the man who intensely believes the whole Bible from cover to cover, who is dead to the world, and alive to God in every fibre and atom of his being, with every capacity filled and every power energized by the Holy Ghost. "Give me a hundred men," says Wesley, "who fear nothing but sin, and desire nothing but God, and I will shake the world, and I care not a straw whether they be clergymen or laymen, and such alone will overthrow the kingdom of Satan, and build up the kingdom of God on earth." He got his hundred men, and he shook the world with an earthquake, mightier than can be produced by a million of easy-going nominal Christians afraid of the Holy Ghost, and apologising for their own distinctive doctrines.

I wish I had the power to reach every Methodist on the round earth. I would say, Cease living on the heroism of your fathers, quit glorying in numbers, sacrificing to statistics, and burning incense to the General Minutes; down upon your knees and seek and find for yourself the secret of the power of the fathers, a clean heart and the endowment of power from on high, then arise and unfurl the banner of salvation free and full, and a common-sense theology, the beauty of which, as Joseph Cook says, is "that it can be preached." Then, in double-quick time, charge upon the hosts of sin and conquer the world for Christ. A Brahmin recently said to a Christian, "I have found you out. You are not as good as your book. If you Christians were as good as your book, you would in five years conquer India for Christ." Come, Holy Spirit, and so cleanse and fill us that we may be as good as our book! What an agency for the kingdom of Christ the Methodist Episcopal Church would become if she would in earnestness and faith utter this prayer, and should become permanently vitalized and filled with the Holy Spirit. She would sweep through the slums of our great cities and disarm the dangerous classes. She would stay the floods of drunkenness desolating the earth like streams of burning lava, by converting manufacturers, vendors, and drinkers after the fashion of the Salvation Army. She would overflow into all lands. She would overturn the Andes of Popery in South America with the lever of the Pauline self-supporting missions, and shout hallelujah from the Himalayahs loud enough for the degraded millions of India to hear from the Indus to the mouth of the Ganges. She would follow Bishop William Taylor on the track of Stanley through the dark continent, and set it ablaze with Gospel light, and make China resound with the praises of One greater than Confucius; conquer Japan for King Jesus before the close of the nineteenth century, topple over the papal throne on the Vatican Hill, and girdle the globe with a chain of love-feasts, and holiness camp-meetings, and lead earth's teeming millions up to the open gates of Heaven, washed in the blood of the Lamb.

A LETTER TO BE READ AND REMEMBERED.

The following letter, which accompanied a well-prepared article, is so interesting and judicious that we publish it without authority. Such original thoughts, sweet experiences, and consequent fruitfulness of a young minister are very refreshing. We give this letter as a proper introduction to the article which follows:

"Circleville, Ohio, Feb. 22, 1884.

"Rev. Dr. LOWREY,

"Dear Brother,—Your request for 'a well-considered spiritual article' has been in mind ever since, but two reasons caused delay:—

"1st. The qualifying 'well-considered.' Never so busy as of late, and even now in the midst of a gracious revival! Several sanctified wholly—sixty converted, fifteen at the altar last night.

"2nd. My own hunger and sense of want led me to wait. Now, the best I have is my recent experience; and it is the best I ever had. My soul has found a zone of rest beyond all hopes of the past. The most useful phase of this experience, viz., believing, I send enclosed. At another time I may give you some aspect of my hunger, hope, realization, and its results.

"Yours truly,

"C. F. CREIGHTON."

"N.B.—I think it unwise to encourage the supposition that the anointing of power, comes as a distinct blessing subsequent to the blessing of entire sanctification. I have no disposition to question the general opinion that, as a matter of fact, entire sanctification includes all that is meant by the baptism of the Holy Ghost. And yet, I desire *you* to know, that you may rightly interpret my words, that I was led to this more recent experience while viewing the privileges of a believer from a standpoint of perfect love. I was sanctified wholly twelve years ago. Enjoyed it with scarce an intermission. Loved, preached, and witnessed its effects. But of late I have felt a hunger indescribable. I could scarce read the promises concerning the Holy Spirit without weeping. Oh, the indescribable sweetness of the words I read! Hunger and thirst were intense, but not for a moment was I willing to compromise my former faith. For the '*blood cleanseth*' was a matter forever fixed in my believing and experience. Now, though not instantaneously, but as the sun rises, the blessed Holy Spirit floods my soul with a sense of his power and presence, as '*water upon him that is thirsty, floods upon the dry ground.*' My former ideas of power were too material. Now, God works while I am preaching as never before. Saves while I am preaching. Gives me rest when effects are not visible. I have gone through my work with earnestness but not with anxious care. Faith is wonderful. Had I known its power and added faith to faith, I doubt not this present power had supplemented my cleansing in steadily increasing blessedness.

—*Divine Life.*

"C. F. C."

LETTER FROM BISHOP TAYLOR.

Rev. E. I. D. Pepper :

DEAR BRO.—I am again, after an absence of over two and a half years, at home with my heroic wife and sons. Ross, my second living son, was received into the California Conference last Saturday, and elected to deacons' and elders' orders "under the rule," and was ordained on Sabbath, and will stand on the list of appointments—"Missionary to central Africa." As I have to hold the Conference in Liberia in January and hope to found a mission in Loando, our port of entry for the interior, and as those are very, very sickly places, and as I don't wish to imperil the lives of my force for the interior by detention in those sickly regions, I will not have my main force come on till spring so as to join me in Loando in May, and proceed at once

to the higher altitudes where the climate is salubrious and healthful. Over twenty heroic men and women are ready to go on short notice. The conditions are: 1st. That our friends in America, through our Transit Fund Society, may pay their passage outward. 2nd. That all our workers shall depend on God and the people they serve for daily bread. 3rd. That they shall receive their salary in full from our Father in heaven after their arrival in the "heavenly Jerusalem." I can get more workers, and better workers on these terms than I can get on any other. Glory to God, the race of heroes and heroines has not run out, and never will; but a return to the Master's orders to "go without purse or scrip" opens a field for the manifestation and development of such. I tried for months to intimidate the holy women who wanted to go into the wilds of Africa, for I did not then think it suitable for them to go among naked savage cannibals on a line of such rigid economy and possible perils to life, "but they wouldn't scare worth a cent." I drew the darkest pictures possible in a letter of reply to a good minister and his wife in Michigan, offering for Africa. The minister was unmoved by any of these things, and the following is the reply of his wife: "We have just received your letter. Yes, we know what we are writing about. We are all missionaries in this house," (husband, wife, and nine-year old daughter). "The only fear I have is that I am not meet to be a sharer in this grand work. It has been my heart's prayer for years: Lord, if thou shouldst count me worthy, *send me*. I am not afraid that we shall not be supported. What are the promises? 'My God shall supply all your need.' 'Trust in the Lord, do good, dwell in the land and verily thou shalt be fed.' Don't the Lord keep His word? Is there not plenty of land there? Well, I have planted, hoed, and worked potatoes, corn, and other things, and can do it again. I have slept in mud huts, tents, and in the open air with a blanket round me, the blue sky above me, with a water-dog for my pillow, and would do it again, if need be. As it regards death, for me to live is Christ, to die is gain. I do not think I shall die before the Lord is done with me, and when He does not need me here, what is the use of living? Heaven is as near from Africa as from America, is it not? I am altogether the Lord's to live or to die, or to go whithersoever He may call me to go. There is but one thing I shall have to say: We cannot be separated. There are only three of us: we go together, for richer, for poorer, in sickness, in health, till death us doth part. I think I have some idea of the things to be endured, and shall bear all bravely for Christ's sake; for I do love my Saviour with all my heart, soul, mind, and strength—have only one purpose in life, that is to live for Him. I am ready." I give this case as illustrative of the spirit of all my candidates for perilous work for God in Africa. We are sending out for India, South America, and Africa an aggregate of over fifty missionaries. Where is the money to come from to pay their passage—"to help the

brethren on their way?" Let the patrons of our Transit Fund answer that question, and at their earliest convenience. We are enlisting the workers all the same as if the transit money were in hand, because it is God's work, and we are not exceeding the demands of the needy fields before us, and we shall trust God and His people. Let all give with enlarged liberality to the parent, and to the Woman's Foreign Missionary Societies, but money to pay passage of my self-supporting missionaries, let it be sent to Richard Grant, the Treasurer of our Transit Fund, 181 Hudson St., New York, or to any one of our authorized receivers, and every cent of it shall be applied directly to the object for which it is given. Pray for us.

Your Brother in Jesus, WILLIAM TAYLOR.

—*Christian Standard.*

THE SOUL'S RESTING-PLACE, WITH SOME BY-PATHS WHICH LEAD AWAY FROM IT.

BY REV. S. CHALMERS, M.A.

The resting-place is the love of God to us. Our Lord Himself says of it, in His parable of the vine, "Abide ye in My love: if ye keep My commandment, ye shall abide in My love." St. John writes concerning it in his first epistle: "He that keepeth His commandments abideth in Him, and He in him. . . . God is love; and he that abideth in (God's) love abideth in God, and God abideth in him." St. Jude also, in his short pastoral, exhorts in the same spirit concerning it: "Ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God." Thus abiding, or resting, in the love of God is a matter of the Christian life; it is, according to these Scriptures, to be observed and practised by the faithful as the way to the fullest blessing; the more they rest in His love the more they become blest in it.

The word of our Lord marks the spirit in which it will be desired and realized,—the keeping of His commandments, the living in submissive, loving faith in Him. They who live in submissive, loving faith in Him do constantly think of Him, do steadily turn to His love, do behold that wondrous love, and are led to rest in it, for its vision ever draws them on to rest in it.

The word of St. John shows the result to which it will lead, and in which it will determine—the closest divine communion, the heart-to-heart interchange between the believer and the Saviour. They who rest in His love do come to know it, do respond to it with a love begotten of it, and give Him,

if we may so say, to rest in their love to Him—they communing with Him and He with them in His ever-deepening, all-blessing return of love.

The word of St. Jude is specially significant on this abiding. It is so pertinent in its designation, "Ye, beloved"—ye loved ones; ye that know the love of God toward you, and feel its transforming power in you. It is also so directive in its charge, "keep yourselves." Leave it not to an occasional thought, confine it not to a season of meditation, but make it a habit of your soul. "Keep yourselves in the love of God," as the way to your being kept by it and sanctified through it.

Thus, then, we are to abide in the love of Christ, we are to keep ourselves in the love of God, we are to maintain the believing thought of it as revealed to us in the Gospel. Again and again are we to turn our minds to it, and stay them on it till it becomes a habit with us, till the soul of itself inclines that way and rests there. For it comes at length to this, that by looking thus constantly to the love of Christ we get attracted to it, we become fascinated by it, we dwell spontaneously on it as the supreme vision of our faith, beholding therein "what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

Resting thus on the love of God, we come to see into it and know it. It opens clearer and clearer to us, and gives us to become assured of it and blessed in it. We know the love God hath toward us, seeing it there in the love of Christ. We know in growing measure the love of Christ which passeth knowledge, blest in it in proportion as we know it. We perceive its truth, its intensity, its tenderness, its unchanging and unchangeable passion for us; and the vision proves to us as the vision given to Moses in the cleft of the rock. We feel at times much as he felt when the voice declared it to him, and he made haste and bowed his head and worshipped. We also, beholding in the vision of divine love, do adore under it, and worship because of it, becoming also transformed in heart as Moses was in face—changed from love into love, "even as by the Spirit of the Lord," who reveals it.

Turn then, Christian friends, to the love of your Saviour. Abide in it, as He charges you, lovingly and submissively resting in it. Keep yourselves in it as His apostle directs you, resolutely resisting everything that would hold you back from complete rest in it. Remember that you are His "beloved," freely forgiven by Him, graciously accepted of Him, lovingly taken to His heart; and see yourself there, in His very heart, deep in His great love, and rest in it as your refuge, wondering but not doubting. As you thus rest in His love, it will prove an all-blessed experience to you, will bring you peace and comfort and assurance and abiding hope, will lead to the complete and completing communion marked in the other apostle's words: "He that dwelleth in (God's) love dwelleth in God, and God in him"—the end of our faith this, the sum of all blessing, full restoration.

Let nothing hinder you from this resting in your Lord's love. No thought of your past sin, no sense of your present shortcoming, no feeling of your own unworthiness and misery, no trust in religious ways or rapt experiences or good seasons,—let none of those things hold you back or hinder you from this refuge of your life. Turn from your harassing thoughts, leave your pet religious paths, heed not even your prized experiences, enter into this lowly, self-renouncing way of resting in His love. You will not lose by this way anything of real value to you. You will lose only what is better lost, and retain all that is good for you, and gain in addition the all-comprehending grace just spoken of, the inter-abiding between you and your Saviour, He in you and you in Him.

One by-path which leads from the true rest is an undue remembrance of the past. Some are held back by the thought of their past sin. How should they, sinful as they have been, presume to rest all-confident in His love! More becoming, it seems, for them to hold back from so full a trust, and to look adoringly on His love, rather than rest confidently in it. So they feel. But it is an error and an evil, though they may not see it. It keeps them weak and wanting in their Christian life, as they most surely experience. It is the way of doubt this, rather than of faith, a by-path that leads to fear rather than to peace. Assuredly your Lord does not mean you so to think of your past sins as to hinder you from the fullest confidence in His love now; rather would He have you forget the sins He has freely forgiven, so far as the thought of them may hinder your lowly abiding in His love. And when the thought of your past sin comes to your mind, and works in this way to hold you back from a full rest in your Saviour's love, forsake it; or better, cast it upon His heart and simply hide yourself in His love. That love will fold you round and hide you in its peaceful covert.

Another by-path is found in a keen sense of daily shortcomings. Many wander back in this. How should they, so faulty and sinning as they are, presume to rest unreservedly in His love! More fitting it will be for them to look at it and long for it in self-abasement than to rest all assured in it. But it is an error this also, and an evil more common than is noted in the Christian life. It proceeds from a subtle, secret desire to become worthy of His love before committing ourselves altogether to it—another by-path from the highway of grace, and nothing less, a path in which there will be more found to nourish self than to honour and exalt Christ. Understand, dear reader, that only the love of Christ can make you worthy of it by reproducing itself within you, and thus renewing you. The sooner then, and the more fully, you surrender yourself to it the better. Indeed, the more you feel your sinfulness the deeper you should plunge into the love of Christ, to be washed all clean through it. Abase yourself as altogether unworthy of it, but still rest resolutely in it, counting yourself nothing when made most blessed therein.

A third by-path is connected with joyous experiences. Some are held back from this resting in the love of Christ by some specious way or other in the Gospel. They have matured knowledge in the faith, and made much of it; they have rapt experiences in grace, and incline to rest in them; they believe in special answers to prayer, and look longingly for them; by these and other similar ways some believers are kept, much to their loss, from this simpler and better, but more self-renouncing, way of resting in the love of their Saviour. The consequence is, they never reach assured peace, however much they seek it; they feel always short of it, and wonder why it is so with them. They need to learn this humbler way of resting in the love that redeemed them; for when you come to this love and rest on it, the love that redeemed you and ever saves you, you will find the desire of your heart even more abundantly than you seek it.

In forsaking such things for simple resting in the love of Christ, do not think you will lose them. No; what is good in them will remain with you, even as you forego them; or rather, you will receive them again, and far more, in the all-sufficient love of Jesus. Without more delay, then, rest in the love of your Lord. Hold no longer back, but come to His love as you are, and rest in it. Resolve to rest in it, and begin to rest in it, and, forsaking all for it, persevere. He will help you and draw you on till you do rest without reserve. Your peace will then be unbroken, and with it the very satisfying of your soul in its deepest and divinest longings. You shall wake up in the likeness of His love, and be satisfied with it.—*The King's Highway.*

AGNES WESTON'S WORK.

SARAH K. BOLTON.

I know of no more successful work abroad than that of Miss Weston among English sailors. The daughter of a barrister, well known for his astronomical and other scientific pursuits, she was trained as a scholar, and became especially skilled in music. A girl of strong character, she did everything she touched with energy and ability. Early in life she became sceptical, and, though obliged to go to church, would stop her ears and shut her eyes. Ten years after this, the self-willed girl had come into a new life. She visited hospitals, carrying books and flowers to the sick, and holding meetings in the wards. One day a poor fellow crushed in the stone quarries was brought in. She begged to speak with him, and was permitted, because, as "he would never be conscious again in this world, it mattered little what she said." She repeated tenderly, laying her hand upon his shoulder, "God

so loved the world." He never spoke, but the big tears rolled down his rough cheeks as he went into eternity.

She became earnest in Sunday-school work, and held meetings for working men on Sabbath afternoons. She soon learned, what all Christian workers learn, that intemperance is the greatest obstacle to the Gospel, and she besought the people to sign the pledge. A chimney-sweep, well known for his bad life, was much moved at her appeal, and came forward to sign. As he took the pledge, he said, "If you please, Miss Weston, be you a teetotaller?" She replied, somewhat disconcerted, "I only take a glass of wine occasionally, in strict moderation." He laid down his pen, saying, "Well, I think I will do just as you say, take a glass sometimes in moderation." No amount of entreaty availed; he went on from bad to worse, saying, "he would do as the lady did." From that day Miss Weston became a total abstainer, and says she never was in better health than since she ceased to use stimulants.

In 1863 she wrote a letter to a Christian soldier on his way to India with his regiment. He showed it to a seaman. The eyes of the latter glistened, as he said, "We poor fellows have no friends; do you think that lady would write to me? I would give anything to receive a letter like this." She wrote to the seaman, and in reply he enclosed the names of several sailors who wished letters.

Some time after, one young man wrote "What should I do without your letters! They drive away my trouble, and make Jesus seem so near me." Soon a pencil note came in a trembling hand; "I am very ill with fever, but Jesus is near me. I send you a dollar in stamps to help carry on God's work among my brother sailors." He said to his mates in the hospital, "I'm going home by a shorter cut than by Old England." Miss Weston's last letter to him came back with one word across it, in red ink—"Dead."

The demand for letters became so great, that Miss Weston was obliged to supplement her work by a monthly printed letter. Over 5,000 are now sent out each month, called "Blue Backs," because of the blue cover in which they are sent. The letters are bright, cheerful, earnest and Christian. Each letter has a Bible text, and a well-known hymn, which the men love to sing. The person must indeed be exceptional who can make a printed Christian letter, eagerly watched for by every vessel in the navy. I have seen some, and they are most interesting. Letters are also sent to the Royal Naval Hospital, the coastguard stations, and to the training-ships. Some boys came one day from the latter and said, "Please, ma'am, do you think you can write us a letter, all to ourselves? We don't understand the men's." Over 2,000 are sent to these monthly, and the names of others who desire them are constantly sent in. Before the last Arctic expedition left Portsmouth, the men came to Miss Weston and begged that letters be prepared for two

years in advance, that each month they might be comforted by them. It necessitated much work, but the *Albert* and the *Discovery* each took a small chest of "Blue Backs," that, in the darkness of the Arctic night, they might read of the Light of the World.

Miss Weston holds large meetings on the ships when they are in port, and the men are thankful for her coming. At one of those, a man held up a "Blue Back," two years old, as he said, "I got that out in China, aboard the *Rinaldo*, and I thank God that you ever sent it to me. I was one of the wildest fellows in the service, but that letter showed me just what I was. I went to Jesus for pardon, and now I'm a happy man. I wouldn't part with that letter for five pounds. When I die I should like it to be buried with me."

Miss Weston has established a "Floating Branch" of the National Temperance League on nearly every ship in the English Navy. Some man who is an abstainer is appointed registrar. He takes a pledge book and cards, and makes a quarterly report to Miss Weston. Many officers act as honorary superintendents. The pledged men are many thousands, and the number increases daily. Everywhere in England her work is spoken of with praise.

She determined to do something to help the many sailors at Devonport, where is found the largest arsenal in Great Britain. The national works cover not less than three hundred and fifty-eight acres, comprising one of the finest dockyards in the world. She invited the men to a public-room for singing and reading on a Sabbath afternoon. Of the thousands stationed there only one came, after she had waited two hours, and he soon ran away, frightened! The next Sunday not a person appeared, and the next and the next it was the same. Then she had tea and cake provided at a friend's house where she was stopping, and soon more came than the house could hold. This was the beginning of the Sailors' Rest and Institute, for which she soon raised thirty thousand dollars. Money came from Switzerland, Italy, America, India, and New Zealand. Sometimes a sailor's mother sent twenty-five cents; sometimes an anonymous friend sent a thousand dollars. The buildings contain a restaurant, reading-room, bath-room, dining, sitting and sleeping-rooms. The first year 127,000 visits were made to the refreshment-bar alone, where lemonade, coffee, and the like are sold. In the adjacent hall a daily prayer-meeting is held, and meetings on every night in the week. A seaman's clothing depot is being arranged, so that Jack can buy his clothes where he gets his food and his Gospel guidance. The men call the home the "Three C.'s," meaning coffee, comfort, and company. Miss Weston is the manager of a Seaman's Bank where twenty-five thousand dollars are put in yearly, and she does not speculate with the money.—*Christian Standard*.

FALSE NOTIONS OF POWER.

BY REV. GEORGE D. WATSON.

Nothing is more common in religious meetings than to hear persons say they are saved, but they are seeking for power. They will crowd the altar seeking for power. They go around asking for power. As if power were an abstract something, or a thunderbolt, or a bundle of forces, to be deposited in the soul. I am convinced there are many false notions respecting spiritual power. The strongest saints in the world, and those who do most for Jesus, never look upon themselves as anything extraordinary. They are not conscious of any extraordinary power in themselves. They esteem themselves as helpless and nothing; they are merely "broken and empty vessels," willing to do what their hands find to do, and leave results entirely with God. It would be a great thing if Christians could have their false notions of power forever swept out of the mind. Some of you imagine that power is an inflatus, swelling and expanding in the breast. Some of you think it is a galvanic thrill, going through your nerves. Some of you think it is the assurance that all you say or do will be a centre shot in its execution. You will never know what true power is, until you perfectly learn the lesson of spiritual poverty, utter and constant helplessness in yourself,

"A broken and empty vessel,
For the Master's use made meet."

The telegraph wire is never conscious of anything wonderful. It experiences no change when the despatch is running through it. In its utter helplessness it is never aware of the wonderful things being spoken through it. It is nothing but a common wire, distinguished from other wires by only two things. In the first place, it is isolated from objects that would draw off the electric motion. In the next place, it is attached to a galvanic battery. And thus it is with the most powerful. They are just as frail and void of all inward strength as anybody in the world, only they are detached from sin and earthliness and united by simple trust to Jesus, the Infinite battery of strength. Jesus says, "Without Me ye can do nothing." Without the battery the wire can do nothing. The wire has no strength to speak, it simply conveys what is spoken by the battery. The greatest workers for God are never aware of what is being accomplished through them; neither are they anxious to know. It often happens that when people are full of blissful emotions, and think they have the power, and expect that their words and actions will be attended with wonderful energy, at these times they are fruitless. And on the other hand, when they feel so utterly worthless, and a sense of spiritual poverty almost crushes them, they go forth to work, leaving results entirely to God, and not thinking much of either failure or success, but only that they may do the present will of God;—then their

slightest actions or words are wonderfully accompanied by the Holy Ghost, and marvels of grace are wrought above and beyond their knowledge. This is the state that Jesus refers to when He says, "Abide in Me and go and bring forth fruit." The secret of great fruit-bearing is the death of self. "Except a grain of corn die it cannot bring forth fruit." When we are thoroughly crucified, we will not be hunting after some transcendental mesmerism of power, but will be content to be as infants in a great forest, led every day by the hand of Jesus, doing the work He assigns to us, not knowing the outcome of it, not anxious to count the fruit, not anxious for this nor that state of emotion, but go on receiving Christ each day for all the needs of the soul.—*The Christian Witness*.

"I DON'T FEEL"

REV. GEORGE D. WATSON, D.D.

How often does unbelief utter itself in these words, "I don't feel." I think that deep, warm religious feeling is vastly depreciated in these days by frozen, formal Methodists; so I do not mean to say anything against holy feeling, but we want the right sort of feeling; that which is produced by the power of God in the soul, and not that which is produced by culture and human effort. There are four distinct things in salvation, and they apply equally to justification and sanctification. Two of them are on the human side, and two of them on the Divine side. In seeking justification there must be on the human side repentance and faith, and on the Divine side there must be pardon and the witness to it. In seeking sanctification there must be a perfect submission of self to God, then perfect faith in Jesus on the side of the seekers, and on the Divine side will be entire cleansing from sin, followed by the witness to it. This order of the few facts of salvation is absolutely unchangeable; so that to clearly *feel* that we are sanctified is the last step in the service, and yet the very one that many try to make the first. It is utterly impossible for you to *feel* your heart pure, until after the Lord has actually purified it: and then it is impossible for Him to purify you, until your faith touches the point where you claim that "He doeth it;" and then again you can never exercise the perfect faith that He cleanseth until you have fully submitted your entire self to God. You see, then, how each step depends on the preceding one. Be sure of the first step—that you are utterly yielded up to the will of God, and the rest will follow in easy, quick and beautiful order. In reference to feelings, we are to remember two or three things.

1. *Feeling is an effect of sanctification, and not sanctification itself.* Now if you have any trouble on this score of not having holy emotion, fasten this

on your mind. If feeling be an effect, then it must come after the cause which produces it. Do you expect the heat from the stove before you strike and apply the match to the fuel? What would you think of a person sitting by a cold stove half chilled, and yet refusing to strike and apply the match to the wood, by saying, "Oh! I don't feel warm enough yet; when I feel warm, then I will strike the match." That would seem very silly: and yet have you not been doing the same thing in religion? Have you not been half chilled in your soul for dreary days, waiting for some celestial accident to warm you? You have been told to believe; to believe now; to strike the match of faith against the rock of God's promise, and apply it to your soul, and to do it *just as you are*. And you have falteringly held the match in your hands, saying, "I don't feel." If you feel warm first, then there is no need of the match, and if God gives you the feeling of purity first, then there will be no need of your faith at all. Feeling is Divine effect after faith.

2. *The feeling of holiness is the work of God in the soul over which our will has no control.* It is the Lord *alone* that cleanses our hearts, and it is the Lord *alone* that produces in us the feeling of being cleansed. If we attend thoroughly to the two things in our hemisphere of sanctification, submission and faith, the Lord will be sure to attend to the two things in His hemisphere of sanctification, cleansing, and feeling. It is the Holy Spirit that influences the soul with love; it is the Holy Ghost that produces the soul sensation of purity; and when we try to feel pure, we are simply meddling with the incommunicable rights of Jehovah. You must solemnly agree to let God attend to His own business in your salvation; you must trust Jesus with a limitless trust, just as you are, and where you are, and fixing the entire responsibility of cleansing and of feeling upon Him. The very fact that you keep waiting for feeling, and trying to make yourself feel, is a demonstration of your unbelief; it proves that you are afraid to trust the Lord to do His part of the work: it proves that you are far more anxious to do the Lord's part of the work than you are to do your own.

I can recollect no passage in Scripture where God is said to exercise faith. Neither do I know a passage where we are commanded to produce the feeling of holiness. It is true, we are commanded to be holy, but we are distinctly commanded to be holy through faith, and not through feeling. God will never do our believing for us, nor will He ever allow us to do the cleansing and witnessing work, which belongs to the Holy Spirit. The best way to get sweet rest and contentment of spirit is to surrender the question of our feelings entirely to Jesus; let Him do as He pleases in the matter. Did you ever hear the earth groan and bother itself about how to feel the Spring and Summer? it simply swings around to the sun, and the sun takes the contract to furnish the glow of Summer. Swing round to Jesus and let Him furnish the Summer of the soul.—*Christian Standard*.

CHRIST OUR EXAMPLE IN HONOURING THE HOLY SPIRIT.

BY REV. C. G. MOORE.

In accomplishing the work of man's redemption, it is everywhere evident in the New Testament Scriptures that a varied service and office has been undertaken by the different Persons in the Divine Trinity. And it is most profitable to reverently note how Father, Son, and Holy Ghost, delight to render to one another the glory and honour appropriate to their special work in saving and sanctifying the human soul. "Glorify Thy Son, that Thy Son also may glorify Thee." "I have glorified Thee on the earth." "O Father, glorify Thou Me." "When He, the Spirit of Truth is come . . . He shall glorify Me." And it is the purpose of this paper to briefly indicate how fully our Great Example honoured the Holy Spirit in His own special office and work in redeeming man from sin unto God.

When for our sakes the Lord Jesus Christ "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men," He emptied Himself, and not in name only but in reality He was in all things "made like unto His brethren." In His infinite love the God-man consented to live on the same platform of life as all His followers, to draw upon the same resources of power, and to place Himself in the same relation to the Holy Spirit as those who should afterwards look to Him as in all things their pattern. "Of Mine own self I do nothing" is the consistent testimony of His life, which we now proceed to examine.

1. "Jesus being *full* of the Holy Ghost." "Be *ye filled* with the Spirit." God does not confer grace and power until they are needed. It was not, therefore, until about the commencement of His public ministry and work that the Lord Jesus received the special anointing of power necessary for that work. Then it was that for the first time He could in the synagogue of His native Nazareth declare in all the fulness of the meaning of the words, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor."

2. Jesus "was *led by* the Spirit into the wilderness." "As many as are *led by* the Spirit of God they are the sons of God."

3. "God anointed Jesus of Nazareth with the Holy Ghost and with power: Who went about doing good, and healing all that were oppressed of the devil: for God was with Him." "I cast out devils by the Spirit of God." "Ye shall receive power, the Holy Ghost coming upon you." The texts first quoted made it clear that the miracles of the Lord Jesus Christ were not wrought by His own inherent Divine power, but by the power of the Divine Spirit who dwelt in Him. Their testimony, therefore, to

His divinity is indirect, declaring that "God was with Him," and that, therefore, in claiming to be the Son of God He was no lying impostor.

4. "Christ, Who through the Eternal Spirit offered Himself without spot to God." What a Trinity of love is here presented to us? The Cross has often brought to us a message of the Father's love; often has it assured us also of the love, that passeth knowledge, of Him "who gave Himself for us." But how rarely do we there recognize the loving, sustaining, strengthening, sympathizing presence of the Holy Comforter. O Spirit of God, how much to Thee we owe! how worthy art Thou of our adoring gratitude!

5. "The day in which He was taken up, after that He *through the Holy Ghost* had given commandments unto the apostles." And so even in His resurrection-life, when just about to return to the Father, He will still honour the gracious Spirit.

And now, what lesson shall we learn from this glimpse into the inner life of Jesus? Shall we not henceforth take more earnest heed lest in any measure we do "despite unto the Spirit of grace?" Beloved brethren, if our Great Master thus honoured the Holy Spirit of God, shall you and I refuse to reverently follow in His footsteps?—*Divine Life*.

GOOD ENOUGH WEATHER.

"If a long season of severe weather is not excuse enough for my failing to plant more than four Sunday-schools during the past month, then I can offer no other," writes an American missionary. "No complaints, however, about the weather," he adds, "for I shall not soon forget a little rebuke I received a short time ago while stopping to warm and take shelter from a storm in a freedman's humble home."

"What a dreadful day this is!" escaped my lips as I greeted old Aunt Judy, a black woman, on entering her cabin door."

"Bress de Lord, honey," said she, "don't ebery ting come from de Lord? Den, if ye is a Christon, de wedder is good 'nuff for ye; and if ye ain't no Christon de wedder is more'n too good for ye."

The harder it rained the louder did Aunt Judy sing, "Tank de Lord for ebery ting!"

After a while the storm ceased, and with thanks for her kindness I put a small sum into the hand of the pious old woman to help her to get a pair of winter shoes: "Good-bye, Aunt Judy; your short sermon is well worth a collection." Soon the cabin-door was out of sight, but my pathway seemed to grow brighter, and "de wedder" has been "good 'nuff" ever since.—*Selected*.

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!

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