



EMMANUEL

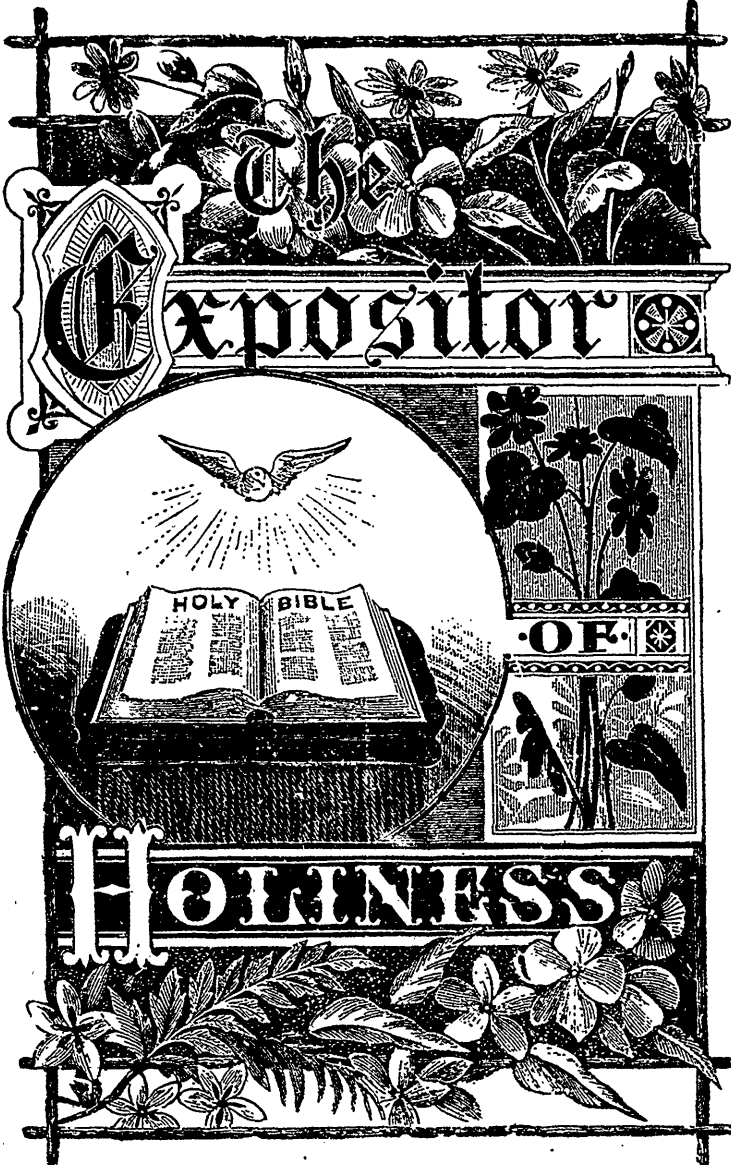
3.7  
1884  
July

ONE DOLLAR A YEAR. POSTAGE PAID BY PUBLISHER.

VOL. III.

JULY, 1884.

NO. 1.



Toronto :

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

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

# CONTENTS.

	PAGE
POETRY: "HE LEADETH ME" .....	1
HOW DOES THE HOLY SPIRIT GUIDE US INTO ALL TRUTH? V .....	2
TESTING TIMES .....	6
QUESTIONS ANSWERED .....	8
INCIDENTS BY THE WAY .....	10
THE HOLINESS CAMP-MEETING .....	13
POETRY: "FAITH'S ANCHORAGE" (Original) .....	15
HOLINESS AT THE MONTREAL CONFERENCE.—BY REV. L. N. BEAUDRY .....	15
OUT OF THE DEPTHS UP INTO THE MUNITIONS OF ROCKS.—FOR THE "EXPOSITOR"....	17
DIVINE GUIDANCE.—BY E. STEPHENS .....	20
POETRY: "FILLED WITH THE SPIRIT" .....	25
FULL SURRENDER .....	28
HOW THEY SPEAK IN THE SOUTH .....	28
CRANKS .....	29
PRAYER ANSWERED .....	30
IS GOD PARTICULAR? .....	30
GIVING WHILE IN DEBT .....	31
SURREPTITIOUS SELFISHNESS .....	31
WAIT UPON THE LORD .....	32

## CALENDAR OF HOLINESS MEETINGS.

- TORONTO—Central Meeting, every Tuesday, 23 Pembroke St., at 3 p.m.  
 " Bloor St. Church Meeting, every Saturday, at 8 p.m.  
 " Elm St. Church Meeting, every Monday, at 8 p.m.  
 " Berkeley St. Church, every Sabbath, at 4 p.m.  
 " Queen St. Church, every Monday evening  
 " Gerrard Street Church, Sabbath, 4 p.m.
- WESTON—Tuesday evening, at the residence of Mrs. Brown.
- MONTREAL—First French Methodist Church, every Monday, at 7.30 p.m.
- WOODSTOCK—At the residence of Bro. 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.
- MILLBROCK—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.
- NEWMARKET—M. E. Church, Tuesday, at 7.30 p.m.
- BOWMANVILLE—C. M. Church, "Upper Room," Saturday, 8 p.m.

THE

# Expositor of Holiness.

---

VOL. III.

JULY, 1884.

No. 1.

---

## HE LEADETH ME.

---

In pastures green? Not always; sometimes He  
Who knoweth best, in kindness leadeth me  
In weary ways, where heavy shadows be.

Out of the sunshine, warm and soft and bright,  
Out of the sunshine into the darkest night,  
I oft would faint with sorrow and affright.

Only for this—I know He holds my hand,  
So whether in green or desert land,  
I trust, although I may not understand.

And by still waters? Not always so;  
Oftentimes the heavy tempests round me blow,  
And o'er my soul the waves and billows go.

But when the storms beat loudest and I cry  
Aloud for help, the Master standeth by,  
And whispers to my soul, "Lo, it is I."

Above the tempest wild I hear Him say,  
"Beyond this darkness lies the perfect day,  
In every path of thine I lead the way."

So, whether on the hill-tops high and fair  
I dwell, or in the sunless valleys where  
The shadows lie--what matter? He is there.

And more than this; where'er the pathway lead  
He gives to me no helpless, broken reed,  
But His own hand, sufficient for my need.

So where He leads me I can safely go;  
And in the blest hereafter I shall know  
Why, in His wisdom, He hath led me so.—*Selected.*

## HOW DOES THE HOLY SPIRIT GUIDE US INTO ALL TRUTH?

— —

## V.

Guidance by what may be called extraordinary methods as impressions, visions, peculiar providences, etc.

We have now come to that part of the subject where dangerous errors most abound.

But we think that if the following proposition be admitted and kept in mind, it will help materially to solve all difficulties concerning the whole matter, viz., that impressions, visions, dreams, etc., are not necessarily the work of the Holy Spirit, nor yet of Satan. They belong to us as a part of our make up, just as memory or the sense of smell. They are distributed, like the sunshine, amongst the evil and the good. For example, take impressions, and on close examination it will be found that it is something akin to superstition that makes them the act of either a good or bad spirit. It is simply because of their rarity that they excite awe-inspiring thought.

We see the sun nearly every day, and there is no superstitious thought comes to any in this enlightened age concerning his goings forth which are of old. But let a fiery comet rush into the solar system, and there is the tendency on the part of many to talk of war or pestilence: for superstition is excited by the rarity of the occurrence. We believe that just as the comet has its assigned place amongst the heavenly bodies, and should no more excite our fears or hopes than every-day sunlight, just so impressions, although comet-like in their rarity of visitation, should be treated like every other power of our being, as a necessary part of ourselves, and not as some irruption of spiritual influence into our being.

Hence we infer a man may be led by impressions, and not be led by the Holy Spirit on the one hand or by the devil on the other. We repeat it: in impressions, dreams, or visions, there is nothing necessarily spiritual, any more than in passion, appetite, or intellectual action.

Need we delay here to establish this fundamental truth? We are prepared to do so, if need be, by many arguments; but any one who looks steadily at this proposition will, we believe, see that it is really a self-evident truth.

Now we can proceed in our investigation with clear light, for at once all these rare phenomena of our being become classed with and are placed alongside of judgment, thought—all intellectual powers—and the ready inference is that, just as the Holy Spirit guides us through our judgment, so He proposes to guide us through or by means of impressions, dreams, or visions. For as these constitute a part of ourselves, His guidance would only be partial if a part of ourselves were excluded from His influence. Full-orbed experience in Divine guidance means perfect surrender into His hands not only of our common sense, affections, passions, appetites, and intellectual powers, but also of the domain of dreams, impressions, etc., so that all may be used freely to secure for us guidance into *all* truth.

Let us, bearing all this in mind, test the matter in actual life. Here is a person who is the subject of one of those comet-like impressions. We will let it be that strange incident in the life of the late Rev. Dr. Bangs, with which many of our readers are familiar. The Doctor, then a young minister, on horseback in Western Ontario, when passing a certain house some distance off the road, suddenly felt impressed that he should go into that house and make a pastoral visit, but as the snow banks around the lane and cabin—for it was one of the earlier settler's first homes—not only made it inconvenient to get to it, but suggested the idea that no one was at home, he passed on, but the impression did not pass away, but continued with him, and became so strong that after riding a mile or so beyond, he actually turned back, called at the house, and *found it empty*.

This incident is generally related to prove that guidance *through* impressions is wrong, and to show that any who talk of impressional guidance as a part of their experience are on the straight road to fanaticism.

But it will be well to remember that guidance by impression is one thing, and guidance by the Holy Spirit, through the occasional use of impressions, is quite another matter.

The above incident simply illustrates guidance by impression, which we unhesitatingly condemn. It is nowhere asserted that Mr. Bangs gave that matter to the Lord, and by faith got the mind of the Spirit concerning it. He simply acted concerning it just as those who are not Christians act—tried to manage it by the simple help of reason and common sense. Now, facts show that when impressions are so managed, some of them prove, when followed, to be beneficial in their results in helping us to escape threatened danger for ourselves or

others, or in securing positive good, whilst others leave us the sport of illusion. This being the case, every person who is the subject of one of these phantom-like visitations becomes like a reed shaken by the wind, for he is agitated by all the winds of uncertainty. Should he follow the impression, he does so in uncertainty, and should he not, he does so in fearfulness. The element of uncertainty must linger about him. Dr. Bangs then, we assume, turned back as following an impression, and in this case the impression, to all appearance, led him into needless loss of time and expenditure of muscular effort. The fact that he was a Christian does not of itself modify this statement of the case. If a Christian cuts his finger, the resulting pain is exactly the same as if he were an ordinary sinner. So if a Christian treat an impression as an ordinary sinner does, the result to both must be the same, and it is reasonable that it should be so.

Now, had Dr. Bangs in his doubt concerning his duty asked the guidance of the Spirit, and asked in faith until he clearly discerned the voice Divine, and then acted as led by the Spirit, and not by an impression, we maintain that he need have made no mistake; but as there is no evidence to show that he took this course, we refuse to accept the incident as in any way illustrating the guidance of the Spirit. We presume if he had adopted the scriptural method, that when the voice of the Holy Spirit had been heard, the impression would immediately have vanished, and he would have gone on his way rejoicing with increased joy.

We have delayed over this incident because of the prominence given to it by some who make use of it to obscure the whole subject of the guidance of the Spirit. But it will now be seen that the remarks concerning this one incident will apply to all impressions, dreams, etc.

Let us linger a little here to put the subject, thus far brought, in compact form, by maintaining that when a Christian has to do with any of these phenomena, he may look steadily at them as at a part of himself, and, by faith in his ever-present Counsellor and Guide, know how to act concerning them.

Should it be a dream which leaves a lasting impression upon his mind after he awakes, without fearfulness or agitation he may at once accept guidance Divine in the matter, and if there is some blessing wrapped up in it for him, he does not fail to secure it, or if not, it at once is relegated to the class of dreams to be forgotten, and, no matter how peculiar or startling its nature, it passes away.

Let it not create a smile that we should introduce the subject of dreams or visions here, for is it not scriptural? Those Christians who clothe themselves with infidelity concerning them, presuming that the superior enlightenment of the present times has shown that all dreams should be despised, cannot have examined the subject with sufficient care. For, like as in the old dispensation, God at times talked to man by dreams and visions of the night, so it was emphatically declared that in this, the Spirit's dispensation, "your young men shall see visions and your old men shall dream dreams." It is a silly thing to strut in vain philosophy to the loss of the blessings which may come to us under the Spirit's ministry from these sources. For our part, whilst we hesitate not to roam through all the fields of modern thought as our time and ability permit, we do not find ourselves in the slightest degree deterred thereby in accepting Bible teaching on this subject and, using it practically in life. We find that the doctrine of the guidance of the Spirit is an antidote for superstition on the one hand, and unbelief on the other.

We find, on reviewing what we have written, that we have been more general in thought than we designed, and will therefore reserve further incidental illustrations of the subject for other articles. In the meantime, it cannot but afford great satisfaction to know that provision is made in the gospel to bring all the powers of the mind in complete subjection to the mind of Christ; that, even in dealing with the strangest phenomena of life, the Christian need not walk in darkness—that is in doubt—for, having fellowship with Him, we walk in the light as He is in the light.

We doubt not that some will reject this method of dealing with the subject, who nevertheless have not a satisfactory creed concerning it themselves. To such we say, we have many times tested these things in actual experience, and find the result most satisfactory. In accepting the ministry of the Spirit, we find that He uses all the powers and susceptibilities of our being in guiding us into all truth, and that the result is that the element of doubt, of hesitancy, of failure, is eliminated from our life.

---

A COMING BOOK.—We are glad to know that Rev. George Hughes, editor of the "Guide to Holiness," is publishing the life of the late Dr. Palmer, under the title of "The Beloved Physician." We have no doubt it will be a volume worthy of the subject and worthy of the author.



---

 TESTING TIMES.
 

---

“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you.”

When a person enters into a deeper experience of the spiritual blessings of the gospel, we anticipate with much concern the testing time of this grace. From observation we have to conclude that it is the *few* who abide the trial of their faith, whilst the *many* fail. From a remark made by the late Rev. J. S. Inskip, at Round Lake, we gathered the fact that out of the many hundreds of ministers who had experienced full salvation at the different holiness camp-meetings held by him only a few, comparatively speaking, had remained steadfast—had successfully endured the fiery trial that tried them. The same may be said of his labours in Canada; and, alas, that we have to admit it, the same history seems to follow the holiness revival everywhere.

Are we playing the part of a croaker in such utterances, and so needlessly weakening the hands of holiness workers by discouraging words? By no means, we are simply drawing attention to facts; that we may find out some way to lessen the proportion of those who, having entered the highway of holiness, cease to walk therein.

Lately we have received letters from a number of persons who, after entering into a blessed experience of full salvation, have been tested to the extreme limit of endurance. We have also conversed with others in like case. Our sympathy with them has been most thorough, for we not only had similar experiences to recall, but also we trembled lest their faith should fail in the trying hour. But some of the purest joy of the last month has been ours, when rejoicing with some of these tried ones over complete victory obtained.

There is an element of surprise to all enduring these tests of faith. Here is a minister who obtains the blessing of holiness. How he revels in the increased joy of his new-found experience! At once he begins to preach with a gladness of heart unknown before. Like Melancthon after his conversion, he thinks that everybody who hears his experience will at once enter with him into this rest of faith, this “sabbath of love.” But to his surprise he is met with unsympathising looks and acts. In his ardour he presses the subject home to the heart and consciences of his hearers, and some are stirred up to seek like precious faith. But a certain class in his church begins to show

opposition. The truth winged home with the demonstration of the Spirit and with power searches out the hidden springs of action. Long-cherished, secret sins come to the surface and disturb the conscience. Holy living, after this sort, is seen to demand the giving up of cherished objects of desire, and pride, and gain and ambition set themselves in array against the Spirit's work in their hearts. And so it comes to pass that, whilst some of the members are reclaimed from a half-hearted service of God to an holy life, others, under various false pretences, oppose. And now the cry is raised, "The Church is in danger. If the minister goes on after this manner the church will be ruined." The fiery trial is upon him, and he feels that if he continues true to the Holy Spirit he will jeopardize many things he holds dear, and may be looked upon by his brethren as one with whom it is scarcely safe to entrust a circuit, because of the strife and divisions engendered by such preaching. Moreover, his astonishment is further increased by learning that some who have a reputation as preachers or professors of holiness are opposed to him. Surely he thinks some strange thing has happened him. He would bravely fight it out on this line if he had the sympathy of all good people, and especially of professors of holiness, with him; but to step out into loneliness with God, and go on, whilst misunderstood and misjudged by friend and foe, is the drop of bitterness which makes his cup overflow. How many under such circumstances begin to falter? The Spirit's voice is given up for man's dictation; human prudence, backed by the counsel of friends, takes the place of simple obedience to God, and immediately he is shorn of his locks of power, and becomes weak as other men.

This is not a fancy sketch, for again and again we have seen this sad history enacted in life.

But what would have been the result if he had continued in well doing? In the first place, the experience of full salvation would have been retained in ever-increasing fulness, joy in the Holy Ghost would have abounded in his work, and Pentecostal power in all his ministrations. In the next place, if there should be the apparent loss of many things, they would be more than made up by a covenant-keeping God.

We once asked a minister if he preached full salvation. "No," said he, "I dare not do it, for if I did I would lose nearly all my members." And yet this minister once professed the experience. Of course, we expected his brother would not approve of our Association work. We gave some numbers of the EXPOSITOR to another minister,

belonging to a sister denomination, and from our conversation with him felt hopeful that he would aid us in its circulation, but when we learned that he had expressed himself to another to the effect that preaching holiness as a definite experience meant the loss of his pulpit, we immediately gave up any hopes entertained in that quarter. Men who will not take joyfully the spoiling of their goods in preaching holiness are not the men to stand by the doctrine in an aggressive form.

Beloved, think it not strange concerning the fiery trial that is to try you, for sooner or later the trial will come, when you will step out into loneliness with God, having virtually suffered the loss of all things in being true to the Holy Spirit; or else you will step down from the abundant revelations given you, and your experience of sanctification in its fulness of Pentecostal blessing will at best be a mere memory, and from your class will come the most effective opposition to this holiness revival.

We close this article by replying to the question, How can one who has failed during some such fiery trial recover lost ground? We answer, By sincere repentance and acknowledging the definite sin committed, faith in Christ for cleansing, and the glad acceptance of the Holy Spirit's ministry from this time forward at any and every cost.

Anything short of this complete, thorough work will not only leave them shorn of their strength, comparatively speaking, but, in spite of themselves, will keep them in an attitude of hostility to the definite holiness movement.

---

### QUESTIONS ANSWERED.

---

We have been requested by certain persons, both by letter and otherwise, to give our opinion concerning some matters now in dispute between professors of holiness, to wit, whether or no one can enjoy the blessing of holiness and use narcotics, engage in certain amusements, or wear certain articles of apparel.

To these questions we have to reply that the EXPOSITOR gives no uncertain sound. It enunciates a doctrine, both scriptural and rational, and far more searching and settling, when put in practice, than much that is written or spoken on these subjects.

We teach that the Holy Spirit, the Counsellor divine, is prepared to guide every individual into all truth in these matters; and we maintain that no one is settled in his views on these subjects until thus taught of God. We find, moreover, that all who are thus taught of God have the peace of God concerning them, and are not tossed about by every wind of doctrine as it may happen to blow upon them; nay, their peace is in no wise disturbed when it blows a perfect gale from any quarter. We find also that they agree to differ, satisfied to leave the work of the Spirit to the Spirit Himself. They do not show their want of confidence in Him by dictating to others, beforehand, what He, the Spirit of truth, will teach them. If the Bible distinctly teaches any one course concerning these matters, he rests assured that He who inspired the written word will not contradict Himself in His individual teaching, to those who seek His guidance. They have reached the land of settled questions, the rest of faith, the sabbath of God's love.

On the other hand, we notice that they who wish to have a set of rules formulated concerning what we shall eat, what we shall wear, or what we shall do, not only do not exhibit that peace of God which passes all understanding themselves, but there is also a tendency on their part to exalt the outward expression of a profession of holiness above the graces of the Spirit in their judgment of its genuineness in others. Indeed, we believe they show a constant disposition to be censorious. Besides, it is an utter impossibility for them to be consistent in their judgment of others in these matters. We have never yet witnessed one who made it a matter of conscience to judge another's piety by these things to be consistent in his own practice with his pronounced judgment.

We have heard one denounce the wearing of a bit of gold in the ears, and yet have a hundred and seventy-five dollar gold watch in his vest pocket. We have heard another wax eloquent on the extravagance of wearing a plume in the hat, and yet have on a dress the excess of cost of which, above one which would have kept them quite as comfortable, would have paid for a dozen of such plumes. We have heard another, so particular in his dress that he would scorn to wear a suit of clothes that could be purchased for less than fifty dollars, grow anxious on the loss to the missionary cause of the money expended on a gold ring, and a wedding one at that. But yesterday, in conversation with a person on his way to a camp-meeting, where a large part of the work to be done was of this denun-

ciatory style, we had this argument of extravagance in wearing certain articles of apparel brought out. But when we proved to him that half the price of the suit of clothes he then wore might have been saved to the cause of God, there was no eagerness expressed to make use of the suggestion in the future.

The fact is, if we, who are called of God to spread scriptural holiness over this fair Dominion, yield to the temptation to judge others on these non-essentials, we will be robbed of more than half of our strength. In the doctrine of Divine guidance, for every individual, into all truth, we have the whole matter absolutely settled. Therefore, we say to all professors of holiness, concerning these things, hands off. Do not let yourselves be diverted from the work of getting believers acquainted with the Holy Spirit as a personal friend and guide, by any of these devices of Satan. If you find yourself afraid to trust any matter of this kind to the teaching of the blessed Spirit for yourself or for another, be ashamed of your want of confidence in Him who demands and deserves the unlimited trust of every child of God.

---

### INCIDENTS BY THE WAY.

---

ELM GROVE.—We had the pleasure of assisting for three days in holiness meetings at this appointment. Bro. Brown, the pastor, has enjoyed a good share of prosperity during the year, rejoicing over the conversion of many on his circuit.

At this appointment the friends had started a holiness working band, which was doing good service, both at home and abroad. The leader of the band had got fired up in attending some of the meetings of the Salvation Army in Barrie.

We had a happy, useful time with the friends, and many were the fresh witnesses to the power of Christ to save to the uttermost. We never heard clearer, stronger testimonies for Jesus than at these little gatherings. At the last meeting the influence began to extend to others, one testifying to converting grace newly found, whilst others stood up for prayer. We believe that the experience of holiness has taken up its permanent abode in that community, and that it will make itself felt in surrounding communities.

HOLINESS MEETINGS AT GUELPH CONFERENCE.—We had some useful meetings here, but the inconvenient hour at which they were held

militated somewhat against their usefulness. Is it not time that holiness meetings should have as much consideration at the hands of the Conferences as temperance subjects, school work, or education, especially when it may be said of the Methodist Church that, although it ever tends to help on all these things, both directly and indirectly, yet its distinctive work is spreading scriptural holiness in the world. And he is a very superficial observer of Methodist history and teaching who does not admit that this means the spreading of the distinct experience of holiness as a blessing received subsequent to the blessing of pardon.

Already two of the Conferences have spoken out distinctly on this subject, and by formal vote have instructed the Conference Committees to appoint an evening next year for a holiness meeting. We trust this will be imitated in other Conferences where it has not been thus voted on, and that next year will witness holiness meetings in all the Conferences, appointed and published with the other Conference meetings.

A FAITH CURE.—Bro. Iverson, at one of the eight o'clock meetings, gave a very interesting and minute account of his restoration to complete health in answer to the prayer of faith. We hope that some day he will favor the readers of the EXPOSITOR with a full account of this remarkable instance of faith healing, and so we will not further allude to it now.

TORONTO CONFERENCE.—At the Richmond Street Conference we found our way hedged up on every side, and could not get liberty to hold one holiness meeting. The obstruction was not from the want of a suitable place, or from any opposition from any quarter that we knew, but was purely want of liberty to act when we brought the matter before God in prayer. We knew not why. We did not stand in the way of anyone moving in the matter, simply were not permitted to act ourselves, although fully expecting to have the usual holiness meetings when we went to Conference. Now, we presume many will be inclined to call this a species of fanaticism, not being saved from "that enthusiastic doctrine not to do a thing unless our hearts are free to do it." To such we say that to us the doctrine of Divine guidance is not a mere *doctrine*, it is a distinct part of our Christian life; and we were as fully satisfied that our Master did not want us to move in the matter, during this Conference, as at previous Conferences it was His will that we should go forward. Before the close of the Conference an explanation, sufficient to satisfy us, was received, how-

ever it might fail to satisfy others. We discovered, to our surprise, that some of the professors of holiness who had taken the lead in former meetings had drifted apart in spirit, were not in full accord in their teachings concerning the higher life, and therefore God could not use us in aggressive work.

If Paul had persisted in preaching in Asia, when forbidden of the Spirit, he would not have been able to say, "now thanks be to God, who always causeth us to triumph." We accept the ministry of the Holy Ghost, in showing us when not to act, as fully as concerning the times to go forward.

**ELM STREET CONFERENCE.**—Here we had full liberty to have daily holiness meetings. God was present with us in conscious blessing, and real work was accomplished for the God of holiness. We could easily fill out pages with individual experiences given at the various gatherings, experiences rich and full, and which thrilled those present, but do not deem it advisable.

During the progress of this Conference, Rev. E. R. Young moved that the Conference Committee be instructed to set apart an evening next year for a holiness meeting. He introduced his motion with a few well-chosen words, intimating to Dr. Rice, who was then presiding, that his hearty commendation of the subject of holiness to the consideration of the Conference had, in part, inspired the resolution. The motion was seconded by another brother, and supported by Rev. Henry Manning in a masterly address which thrilled us all, and carried the resolution through Conference with unanimity and enthusiasm.

**A SATURDAY NIGHT MEETING.**—During this Conference also a Saturday night meeting was held in the lecture-room, of Elm Street Church, led by Rev. J. M. Kerr. As we were sent out of the city, we were not able to be present, but learn that the best of all was, God was with His people.

---

### PAYING UP.

---

We cannot disguise the fact that the want of promptness on the part of a number of the subscribers of the magazine has left us in a strait place, financially. Upwards of \$300 is still due by subscribers. We frankly admit that this is not a large sum to be on the books at the end of two years, when the circulation has averaged over a thousand. But the want of this three hundred dollars is just what

causes the pinch. A few have not paid their first year's subscription. We are glad to say, however, there are but a few in this case. Now we know personally many of those whose subscriptions are still due, and know also that if we called upon them they would hand in the money with a smile. But this we are unable to do; time and expense are in the way. Friends, can you not charge your memories with the task, rather we would say privilege, of sending the amount to this office. It will prove a source of positive relief to all concerned if you will act promptly on this gentle reminder. Let the \$300 be forthcoming before the Camp-meeting.

---

### THE HOLINESS CAMP-MEETING.

---

We re-announce the important fact of this coming gathering at Grimsby. Let as many as possible of the friends of holiness assemble on the evening of Tuesday, the 5th of August, confident in faith, joyful in hope, and fully expecting to behold the stately steppings of the God of holiness in His sanctuary.

Let not difficulties of ordinary dimensions keep any away, when they hear the call of the grand rally. We are persuaded that there is a blessing of vast meaning for all who may be privileged to attend.

Friends of holiness, let the matter of attendance or non-attendance be settled in the closet of prayer. Cherish the convictions of your minds when alone with God, and if the desire to be present grows strong, when in the immediate presence of Him who heareth prayer, expect that all obstructions will be removed, and that your way will be opened to meet with us at the Camp-ground.

Especially, if the conviction has been growing in your heart that God is calling you to greater usefulness in holiness work, expect that in yielding to the guidance of the Spirit He will bring you where you may legitimately hope to be more thoroughly furnished unto every good work. Pray much about it. Be sure you are right; then go ahead, nothing doubting.

If you have a conscious hunger after the deep things of God, pray much that your way may be opened up to attend. Take no account of the difficulties in the way, but cry mightily unto God, for He is not straitened in the difficulties of our surroundings. He who made a pathway in the sea for His people of old changeth not.



Those to whom, in the providence of God, the duty is assigned of making arrangements concerning the meeting, try to act in accordance with the convictions obtained whilst in united prayer before God; and, in thus honouring God in all things, we expect that He will honour our Camp-meeting with His presence in pentecostal power.

Imitate them in this thing. If all come together in this spirit, what mighty things God can accomplish through us, not only in securing for us personal blessing, but in spreading, through us, scriptural holiness on every hand.

Talk about the Camp-meeting amongst your friends. Promise them a glorious meeting. If you hesitate to do this, from the fear of making rash promises, pray more, till you get the courage of faith to do so, in perfect confidence. We do not go forth to a doubtful warfare. It is ours to say by anticipation, "Now thanks be to God, who always causeth us to triumph."

All around us are multitudes hungry for holiness. Come and get so filled with the Spirit that you may be honoured of God in breaking the bread of full salvation to those who cannot attend. But do not put off any personal work of consecration and faith for the Camp-meeting. The best preparation is, present acceptance of the ministry of the blessed Spirit, and conscious faith for full salvation, so that when present you can the better rejoice with them that do rejoice, and weep with them that weep.

Again, let not the possession of the blessing of full salvation be a bar to your attending, as though you needed nothing more, for "still there is more to follow." It is God's order to confer blessings upon us when united, which are denied to us when alone. "Whatsoever two of you shall agree on earth, as touching anything that they shall ask, it shall be done for them of My Father who is in heaven." "For-sake not the assembling of yourselves together."

---

By special arrangement, ministers will be entertained on the Camp-ground at reduced rates. The rates for hotel accommodation are as follow: At Lake View House, \$1.50 per day; from \$6.00 to \$10.00 per week, according to location of room; from \$5.00 to \$9.00 per week for ministers. At Park House, \$1.00 per day, and \$5.00 per week; \$4.00 per week for ministers.

For the EXPOSITOR.

### FAITH'S ANCHORAGE.

I cannot see  
Thy hand that holds my trembling form,  
And stays my slipping feet upon the Rock,  
Secure amidst life's storm.

I cannot hear  
Thy voice from out the darkness swelling,  
In reassurance to my fainting heart,  
My spirit's anguish quelling.

And yet I know,  
By some sense unutterably thrilling,  
The courage, fortitude and strength I find  
Are of Thy gracious willing.

And trusting Thee  
My heart can wait till each tempestuous blast,  
And every surging wave of woe,  
Be reckoned with the past.

“ Yea and amen ”  
The promise is to them that trust in Thee ;  
And strength for every passing day  
Thou wilt accord to me.

So deep within  
My centred soul a stillness reigns,  
And holy calm profound with faith resides,  
And nought of fear remains.

LONDON.

—B. B.

---

### HOLINESS AT THE MONTREAL CONFERENCE.

BY LOUIS N. BEAUDRY.

This Conference was the first of the ten now composing Canadian Methodism to hold its session under the new *régime*. The Montreal Conference of the Methodist Church of Canada met to finish the work of the old *régime* on the 28th of May, at Brockville, Ontario. From the old work we glided almost imperceptibly into the new, as one year glides into another; and the two sessions occupied two weeks, lacking only a day or two.

The days thus spent in the beautiful town of Brockville can never be forgotten, and will ever be recalled, especially by the

brethren who take a lively interest in the work of Christian holiness, with ever-increasing delight. Three things were especially noticeable which are worthy of record, namely: 1. Holiness meetings were held nearly every day of those two sessions, and the tide of interest rose continually. Many ministerial and lay brethren testified to having found "the pearl of great price" during the year, and several of them during the sessions of Conference. The Conference never had so many members who could say and sing—

"I am washed in the blood of the Lamb."

Beside the regular morning meetings, held from eight to nine, some extra ones had to be held to meet the pressing want. One of those was held for two hours, and it was found difficult to close it even then. It was a time of special rejoicing.

A proposition to dispense with the old-time Saturday evening Conference Holiness Meeting was voted down by an overwhelming majority.

2. Nearly all the ministers deceased during the year were younger men, most of them well known for their experience of "the deep things of God;" and one of them especially—we refer to Bro. George H. Squires, B.A.—was distinguished for his advocacy of the doctrine and experience of holiness both in life and labours. "And by it (his holy faith), he being dead yet speaketh." Precious to the Church of God is the heritage of such biographies.

3. The inaugural address of the General Superintendent (the Rev. Dr. Carman), at the opening of the first Conference of the Methodist Church, was full of the good Spirit, weighty with important matters, eloquent and telling, and gave special emphasis to the words of Wesley, that "*the Methodist people were raised up of God to spread scriptural holiness throughout these lands.*" His words touching this doctrine and experience, as well as others, were applauded to the echo. They left a deep and, we trust, lasting impression upon the Conference and upon the large audience which had gathered to witness the inaugural ceremony. This special feature of the address, and this only, was again brought before the Conference by its President, the Rev. William Galbraith, LL.B., who took a most manly and decided stand.

The Rev. Dr. Carman, as opportunity permitted him, appeared in the holiness meetings, and gave a ringing, stirring testimony. May he continue in this good work to the end of the chapter! We might

say much more in his favour, but our design was to touch only upon the subject of holiness.

The three facts I have named left a decided impression upon my own mind and heart, and I am more encouraged than ever to push the battle to the gates, and to raise the standard higher.

Bright gleam the signs of promise in the heavens, and if we can conjecture aught, a mighty revival of holiness is just before us, and a tidal wave of salvation will soon sweep over the whole land!

---

For the EXPOSITOR.

### OUT OF THE DEPTHS UP INTO THE MUNITIONS OF ROCKS.

---

For a period of about a year and a half I have professed to enjoy the blessing of holiness, and have to a large extent realized the blessedness of a life hidden with Christ in God. I have found it to be a life of triumph. We are always on the winning side. And as the great arch-pirate of the seas lies in wait for vessels richest-laden, so I have found more severe conflicts and greater tests of faith since I have completely surrendered to God; but though the conflict may be greater, the victory is also greater. The Captain of our salvation leads us to continual victory. There is no defeat in this war, for the battle is not ours but God's; and fearing there may be some who have entered the rest of faith, who may think it strange concerning the fiery trials which may try them, I offer a little of my experience to show that though there may be some very unusual tests of faith, yet we need not think some strange thing has happened unto us, but may rather rejoice that *all things* work together for good to them that love God. I am so glad that the mouth of the Lord hath spoken it: "*All things work together for good to them that love God*"—no matter how loudly the wind may blow, or fierce the tempest rage, or high the billows roll. This anchor will hold; our boat can never capsize. Father is at the helm. We soon emerge from the night of our trial into the brighter light of a better experience.

The past three or four months has been one almost continual period of conflicts. Satan has kept up a prolonged siege against my soul to try to break up my faith in that *perfect soul-rest* which I believe to be the birthright of every believer. Every avenue of comfort seemed blocked. My temporal affairs were permitted to be

placed in almost the worst possible position. My health appeared to be failing fast. Every refuge seemed to fail me. I felt as though I had lost my polar-star, and couldn't find my way out of the tangled maze of uncertainty. Oh, how strongly I was tempted to call the higher life a sham and give it up, but I felt that whatever the present was or the future might be, I could not go back on my past experience. I remembered God from the land of Jordan and of the Hermonites from the Hill Mizar, and that although all His waves and billows went over me, yet He would command His loving-kindness in the day time, and in the night His song would be with me and my prayer unto the God of my life. Week followed week, month after month passed; I still walked in darkness and had no light. This continued until the evening of the 11th of this present month. After taking my tea I went out and walked up and down my lawn, fighting this great battle of faith. The conflict grew desperate. I went into the house and up to my room, threw myself upon my knees and, in almost despair, told the Lord that though there never came another ray of light; though I were stripped of everything, even life itself, I never would haul down the old flag. I would still cry, "My Lord and my God," and believe Him an uttermost Saviour. I arose from my knees feeling as utterly reliant upon the Divine hand and promise as an infant in its mother's arms. I reclined upon His gracious word, and as the evening wore away I found that the eternal God was still my refuge. I retired peacefully and in a state of utter abandonment to God. A little before three o'clock in the morning I dreamed of having a most blessed conversation with a dear friend about the precious love of Jesus. Just before I awoke I said to the friend of my dream: "There isn't a ripple upon the surface of my spirit." I awoke; the clock struck three. Where was I? Language fails me. I cannot describe the glory that enfolded me. I was hidden away somewhere in the munitions of rocks. I was drawn close up to the great heart of the Eternal, and could feel the great heart-throbs of sympathy for His weary, tired child. In the great calm of those moments He told me that His love to me had been the same all through these terrible weeks and months, but that I had never allowed Him to have my will so fully as to enable Him to come close up and whisper to me about His unchanging love, and of the sweetness of His lovely, lovable will. I lay for two hours bathed in tears of joy, and could think of nothing else but those lovely words in one of Miss Havergall's poems, "The Splendour of God's Will"—

And oh, it is a splendour,  
A glow of majesty,  
A mystery of beauty  
If we will only see,  
A very cloud of glory  
Enfolding you and me.

O words of golden music  
Caught from the harps on high,  
Which find a glorious anthem  
Where we have found a sigh,  
And peal their grandest praises  
Just where ours faint and die.

O words of holy radiance  
Shining on every tear,  
Till it becomes a rainbow,  
Reflecting bright and clear  
Our Father's love and glory  
So wonderful, so dear.

O words of sparkling power,  
Of insight full and deep,  
Shall they not enter other hearts  
In a grand and gladsome sweep,  
And lift the lives to songs of joy  
That only droop and weep?

A splendour that is shining  
Upon His children's way,  
That guides the willing footsteps  
That do not want to stray,  
And that leads them ever onward  
Unto the perfect day.

I felt during those hours of bliss that if it were His precious will I could cheerfully and gladly suffer affliction or disaster, or anything that would glorify Him, and since then I have been living sweetly from hour to hour, looking up and saying, "Well, Father, what next?" My difficulties have not all vanished, but I am up in the munitions of rocks, shut in with the King in His beauty. I look down and wonder what Father will do with this thing and the other. He arranges everything so blessedly that there is no room for doubt. A few days ago all the ready money I had was ten cents, which is pretty nearly what some people would call "being strapped." I wasn't conscious of being hard up, or wishing for more. I knew Father had lots, and I could apply when I needed it. In a few days some goods arrived, with two dollars' freight to pay on them. I told Father I was just one dollar and ninety cents short, and He gave me nearly four

dollars for that and some other little things I needed. Oh, that all God's people would let Him have His way, and go and live in the munitions of rocks—their bread shall be given them, and their water shall be sure. Grandest place in the world to go for summer holidays and never come back.

Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you. But rejoice inasmuch as ye are partakers of Christ's sufferings, that when His glory shall be revealed ye may be glad also with exceeding joy.

To say the golden sunlight  
 Is full, and broad, and strong,  
 The glory of the One Light  
 Must overflow in song,  
 Song that floweth ever  
 Sweeter every day.  
 Song whose echoes never,  
 Never die away.

How shall the light be clearer  
 That is so bright to-day,  
 How shall the hope be dearer  
 That pours such joyous ray?  
 I am only waiting  
 For the answer golden,  
 What faith is antedating  
 Shall not be withholden.

YOURS AND CHRIST'S.

---

To the Editor of the EXPOSITOR.

### DIVINE GUIDANCE.

---

Dear Brother,—In confirmation and further amplification of what has recently appeared in the EXPOSITOR on the above very important subject, I submit the following, premising that if the position herein maintained be sustained by the Word of God, no amount of reasoning from supposed individual experience to the contrary may gainsay it. The position we take is, that God works in the sanctified soul of the believer to will and do what is pleasing in His sight, both in relation to things temporal and spiritual, and to be *unerringly guided* he has but to "will and do" under the pressure or inspiration of such influence, thus transferring all responsibility as to the results of his every step or course of action to Him who influences, leads and guides him.

This position we were led to take from a consideration of the following among many other similar passages of Holy Writ: "What man is he that feareth the Lord, him shall He teach in the way that he shall choose." "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with Mine eye." "Delight thyself also in the Lord, and He shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." "The steps of a good man are ordered by the Lord; and he delighteth in his way. The law of his God is in his heart; none of his steps shall slide." "I will cry unto God Most High; unto God that performeth all things for me." "Thou shalt guide me with Thy counsel, and afterward receive me to glory." (Ps. 25: 12; 32: 8; 37: 4, 5, 23, 31; 57: 2; 73: 24.) "A man's heart deviseth his way: but the Lord directeth his steps." "Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." (Ps. 3: 56; 16: 9.) "Pray without ceasing. *In everything give thanks.*" "Rejoice in the Lord always;" and "Be careful for nothing; but *in everything* by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." "Casting all your care upon Him, for He careth for you." (Phil. 4: 6; Thess. 5: 18; 2 Pet. 5: 7.) To these might be added many other passages to the point, such as 2 Ch. 16: 9; 18: 31; Ps. 34: 7-10; Isa. 26: 3; 45: 13, etc., etc.

Now, if God guides His obedient, faithful children in all things, as set forth in the foregoing Scriptures, they are, of course, unerringly guided; and those, therefore, who at any time form a wrong judgment relative to either person or thing, were either not under the guidance of the Spirit at such time, or it was His will that they form such opinion or judgment, He having willed also the results that should flow from it. Divine guidance necessarily *leads* the guided. The person who is not induced to yield to the Spirit's silent promptings or guiding influence is not, of course, guided by Him. But the entirely sanctified one, supposed, always yields to His influence, and only lives to yield. The physical, mental and spiritual powers are all brought into subjection to the Divine will, and are under His ceaseless control by virtue of the intimate union that now subsists between the soul and God. God, dwelling in the believer, practically substitutes His wisdom for our ignorance, otherwise there could be to us no Divine



counsel and no Divine guidance. The wisdom and superior knowledge of the guiding hand implies the ignorance and necessitous condition of the guided. And hence it is written, "If in anything ye be otherwise minded, God shall reveal even this unto you." And if to such as "walk by this rule" God does not reveal His will in any matter, He must either have no will concerning them in it, or His promised guidance is at fault, which is impossible. Moreover, if the unerring God, as declared, *dwells* in such believers as their Counsellor and Guide, how, then, can they go astray in any matter? Is light or information relative to anything needed, He either gives it by an impression of His Spirit, directly Himself, or directs the inquiring soul to where it may be had. Paul, at the time of his conversion, was thus directed to Ananias (Acts 9 : 6). And thus was the devout Cornelius directed to Peter (Acts 10 : 1-6).

Christ's promise to His faithful followers is, that the Holy Spirit, the Comforter, shall be in and abide with them to "guide them into all truth." He here promises to be with those who are thus "taught of God," as an abiding Counsellor and Guide (whether by impressional guidance or otherwise) "forever"—ceaselessly through every moment of their earthly existence. And as "no good thing is withheld from them that walk uprightly," and "all things are made to work together for their good," things that might otherwise be accounted mistakes in their experience, cannot be justly regarded as such. And though the believer walk in darkness for a time concerning any matter of duty, he need not walk in doubt as to the issue; for he has then but to stay his mind on God, and trust in the name of the Lord, to have insured to him certain guidance and a successful issue in God's own time and way. Having pledged Himself to be the unerring Guide of all those who are of a humble, docile, trusting, child-like spirit in all the affairs of life, He must, furthermore, necessarily lead them to do always the very best thing. And since, to the Christian, secular affairs are absolutely inseparable from the religious, infallible guidance "in all his ways," as promised, must necessarily include both. There cannot be an exhibition of temper, good or bad; we cannot make a single secular movement, so called, in life, but what it affects in one way or another our religion, and indirectly the religion and interests of the whole Church.

The course pursued by some of arguing and drawing conclusions from a negative experience, saying, "Although committed, in common with all Christians, to the Divine guidance, I am not infallibly

guided, because I find that I make mistakes," is neither logical nor scriptural, since there is in all such a manifest absence of faith for this specific blessing; and as all the promises of Scripture are made to faith, and not to the absence of it, their experience is "according to their faith," and could not, therefore, be otherwise than as it is. Every unconverted man arguing in the same way might say that, because he does not realize the experience that others talk about, and that the Bible speaks of, therefore there is no such experience attainable. Besides, the question of infallible guidance involves the scriptural truism that what might be regarded as a mistake, in a worldly point of view, is not really a mistake at all, it being by the unerring wisdom and direct prompting of the Holy Spirit. Such might be pronounced foolishness by the worldly wise, but it is, nevertheless, the wisdom of God, and let those receive it "to whom it is given to receive it."

If Christ were physically present with us, we could at all times learn from Him what to do, and when, and how to do it; and as the guiding as well as comforting Spirit, although invisible, by special promise takes His place among us, are we not warranted to expect all this, and even more, according to the specific faith exercised by the individual believer? All things are said to be "possible to him that believeth," and the further promise is, that "all things, whatsoever ye shall ask in prayer, believing, ye shall receive;" also, "Whatsoever things ye desire when ye pray, believe that ye receive them and ye shall have them." And Divine guidance is among the "all things" promised. Hence also the command, "Whatsoever ye do, whether in word or deed, do all in the name of the Lord Jesus." And "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." Are we not, then, hereby placed under the imperative necessity of invoking and expecting the promised blessing of infallible guidance in order thereto? If all that we do is to be done to the glory of God, will He not, must He not, guide us in the doing of it? He assuredly must and will; and hence it is that we are further exhorted *in everything*, by prayer and supplication, to let our requests be made known unto God. To the entirely sanctified soul "holiness to the Lord" is thus stamped upon everything with which he has to do; and to this end, therefore, the God of holiness must be abidingly in the believer as his Inspirer and Guide.

Perfect purity is not perfect judgment; but He that is perfect in judgment has, nevertheless, promised to "*guide* the meek in judgment," and by *His* guidance a perfect judgment in any matter is

attained. Being "sons of God" they are "*led* by the Spirit of God," and Christ is made unto them wisdom in their ignorance as well as strength in their weakness. The Spirit of God, however, is not confined to one mode of guidance; but whatever the mode or manner of guidance, it is always infallible. Nor, *if guided*, can we mistake His guidance and go contrary to it, for we should not then, of course, be divinely *guided*.

If God's will is, or may be, done by us on earth *as it is done in heaven*, there can or need be no mistakes made by us here, for God does not will mistakes to be made in heaven. In doing God's will under His special guidance, there can be no mistake made on the part of His people, whatever the seeming may be. We are, I think, judging from Scripture teaching, liable to mistake, in other words, liable to miss our providential way and the Spirit's guidance, in any particular, simply because we are liable to neglect the divinely-ordained means of prevention, which is a close, a constant and uninterrupted walk with God, in the entire abandonment of self and all our interests to Him to be managed and disposed of as He wills. It will thus be understood that we here speak, not of those who merely *profess* a high state of grace, but do not possess it, but of those who consciously realize in their life experience a total self-surrender and an absolute abandonment of the will and the entire being to the inspiration and service of God, just as much so (which is scripturally and experimentally possible) as though they were in heaven. We speak of those who, in the language and in accordance with the intent of Holy Scripture, are "sanctified wholly throughout body, soul and spirit;" who are living "temples of the Holy Ghost," bringing forth all the fruits of the Spirit, and who realize that they can do all things through Christ, who strengtheneth them; who set their affections wholly on things above and not on things on the earth; who are, with Christ, crucified to the world; and who, in short, being perfect, are *as their Master*, and find that, through Him, they are *able* to walk, and *do* "walk even as He walked" among men. Such, according to the Scriptures, is the infinite provision made for the elevation of fallen humanity, and such, to the glory of God's grace, there are in the world. "As He was, so are they in this world." Was He then saved from sin? So are they. Was He preserved from error or mistake? So by the teaching of Scripture, as we have seen, by virtue of the same guiding power in them as was in Him, may they be according to their faith. Such preservation from sin and error is no more de-

clared to be possible with God than it is possible and actual to him that believeth. And if we thus *abide* in Him, and His words abide in us, we may ask what we will, Christ says, and it shall be done unto us. Our wills, while we are in this state, are in perfect unison with God's; for the Triune God, the Father, the Son and the Holy Ghost, dwells in us and makes His abode with us, prompting and inspiring us in all our thoughts, words and deeds. If, therefore, God may err, so may those *whom He leads*, and who, thus fully and unreservedly yielded up to His unerring guidance, do not fail to make everything a matter of special, believing prayer, and who are also, *as to all things*, through Divine grace, fully prepared to cheerfully acquiesce to the Divine ordering.

Yours, etc.,

E. STEPHENS.

ETHEL, June, 1884.

---



---

### FILLED WITH THE SPIRIT.

BY MARIE BARCLAY.

Oh! the glory and the fulness,  
Of the blessed, heavenly Dove;  
Oh! the joy of my Beloved  
And the ecstasy of love.

Oh! the filling of the Spirit  
More than words can ever say,  
Is the deep delight I'm drinking  
Every hour of every day.

For around me and within me  
Falls a shower of heavenly light,  
Filling depths before unconscious,  
Thrilling all my soul to-night.

Loving arms are folded round me,  
And I tremble in their clasp,  
As if all of earth had vanished,  
As if heaven were mine at last.

All the loveliest tones of music,  
All delicious fragrance sweet,  
All the beauties of the senses,  
In the One Perfection meet.

Oh! the wonders of redemption,  
Oh! the marvel of His grace,  
Oh! the looking through the Spirit  
To the one and only Face.

Can I speak of things so precious?  
O'er my soul their pleasures roll;  
Can I tell of my Beloved?  
He the rapture of my soul.

Words are faint and tears are rising  
To supply their feeble part;  
He who is my soul's Beloved,  
He alone can read the heart.

---



---

Dear brethren, it is now that God promises to keep you. In the grave there will be no enemies to attack, and nothing to be kept from.

## FULL SURRENDER.

Perhaps the following fact, stated by the Rev. Daniel Steele, D.D., will present as clear an illustration as can be found of the nature of the mental act and state represented by the two words which we have placed at the head of this article—words the real import of which needs, more than almost any others that can be designated, to be clearly understood at the present time.

“A friend of the writer,” says Dr. Steele, “became ill in Paris. He sent for the most eminent physician in the city, who, after a careful diagnosis, informed his patient that he was attacked with a fatal fever then prevailing in the French capital. Said he to him, ‘You will soon lose your reason, and then sink into a state of insensibility, from which it is not certain that you will rally. But I will do my best to carry you through the deadly disease. Make your will and deposit it with me; put into my hands your trunk and its key, your watch, your purse, your clothes, your passport, and everything else that you prize.’

“The sick man was thunderstruck at such demands by an entire stranger, who might administer a dose of poison, and send the patient’s body to the potter’s field, and appropriate the surrendered treasures to his own use.

“A moment’s reflection taught him that the demand was made out of pure benevolence, and that it was more safe to trust himself and his possessions to the hands of a man of high professional repute than to run the risk of being plundered by a hungry horde of hotel servants.

“The sick man surrendered all his goods and himself into the charge of the physician. The doctor sat by his bedside, saw his prophecy fulfilled, reason go out into delirium, and intelligence sink into stupor. He watched the ebbing tide of life with all the solicitude of a brother. At length he saw the tide turn, and detected the first faint reflux wave which was to bring the sick man back to the shores of life. He recovered, and found his purse and all his treasures restored to him.”

We have, in this case, one of the most impressive examples of absolute self-surrender on the part of one person to another of which we can form a conception; yet the wisdom of the physician in requiring it in every particular, as the condition of undertaking the case, is obvious. Had he informed the sick man of the facts of his case without requiring these conditions, these very objects would have become the subjects of agitating and agonising thought, and thus prevented the efforts of nature and the influence of medical appliances from saving his life. But two conditions were now requisite to a favourable issue of the case, if that were possible, namely, perfect acquiescence in the Divine will to live or die as God should choose, so that there should be no agitating care on this subject, on the one hand, and

full confidence in the wisdom and fidelity of the physician to whom life and everything prized had been committed, there being in such case nothing in the mind to disturb the action of exterior remedial causes. Having accepted such a trust, the obligation of the physician became absolute, not only to care diligently for the things prized committed to him, but to employ, with all fidelity, all his wisdom and all his skill to save the precious life entrusted to his guardianship. All this he absolutely pledged in accepting the trust referred to, a trust which in this case was fulfilled with all integrity.

Now Christ, as the physician, the keeper, the life, and the everlasting light of the soul, has not left us to send for Him, but has come to us, to take our mortal and immortal interests into His omniscient, omnipresent, and omnipotent care and keeping. He stands revealed and verified before us, as "mighty to save," as "able to save to the uttermost," and to do for us "exceeding abundantly above all that we ask or think." Nor are there any uncertainties about His ministrations. No one ever believed in the Son, and came into condemnation, or failed of life, and that in superabundance and endless perpetuity. The earthly physician may fail to do all that is needful in each specific case for want of leisure, having too many pressing cases upon his hands. Christ, in His all-sufficiency, has just as much leisure to attend to each specific case as if this was the only one upon His hands, and He had nothing else to do but to attend to it.

What does Christ require of each individual as the immutable condition of taking charge of his case? As the sick man entrusted his life, his will, his trunk and its key, his watch, his purse, his passport, and everything else that he prized to his physician, so must the soul make its will—a will containing an inventory of all its mortal and immortal interests and possessions, and entrust ALL to the all-healing physician, Jesus Christ, and there it must leave them to His absolute disposal. This it must do believing that Christ accepts the sacred trust committed to His keeping, and will do His work without failure, and in full accordance with His word of promise. Any limitation in the act of consecration, or in the confidence referred to, limits and neutralizes the action of the Great Physician, His remedial agency being conditioned in its efficacy upon the principle, "According to your faith be it unto you."

This one condition being complied with, Christ assumes the entire responsibility of a full and perfect recovery to absolute health. If the trustful soul is not "saved to the uttermost," "sanctified wholly," "preserved blameless," "strengthened with all might," rendered "a vessel unto honour, very useful to the Master," and at last made to "shine as the brightness of the firmament, and as the stars for ever and ever," it will be for one exclusive reason, that in this single case the wisdom and power of Christ, after having done their utmost, have failed in what they have attempted, it being impossible that His faithfulness should fail.

Never for a moment, reader, credit the Satanic lie, that "it's a long road to the end of self." Commit yourself at once, as you may do, to Christ, and that as above instructed, and one hour will not pass before you will be able to say with truth, "I have been crucified with Christ, and I (the old self) live no longer, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."—*A. Mahan, in Divine Life.*

---

### HOW THEY SPEAK IN THE SOUTH.

---

[The writer of the following letter, which we take from "The Way of Life," published at Atlanta, Georgia, we had the pleasure of listening to at Round Lake Camp Meeting. We look upon him as a prince in Israel. The memory of the sermon preached by him on that occasion still lingers with us, and thrills the soul as we recall it. Although parts of the letter are chiefly of local interest, still we publish it entire. Remember, it is the every-day thought of a man of might, both intellectually and spiritually.]  
—ED. EXPOSITOR.

BROTHER DODGE,—Gainesville voted last Sunday, without a dissenting voice, to ask for the spring meeting of our Holiness Convention. The meeting of last May lingers still in its benedictions upon us. Its effects are seen and known of all—but by none so plainly as by the pastor. I need the presence of these brethren and sisters—their prayers, their talks, their labours in the Holy Ghost. I have never found such help in any other Church gathering as I get from these. The sinners are convicted, the mourners mourn, the converts are converted, the reclamations reclaim, and revivals always revive.

Holiness means pungent conviction, "repentance that needs not to be repented of," powerful conversions, and sin-destroying sanctifications. It means thorough work wherever it touches. There is not an ailment in the Church that holiness does not cure, if the afflicted soul only takes it. It is a specific for dancing and the whole list of worldly amusements. It is death to idleness. It is an unfailing remedy for stinginess and littleness. One taste of it cures the love of trashy literature and begets the intensest hungering after the "sincere milk of the word."

Holiness people all love class-meeting. This glorious old safeguard to the piety of the Church is as fresh to them to-day as it was to their fathers a hundred years ago. They measure up to Malachi's standard of the Church: "Then they that feared the Lord spake often one to another." They don't need Church law to make them go to class-meeting; they go because they love it. In St. James' Church, Augusta, the class-meeting had been strug-

gling through years with an attendance of half-a-dozen to a dozen up to six years ago, when the thirst after holiness struck that church in earnest, and then the class leaped from a dozen to a hundred or more, and there it stands to-day. If the preachers who are trying to revive class-meeting would try Mr. Wesley's plan and "spread holiness," the class-room would no longer be empty. This is one meeting that has never yet been run with full efficiency without holiness, and I don't believe it ever will.

Holiness will fill the prayer-meeting. The church above referred to ran a prayer-meeting for three years, that ranged from 150 to 300 in attendance. Nothing helps a pastor to lift the experience of his church members to a higher plain like holiness, and nothing begets a greater thirst after it than a holiness meeting. I need it in my church—need it always—but especially this centennial year. As Dr. Watson said in Macon, I do want, during this year, "church intension as well as church extension." There is one thing we need worse than we do more religion, and that is, PURE religion.

Gainesville invites the Spring Convention to meet here. I don't think we will have a fall session this year.

A. J. JARRELL.

---

## CRANKS.

---

There are cranks and cranks. Yours and mine are very different. My saint is your crank, and your beau ideal is my crank. Ingersoll is the good man's crank, and in the mind of the street bummer, Moody is as crazy as a loon. Gallileo was a crank, and was persecuted by cranks who wanted to de-church him because he taught the diurnal motion of the earth. Luther was pronounced a crank for teaching that "the just shall live by his faith;" and he was hounded to the grave by cranks in the name of the Christian religion.

Paul was a crank (see Acts xxxi. 24); and so was our Lord, if the dominant Churchmen of His day were judges (see John x. 20).

Every man who agitates things—who rises up early and paddles around in the placid sea of carnal security—who disturbs the lazy "conservatism" of them that are "at ease in Zion," is a fanatic, a crank. To the scoffer the formal believer is a crank. To the formal believer, the professor of holiness is a crank.

The word "crank," as modernly used, is simply an uncharitable expression towards some one who wants to reform us. A real crank is to be pitied, not hated. Consider carefully before harshly denouncing any one a crank—it may be you.—*Words of Faith.*



---

 PRAYER ANSWERED.
 

---

Dr. J. P. Newman, in a recent sermon, said: "In New Orleans I was smitten with yellow fever. I buried the first victim, and from July to September I tended the sick. I buried that noble young lawyer, Vice-President Hamlin's son. At last my turn came, and I was stricken down. During my sickness I was attended at night by a negro nurse sent to me by General Sheridan, and in the daytime by a devoted lady who was a member of one of the churches in the city.

"When I recovered I gave wages where wages were due, and rewards where rewards were due; for you must not give wages where rewards are due. Then I went afterward to Washington as chaplain of the United States Senate. One day, as I was in my study, the thought came suddenly to me to reward that lady. The answer was, 'You did.' 'True, but not enough,' I said to myself, and I wrote a check and sent it at once.

"At that moment the lady was kneeling by the body of her dead sister, praying that God would send her a friend. She had been reduced to poverty, and what I sent her came in time to defray the funeral expenses. You may relegate such a thing to the law of coincidences, but we are praying every day that God will administer just such a law of coincidence as this."  
—*Christian Witness.*

---

 IS GOD PARTICULAR?
 

---

"Then Elisha said, Go borrow the vessels abroad of all thy neighbours, empty vessels; not a few. And when thou art come in, thou shalt shut the door upon thee and thy sons, and shalt pour out into all the vessels, and thou shalt set aside that which is full." (2 Kings iv. 3, 4.) Some one will say, "Why all this bother about shutting the door, and gathering vessels, and pouring out oil; could he not have helped the woman without all this detail?" But so it was; and if she had failed in aught, she would have lost the blessing. I remind you of Israel's first king. Saul was told to go and slay the Amalekites; and he returned saying he had fulfilled God's command. "What mean the bleating of those sheep and the lowing of those oxen in mine ears?" "Oh!" said Saul, "I forgot for the moment; yes, to be sure, I did spare a few sheep and oxen, but it was for the purpose of sacrificing to the Lord." This was an obliviousness with a consequence; he lost the kingdom through it. Just so, my friend, when you begin to question what God commands—"What is the use of this appointment?" "Where is the good of that injunction?" you are lost.—*Dr. Parker.*

---

 GIVING WHILE IN DEBT.
 

---

Soon after I was converted I was plunged into debt by becoming surety for another, and obliged to pay. I found myself owing over a thousand dollars more than I possessed. I was also in bad health for twelve years. The question of giving soon came up for decision. The minister and other church expenses, the missionary cause, anti-slavery, temperance, and other reform causes, the poor, the unfortunate, all these must be sustained by money. I was in debt deeply ; my time belonged to my creditors. Could I justly use any of my earnings for benevolent causes? The Lord helped me to soon decide that His claim on me and my earnings was FIRST, and creditors next. So I gave to all causes which I considered to be the Lord's, and the Lord worked wonderfully for me, and aided me to pay all my debts, and to regain my health. Remember the Lord is first, and all things in Him.—*Selected*

---

 SURREPTITIOUS SELFISHNESS.
 

---

BY REV. C. W. HUNTINGTON.

---

Gross selfishness is comparatively easy of discovery and expulsion. It occupies so much of one's self that it cannot escape detection. It is like an army in the enemy's country, which does not attempt concealment but invites attack. In the effort to subdue it there is a clear field for action ; the weapons can be wielded without hindrance directly against the foe. The battle over and won, a great sense of triumph follows, along with a feeling of future security.

There is a subtler form of selfishness, in some respects more dangerous than that which is thus pronounced. It often comes in when the other is driven out. It comes in by stealth. It takes refuge beneath the cloak of generosity. It springs up silently, imperceptibly, within the spacious chambers of earnest devotion. It is so small, so unobtrusive, and there is withal such a certainty of the pure and generous purpose in the main, that it is unobserved by the one into whose heart it has stolen. It is cowardly, for it sails under false colors ; its light is borrowed, or rather pilfered from the lustre of the predominant love. It is to be feared because unrecognized, and because of the venom of its tongue.

Sadly is it to be deplored when one whose absorbing intent is Christian, harbors this deceptive guest. It mars the beauty of character ; it sullies the purity of purpose ; it clogs successful endeavor. Yet such is its elusive nature, that if one searches for it within himself, he will not find it ; he says

it is not there. Others may or may not recognize it in the distinctness of its malicious self, but they must feel the chilling influence of its presence. It works harm none the less surely because covertly and indirectly. The evil it does accomplish is doubly pernicious because concealed in intended good. Many a one wonders why his earnest efforts for good are unproductive. It may be that this insidious foe lurks within, and has thrown a dart into the purpose of love.

There is ample scope for the exercise of this selfishness in all phases of activity. It often manifests itself in religious controversy. Words then spoken in defence of truth which one thinks assailed, will sometimes carry with them an unperceived flavor of ill-will, of discourtesy, of unjust imputation. Accused of displaying an unchristian spirit, the champion of truth, in surprise, warmly repels the charge, and affirms an untainted motive; while possibly the self-justification itself does not end without an ungenerous fling at the opponent, so stealthily has the film of selfishness been spread over his eyes. The signally harmful effects of religious discussion, conducted on either side in such spirit, are too palpable to need remark. Jeremiah cries that the heart is deceitful above all things. The general experience of men attests the justice of the statement. Yet one cannot but wish that an exception might obtain in the instance of those who, by pen or voice, take conspicuous place as contestants for God's eternal truth.—*Sunday School Times*.

---

### WAIT UPON THE LORD.

---

Some people have to wait a long time for their blessing. Sarah was ninety years old when Isaac was born. This thing itself is merely accidental, but the principle which is under it is living and beneficent. If we have the true life in our hearts, not one of us has yet seen his best days. Physically we may be on the wane, but spiritually we may win our greatest victories actually on the day of death. You have not yet got the best your brain can give. There is a finer wine in your heart than has yet been crushed out. Do not close the shutter, rather break out another window, for the light of the sun is yet plentiful. You may bring forth fruit in old age and be fat and flourishing until the last. You have not gotten God's best. He keeps the good wine for by and by. I hear your sigh and your groan, and for every one of them you shall yet have a hymn or a loud psalm. Your great prayer shall be answered: the prayer that drags your heart out in passionate entreaty for the runaway boy, for the lost girl, for the healing the wound in the spirit never told of to mortal! Live in this hope, and this hope will keep you young. Sarah laughed at ninety, and made all her friends laugh in her late-come joy.—*Rev. Joseph Parker, D.D.*

## 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.

**PUSH THE CANVASS.**—Will the friends of holiness continue to help sending the *EXPOSITOR* on its mission in increased numbers. Do not be discouraged at refusals. To secure one subscriber might mean a whole neighbourhood fired up with holiness. Friends, push the canvass. Club rates, when four or more compose the club, 75 cents.

**OVER 4,000 SOLD.**—We are happy to say that over 4,000 of the "Manuals" have been ordered and sent from this office, consequently we have but few left. Those who wish to receive a supply will need to be prompt with their orders. Price at the rate of \$2 per hundred, for any number not less than 25.

**SINGLE COPIES.**—Single Copies of the "Manual of Holiness," with cover and extra paper, sent to any address, post-paid. Price 10 cents.

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

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

**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.

# BOOKS! BOOKS!

HOLINESS AS UNDERSTOOD BY THE WRITERS OF THE BIBLE. A Bible Study. By JOSEPH AGAR REET. Paper .....	\$0 25
FROM DEATH UNTO LIFE; OR, TWENTY YEARS OF MY MINISTRY. By REV. W. HASLAM, M.A. Cloth .....	0 90
"YET NOT I;" OR, MORE YEARS OF MY MINISTRY. By Rev. W. HASLAM. Cloth .....	0 90
CHRISTIAN SUNSETS; OR, THE LAST HOURS OF BELIEVERS. By JAMES FLEMING, D.D. Cloth .....	1 00
CONSECRATED WOMEN By M. P. HACK, author of " <i>Self Surrender</i> ." Cloth .....	1 50
LIFE AND LETTERS OF ELIZABETH PRENTISS. Author of " <i>Stepping Heavenward</i> ." 8vo, cloth, with Portrait .....	2 25
MEMORIALS OF FRANCIS RIDLEY HAVERGAL. Complete Edition. Cloth .....	1 25
SPIRITUAL STRUGGLES OF A ROMAN CATHOLIC. By Rev. L. N. BEAUDRY. Cloth .....	1 00
LIFE AND TIMES OF ANSON GREEN, D.D. With an introduction by Rev. S. S. NELLES, LL.D. Cloth .....	1 00
TOWARD THE SUNRISE. By Rev. HUGH JOHNSTON, M.A., B.D. A record of Travel in England, Europe, Palestine, etc. Price .....	1 25

*Any Book mailed post free on receipt of price.*

WILLIAM BRIGGS,

OR,—

78 & 80 King Street East, TORONTO.

C. W. COATES,

S. F. HUESTIS,

*Montreal, Que.*

*Halifax, N. S.*

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

## The Expositor of Holiness,

A CANADIAN MONTHLY MAGAZINE, PUBLISHED UNDER THE AUSPICES OF THE CANADA HOLINESS ASSOCIATION, DEVOTED EXCLUSIVELY TO THE SUBJECTS OF THE HIGHER LIFE.

**ONE DOLLAR PER YEAR IN ADVANCE.**

OUR PLATFORM.

*Catholic in Spirit—Loyal to Bible Truth—Avoiding Controversy which Engenders Strife—Whilst thoroughly Wesleyan in Doctrine, yet not Sectarian—Hence suitable to the Lovers of Holiness in every Denomination.*

The enterprise providentially is placed on a solid financial basis. Its continued publication is guaranteed by a responsible party.

FRIENDS OF HOLINESS.

Give your earnest efforts to help forward the circulation. Not only subscribe yourselves, but forward the names of any parties who you think would subscribe if specimen copies were sent to their address. We have a large number of specimen copies still in hand for free distribution. Send for copies! A liberal discount offered to agents, which will be made known in answer to a card of inquiry. Money sent at our risk when the letter is registered. Address:—

REV. N. BURNS, B.A., 23 PEMBROKE STREET,

TORONTO, ONT.