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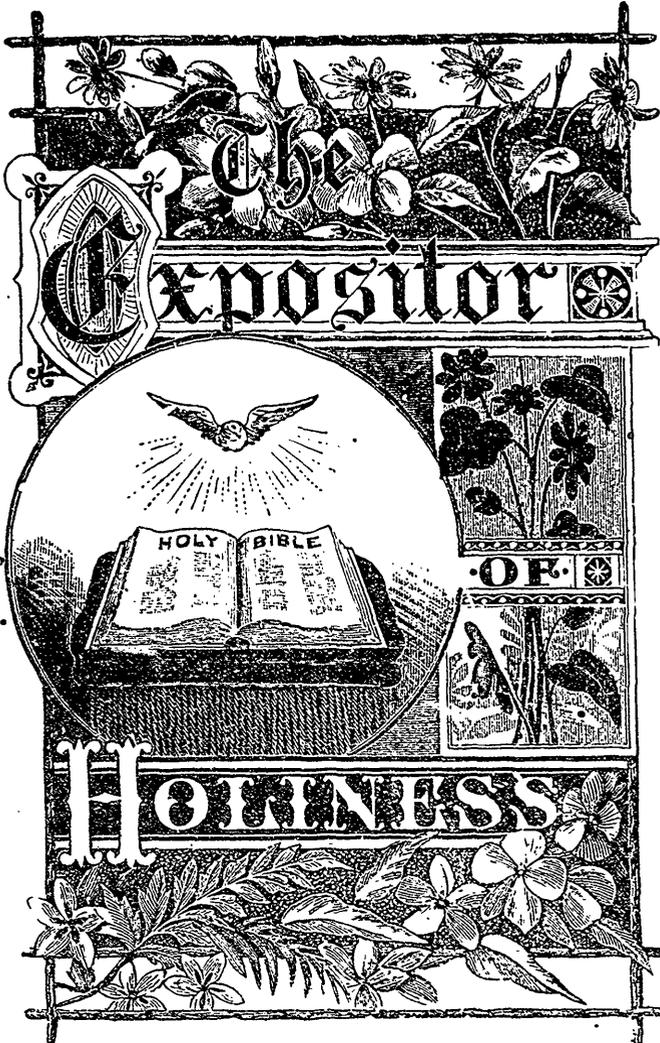
EMMANUEL

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## TENTS! TENTS!!

AND

## THE CAMP-MEETING.

We strongly urge all the friends of holiness who can to arrange for a tent at our Camp-Meeting on the 8th of August next.

The tents provided by the Association are the very best, and are of all sizes. When a few club together the price is small.

The ground for tenting is first-class, and near the magnificent Auditorium, second to none, if not superior to all of its kind. This Auditorium is fitted up with abundance of good seats, with backs; is well shaded by numerous trees, and lighted by electricity.

A large tabernacle for wet weather, and tabernacle tent for children's and other services make everything complete.

Thus the whole has the charm of an old-fashioned camp-ground, with all modern conveniences within reach.

Although there is a first-class Boarding Hall, and other places of entertainment for those who do not wish to tent it in the leafy grove, still tenting will this season be the order of the day. We advise our friends from all parts of the country, by all means, to secure a tent and gather in force at our Holiness Camp-Meeting.

Bro. Osborn has planted his giant form in a tent, although his home is not a half-a-mile away, and Sister Osborn has all her prospective missionaries around her in the sacred grove.

Bros. Anderson and Douglas are colonizing their families on the new Camp-ground. Bro. Colling, the writer, and many others are arranging to plant their families with themselves for a grand religious outing, close to the heart of nature, and where our united faith, we believe, will bring us closer to the heart of God.

Friends of holiness, don't hesitate to unite with this band of tented denizens of the grove and worshippers at the first Holiness Camp-Meeting at Wesley Park.

THE  
**Expositor of Holiness.**

VOL. IV.

JULY, 1885.

No. 1.

RETROSPECTION.

Thou shalt remember all the way which the Lord thy God led thee. Deut. 8:12.

Cast not away therefore your confidence, which hath great recompence of reward. --  
Heb. 10:35.

He was better to me than all my hopes,  
He was better than all my fears ;  
He made a road of my broken works,  
And a rainbow of my tears.  
The billows that guarded my sea-girt path,  
But carried my Lord on their crest ;  
When I dwell on the days of my wilderness march,  
I can lean on His love for the rest.

He emptied my hands of their treasured store,  
And His covenant love revealed,  
There was not a wound in my aching heart  
But the balm of His breath had healed.  
O! tender and true was the chastening sore,  
In wisdom, that taught and tried,  
Till the soul that He sought was trusting in Him  
And nothing on earth beside.

He guided by paths that I could not see,  
By ways that I have not known,  
The crooked was straight and the rough made plain,  
As I followed the Lord alone.  
I praise Him still for the pleasant palm,  
And the water-springs by the way ;  
For the glowing pillars of flame by night,  
And the sheltering clouds by day.

And if to warfare He calls me forth  
He buckles my armor on ;  
He greets me with smiles and a word of cheer,  
For battles His sword has won ;  
He wipes my brow as I droop and faint,  
He blesses my hands to toil ;  
Faithful is He as He washes my feet  
From the traces of earthly soil.

Never a watch on the dreariest halt,  
 But some promise of love endears ;  
 I read from the past that my future shall be  
 Far better than all my fears.  
 Like the golden pot of the wilderness bread,  
 Laid up with the blossoming rod,  
 All safe in the ark with the law of the Lord,  
 Is the covenant care of my God.—*Anna Shipton.*

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### A NEW DEPARTURE.

The next number of the EXPOSITOR will be enlarged to contain one-half more reading matter. This will be done chiefly to make it, in addition to its present work, the recognized organ of the Band evangelistic work of which, under Providence, Rev. David Savage is the principal founder and leader.

This work, started by him when stationed in Petrolia less than two years ago, has spread with marvellous rapidity in Western Ontario, and thousands of conversions have been reported through its agency. Bro. Savage, by a vote of his (London) Conference, has been set apart for evangelistic work, and is able to multiply himself almost indefinitely through his numerous bands. We propose to have copious reports from his workers appear in the pages of the EXPOSITOR, and other matter directly bearing upon this work.

There are other centres of Band evangelistic work, as Uxbridge, Owen Sound, and Bowmanville, which, we trust, will avail themselves of the privilege of the columns of the EXPOSITOR to cement and strengthen their work, and we expect that evangelistic work in this form will extend on every hand.

Although the enlargement of the Magazine will be such as to give to our subscribers as much, or more, reading matter than any other monthly of the same price, the price will remain the same as heretofore.

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### THE HOLINESS CAMP-MEETING.

We still press the attention of our readers to this coming Feast of Tabernacles. At our other camp-meetings we had no published programme, but had strong faith that acceptable laborers would not be wanting. According to our faith it was done unto us. The best of

all, God was with us in mighty power, and He changeth not. If the conditions are again met, again will our great Captain marshal His hosts and lead us on to victory. We hope to meet Mrs. Langford Palmer, of New York, there, but cannot whilst writing this speak positively concerning the matter, still we have good grounds for expecting her to be present. Elsewhere will be found the price list for tents and board, at the new Boarding Hall.

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### THE DRESS QUESTION.

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True to our promise we take up this question for minute investigation.

Our first proposition to be established is, "That the Scriptures nowhere give forth a *particular* deliverance on this subject suitable for all times."

The two and only references which seem to imply a particular deliverance on this subject need to be examined here.

The two passages are 1st Timothy, 2nd chap., 9th and 10th verses, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array;" and 1st Peter, 3rd chap. and 3rd verse, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel."

First, suffer us to give some of the inferences drawn from these verses.

It is pretty generally taught that the writers of these paragraphs were laying down laws to be observed minutely by all Christians during all times.

That these passages condemn the use of gold or pearls as ornamentation in any form, and that any part of one's apparel which is surperfluous, and hence only for adorning the person, is absolutely forbidden.

Most writers and teachers on the subject of holiness, we freely admit, accept these two canons as fairly embraced in the teaching of these verses. Hitherto there has been considerable unanimity in the published and spoken views of professors of holiness on this question.

But when it comes to practice there is infinite variety witnessed. One section condemns the wearing of gold, even in a watch or marriage

ring. Another will pass these, but draw the line rigidly on wearing chains and earrings. Some rule out all unnecessary tucks and flounces in a dress pattern, and are horrified at the very mention of flowers or plumes, others admit the flounces and tucks, but wax eloquent against flowers and plumes. Many are troubled in conscience about plaiting the hair, but do not hesitate to substitute rolls, bangs, or frizzing. Then as to costly array, opinions as to what is costly array are simply too numerous to mention. Smile not, dear reader, for we are dealing with facts—facts of vital importance in the eyes of very many good people. If all the time spent in anxious thought and prayer concerning the details of this question had been spent in attacking Satan's kingdom under the guidance of the Holy Spirit, the god of this world would have been driven from many a stronghold he now occupies.

And after all, who has reached a satisfactory conclusion in practice when adopting these rules to start from? The business man, on Sunday morning, doffs his blue jean suit, not to don another clean suit of the same material, but to put on a broadcloth coat, and goes to church a well dressed man, so much so that a prince at court in the days of the apostles might well envy him, and yet the extremest of the extreme apostle of the dress question will not find fault with him because he has flung aside his common clothes, and *adorned* himself in more costly array. And so of woman, she may throw aside her calico, or linsey-woolsey garments of home life, and adorn herself with silk or velvet for church, so long as she hoists the holiness banner of a hat without trimmings and a dress without golden brooch. Nay, she may throw up her *gloved* hands in pious horror over her neighbor who, although clad in calico, has a feather in her hat or a piece of gold in either ear.

Are we finding fault? No, we are simply dealing with facts, and showing that there is no uniform practice in those who accept this as the real, legitimate teaching of the apostles, are only emphasizing our contention that there cannot in the nature of the case be anything but confusion in the practices of those who try to draw particular teaching concerning the dress question from these passages. It is simply impossible to accept these rules and be consistent with them in practice. All who throw stones, that is, criticize others in their dress from the standpoint of these rules, live themselves in glass houses, and are liable any moment to have them shattered.

But it is argued the word gold is mentioned distinctly, and therefore it must be wrong to wear this metal. But we reply, this sharp

literalism always overshoots the mark, and speedily brings about rare contradictions.

See how this rigid method of interpretation will make the apostle quickly contradict himself, for Peter tells us in the fifth and sixth verses, that "after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: Even as Sara obeyed Abraham, calling him lord."

If we look up the Old Testament history we find Abraham, when sending for a wife for his son Isaac, sending with Eliezer, his servant, presents of earrings and bracelets of gold. Now, there could scarcely be a safer inference than that Rebekah, and Sara, whose name is particularly mentioned as one of the holy women of old who adorned themselves in a becoming manner, wore such ornaments. To take the opposite of this would compromise the character of Abraham.

What, for example, would be thought of the consistency of a professedly godly man, whose wife, a professor of holiness, and one who had refrained from the wearing of gold on religious grounds, having recently gone to her heavenly home; he, now, whilst professing the utmost regard for the departed, honoring her memory in every public way, yet takes the first opportunity afforded of destroying her example, by going out of his way to purchase golden ornaments and present them, nay, have them put on a prospective daughter-in-law! And yet this would only faintly portray the character of Abraham, if Sara, from principle, refused to wear golden ornaments. So we have to come to the conclusion that, if strict literalism must be accepted in interpreting this chapter, St. Peter first commands women under no circumstances to wear gold, and then tells them to imitate in their adorning a person who did wear gold.

We, therefore, reject these inferences or rules as not the correct interpretation of the Scripture teaching on this subject, because as rules they are impracticable and make the writers contradict themselves.

Again, these rules do not harmonize with other parts of God's word. For example, the only dress which was made according to divine description, that for Aaron, had ornaments of gold and precious stones in it. It would be passing strange to have the Bible denounce the wearing of gold as wrong, and yet sanction it in a particular instance, without noticing the apparent inconsistency, and giving the reasons for it.

At Mount Sinai, when the Israelites had sinned, God required

them to take off their ornaments preparatory to punishment. But this was evidently a temporary matter, and only seemed to sanction the wearing of them under ordinary circumstances.

Our Saviour, discoursing on dress, drew attention to the lilies, arrayed in beauty beyond the splendor of Solomon, to show how He would care for those who left the matter of dress in His hands. Did it ever strike the reader that the illustration would be strangely out of place if all ornamentation in dress was strictly forbidden?

We think we have thus shown that these passages from the epistles do not enunciate a particular rule or rules on the subject of dress, suitable for all times. But may they not have been intended as of particular application to the Churches to which they were sent?

Now if they be closely examined, it will be at once seen that there is a grand, general rule or principle enunciated, applicable to all Christians to the end of the world, whilst there are particular illustrations which were necessarily restricted to those times.

The general principle is, that the graces of the Spirit, Christ-likeness, is the true adornment of the Christian, whether male or female. By no ingenuity can the writers of the Bible be made to contradict themselves here. On this sublime subject all parts of the Bible are eloquent and harmonious.

The prophets paint the beauties of salvation in richest colors, no imagery being thought too extravagant to typify the soul-beauties which are the heritage of God's people. Hence it is said: "He will beautify the meek with salvation." The apostle points to the Christian as being "changed from glory to glory as by the Spirit of the Lord," and in the Apocalypse we have the vision of the Church "adorned as a bride for her husband," and this adornment, we are minutely informed, is represented by white robes, "which is the righteousness of saints."

And now comes in these particulars by way of contrast. Let not the adornments of the body be so conspicuous as to distract attention from the graces of the Spirit. Naturally he seizes on conspicuous articles of attire for illustration—a gold ornament then represented a hundredfold its present value, a gold ring, that a laboring man to-day could purchase for one day's wage, would cost then a hundred days' labor. If illustrations were now looked for in this connection it would scarcely be gold or pearls, seeing they are now so cheap.

It is a significant fact, in this connection, that St. Paul, when writing to Timothy, at Ephesus, directs him to regulate the tendency

there to extravagance in dress, but when writing to Titus, in Crete, concerning the conduct of his converts there, whilst drawing particular attention to drinking wine and other matters, does not touch the subject of dress; showing that, whilst in the main dealing with general principles, he was also writing with special view to meet the different needs of the particular Churches.

One instance of this particular teaching for localities and times is given in one of the following verses, 1st Timothy, 2nd chap. and 12th verse:—"But I suffer not a woman to teach." Now, if St. Paul was laying down a rule here to be observed in these days, then most Christians to-day, and especially professors of holiness, are openly and knowingly disobedient to the rule, for now women *teach* in our Sabbath-schools, in our evangelistic services, in our pulpits, and through the press; woman has no disabilities as compared with man in the Churches of to-day in this respect. The time was not yet come for woman to take her proper place in the assemblies of Christians, the change would have been too violent, and therefore it was to be left for after years to bring it about. We do not hesitate to restrict this rule of St. Paul to his times; why should we be so anxious to exalt a passing illustration, suitable only to those times, and evidently intended for a narrow application, into a universal cast-iron rule?

Our second canon or rule which we gave in our last number, viz., "That the graces of the Spirit are the only characteristics by which holy people are to be known, and that any style of dress, so conspicuous for its gaudiness, or plainness, that professors of holiness could be singled out from others by it, is contrary to the spirit of the teaching of the Bible," follows as a natural corollary from the foregoing. The whole aim of the apostles is, we maintain, to emphasise the grand truth that Christ-likeness is the only badge, or token, of true discipleship, and at the present time, in some places, it might be emphasised with equal, if not greater force, by contrasting ostentatious plainness of dress with the graces of the Spirit, and might read, whose adorning let it not be that of conspicuous plainness of dress, and absence of all ornaments, but let it rather be the absence of everything contrary to the spirit of the Master.

All of which brings us to the natural conclusion that only when men and women dress in harmony with the station in life where God has placed them, when they preserve the golden mean of not being "too dressy" on the one hand, or distressingly plain on the other; when, in short, they dress so as to deserve the compliment that Dr. Johnson

passed on a lady of his acquaintance: "She was dressed so becomingly that I could not remember how she was dressed," then, and only then, can the graces of the Spirit have the opportunity they should have to show to all around their surpassing beauties.

But what about the Methodist Discipline which is often brought forward to establish the extremest views on this subject? But this same Discipline sanctions the wearing of gold as a marriage ring; and so cannot be used for teaching extreme views on the gold question.

Then take the argument of expense, or extravagance. Often an ornament is a gift—a gift which could not be turned into money, or parted with without breaking the Bible command, "Be courteous," so that in many instances this argument would fail to apply.

Then, again, a very strong argument with many is their own personal experience. Some professors of holiness after a prolonged resistance have adopted extreme views and practices on this dress question, and testify to special spiritual blessings received thereby, and they assume that because they were blessed in thus acting, all who do likewise will receive additional spiritual power and blessing.

Once we were greatly exercised on the subject of tea as a beverage, and after a prolonged conflict gave it up. In answer to the prayer of faith all desire for tea or coffee was eliminated from us, and so for several years we did not use them in any form. To us this experience was a means of grace. We were taught through it the power and condescension of Christ, and, moreover it was used of Providence to cure us of a throat disease of many years' standing. Of course we were disposed at first to put on spiritual airs over our experiences and urge other lovers of the "cup that cheers but not inebriates" to imitate, that they might obtain like spiritual benefits. But upon close investigation we found that the reason why we were called to this self-denial was the fact, that during our college life we had been intemperate in our use of tea, having habitually made use of its stimulus to keep us awake at night, for the purpose of study, and so our experience rather showed the fact of intemperance and inordinate desire on our part. Hence it was rather a reproach than a source of self-congratulation.

So we think that many who have had special conflicts over the dress question, followed with peculiar spiritual illumination, will have to confess to some twist in their nature, some special leaning to 'vanity fair,' which required special legislation in their behalf, and that the relation of their Christian experience on this subject, whilst it exalts

the power and condescension of their Master, serves to humble themselves, and in no wise makes them patterns for universal imitation.

If this view of the subject more widely prevailed we would hear personal narratives concerning conflicts over liquor, tobacco, and the dress question less frequently *repeated* in our assemblies.

And thus we have gone over the ground we intended, our chief effort being to condense rather than to expand our thoughts, and yet length seemed to be absolutely necessary. In conclusion, we wish it distinctly understood that our sole object and aim is to prove, not that extravagance in dress is right or wrong—we are not discussing this question at all—but that the right way to dispose of the dress question is, not to single out certain articles of dress, or ornamentation, and denounce them as sinful, that no one can bring a “Thus saith the Lord” for any such views, and that, therefore, all attempts on the part of professors of holiness to judge one another in the matter of dress should be ruled out of all our holiness gatherings and altar services, as inconsistent with the profession of holiness. For whilst we are not to judge one another by dress we are to know holiness people by the fruits of the Spirit, and are to reprove and exhort one another with all long-suffering and love.

Should any try to impute to us other aims than those we profess, in that very act they sin against the law of love, and become judges of evil thoughts, and the resulting criticism cannot be in the spirit of the Master.

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## EXPOSITION.

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And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.—Acts iv. 31.

Was this a repetition of Pentecost? Now we have reason to believe that those who received the baptism of the Holy Ghost on the day of Pentecost had retained the Comforter in His abiding presence and fulness. Hence, when some of them were brought before the Council, it is said that Peter spake, being filled with the Holy Ghost. Christ, in His promise of sending the Holy Ghost, assured them that He would abide with them always. So we infer that there had been no diminution of the fulness vouchsafed at the inauguration of the Spirit's dispensation. But now it seemed right that another physical

evidence of the Spirit's presence should be given, to confirm faith and give assurance that definite prayer was answered. Besides, it is quite possible that many were here present who had not been in the upper room when the Holy Ghost fell upon the three-score there assembled; and this second Pentecostal outpouring of the Spirit, accompanied with physical tokens of His presence, would greatly benefit them. But any moment between these two sensible baptisms of the Spirit we have every reason to believe that Peter, John, and the rest of the disciples, had they been asked, would have testified that the Comforter, which is the Holy Ghost, was abiding in them in His fulness.

Now, this abiding presence of the Comforter is not inconsistent with special seasons of mighty outpouring of the Spirit, accompanied with signs and wonders wrought in the name of the Lord Jesus. And yet it is possible to be mistaken herein, and imagine that, because there are times of unusual manifestation on the part of the Spirit, that therefore there is not an experience for all when it can be said that the Holy Ghost *abides* in Pentecostal fulness and power.

As a speculative question this would be of little consequence; but when it is made an excuse for the want of the fulness of the Spirit in all His offices and at all times, then it is an error of grave character, and should be given no quarter by those who teach and lead in the holiness work.

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### GUELPH CONFERENCE.

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This Conference met at Owen Sound, Ont., and was one of great spiritual interest and much blessing. We secured a vestry in which we held an early morning holiness meeting each day of the sessions except the first, six in all. So far from meeting with opposition or even indifference to the subject of entire sanctification in the locality, our first meeting showed that the Church was alive on the subject, some of its leading members being present who joyfully gave their testimony with ringing distinctness to the possession of this grace. A holiness meeting has been held in this church at an early hour on Sabbath morning for sometime past. The present pastor, Rev. J. Howell, M.A., has been grandly successful in his pastorate, having been honored of God by the doubling of the membership list, and reviving the work of holiness greatly.

A number of the ministers and lay delegates to the Conference came each morning to the meetings, and told of their heart-hunger for perfect love, or else of triumph and joy in its possession. Every meeting proved the existence of a wide-spread spirit of intelligent inquiry on this important theme. Questions were met not only by the leader, but also by the spirit-prompted utterance of some other brother present. Sometimes a difficulty being confessed to by one, another would immediately arise and relate how a similar difficulty had been met and removed in his own experience. A large proportion of the testimonies revealed the fact, that the speakers had within a few years past come into the light and power of holiness, furnishing evidence of the great increase of interest in this subject of late, and in almost every case illustrating its influence in giving inward rest of soul and great increase of working power, and of true success. Brethren who were suffering the pain of being laid aside through illness of body from the work they so much loved, and others who were in anxiety about their appointments, told of fears allayed, and victory achieved through the exercise of a consecration and faith which joyfully said "He doeth all things well." Some of our meetings were times of soul-searching; some were seasons of subduing and melting power, and some were times of holy joy in the Lord. Every meeting of the series furnished some evidence of progress, some victory gained, some positive gain to the cause of holiness.

In the Conference love-feast on Sabbath, the number of clear testimonies to the enjoyment of full salvation was quite remarkable. It seemed to us that at least one-third of those who spoke gave testimony to its enjoyment, and others also to a strong desire for its possession. Rev. Samuel Fear, a venerable veteran in the cause of holiness, spoke, as is usual with him, with fire and point. He pointed out the difference between Christ revealed "in" me, and Christ revealed "unto" me, exhorting us not to remain satisfied with the latter experience without the higher and fuller joy. He thrilled some of us as he told of his deep and equal delight in *all* the attributes of God, and we felt that our own experience was a dwarfish and weak one when compared to his. The new President, Rev. D. McDowell, in his opening address in Conference, and also in the love-feast, showed himself on the true line in this matter, and Rev. T. M. Campbell, in his lecture on "The Dispensations," spoke in terms most hearty and unmistakable of the privilege of believers in this dispensation to be cleansed from all sin, and indwelt by the Spirit of God. A hallowing, loving, and hopeful

tone seemed to pervade the discussions in the Conference Room, and to inspire the speakers at the public meetings. On Tuesday evening our Conference Evangelist, Rev. H. Crossley, held an evangelistic meeting, with characteristic efficiency and spiritual aptness. He sung and discoursed about soul-rest—the rest of faith, the rest of service on earth, and the rest of service in heaven. In his remarks on the rest of service on earth he spoke of experiences which are only possessed by the fully consecrated and purified children of God.

Altogether, the outlook within our Conference field for the holiness movement is very encouraging, but the friends of the experience must not slack in diligence, nor live in the “rest and be thankful” attitude that the movement will go on by its own momentum. Our conviction is, that the widely-spreading revival influences with which God is favoring the Churches are intended to prepare us for some great national affliction, or some great moral conflict, by quickening the moral sense and spiritual life of God’s people. The great awakenings in the United States in 1857-8 were speedily followed by the Anti-Slavery conflict of 1861 to 1865. Did not the God of providence arrange it so ?

B. SHERLOCK.

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### HOLINESS AT THE TORONTO CONFERENCE.

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The Conference holiness meeting was held on Saturday evening in the lecture-room of the Metropolitan Church. Rev. Geo. Bishop, Superintendent of Uxbridge District, conducted the services. In place of preaching a sermon he gave an address of considerable length, advocating and enforcing the claims of definiteness in pulpit and pew on this all-important subject. Ever and anon he illustrated and emphasized his statements from his own personal experience. There was a positiveness and directness of appeal characterizing the whole discourse which brought it home to all minds with telling effect. The result cannot but be beneficial and lasting. A few more of such ringing deliverances at our annual Conferences will not fail to awaken a wide-spread attention to the definite experience of holiness in all our pulpits.

After a season of earnest prayer a few brief testimonies were called for, which were promptly given, with many more ready to follow had time and circumstances been favorable. The whole ser-

vice was one of great spirituality and power, and we trust has vindicated the wisdom of the Conference in appointing this first Conference holiness meeting. We trust it is but the first of many more to follow.

The large lecture-room was crowded, and Bro. Eby in his remarks anticipated the time in the near future when the auditorium would be needed to accommodate the congregation. We were glad to notice when the subject came up, incidentally, in Conference there was a strong feeling manifested that nothing should be allowed to crowd out or interfere with the Saturday night holiness meeting.

**THE LOVE-FEAST.**—This annual service was decidedly a holiness love-feast, as nearly all the testimonies given were to the power of Christ to save from all sin. Rev. M. Fawcett, who led the meeting, seemed in his element, as though he had charge of an old-time camp-meeting, declaring at the close that those present would never forget this love-feast. Any person present at that meeting could readily solve the question as to how to make class-meetings a success. Get the members into the experience of full salvation, and class-meetings will run themselves. Any persons who wished to give in their testimony had to put forth effort to secure a hearing, generally having to rise more than once, or to continue standing for some time to secure their turn. Ministers and lay members, both male and female, were on a common platform as to privilege and took part alike, the lay element largely predominating—a very unusual circumstance as far as our experience in Conference love-feasts goes. We were rejoiced to see some of the lay representatives of the Conference taking part and telling of full salvation in their neighborhoods.

The ordination sermon preached by the ex-President, Dr. Sutherland, was in keeping with the spirit of the previous meeting. It was founded on the promise of the last best gift of Christ—the Comforter Divine—“And I will pray the Father, and He will give you another Comforter,” etc. We never heard the rev. Doctor with greater profit. His presentation of the teachings of Scripture concerning the office and ministry of the Holy Ghost were entirely in accord with our views and writings on this sublime subject. His effort to awaken an earnest desire in the hearts of the ministers about to be ordained to be possessed of the Comforter, and to preach with the unction and power of His manifested presence, was very pronounced, and we trust will bear much fruit in their future lives and ministry.

“In the evening the venerable Dr. Douglas ministered to the im-

mense audience assembled in the same place, using a kindred text, even that favorite text of preachers on the subject of holiness: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Again, it was a holiness sermon, delivered in the Doctor's own inimitable and powerful manner. It could not fail to be effective in the Master's hand for great blessing to those who listened. Indeed, we heard one young minister tell, at our holiness meeting the next morning, how, under that sermon, he was enabled to enter into the fulness of perfect love.

We took advantage of the only suitable time afforded for an association holiness meeting, and had one announced for Monday morning at 10 a.m., for on this day Conference did not meet till 2 p.m. On the whole, we look back to the Toronto Conference of 1885 with great satisfaction, and feel that the subject of holiness received a powerful impetus, which cannot fail to deepen and widen still more and more the great holiness movement. And yet, alas! it made still more evident the need of this revival in the pulpit as well as in the pew.

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## THE HOLINESS ASSEMBLY IN CHICAGO.

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We wrote out an account of this gathering for the last number of the EXPOSITOR and sent it to the office by post, but it did not reach its destination. This will explain the apparent delay in our notice of it.

The Assembly was convened by a committee representing all parts of the United States, and had for its chief object the bringing together the teachers of the doctrine of holiness for public deliberation, to the end that greater harmony might prevail in the experiences and teaching of those representing the great holiness revival in that country.

Delegates representing some sixteen States responded to the call and spent a full week in evangelistic services and deliberations concerning the holiness work generally. As a result of the first and chief feature of the Assembly a goodly number experienced the grace of full salvation, and some justifying grace. As the result of the other a number of "deliverances" were drawn up by a committee, and passed through the Assembly after some discussion and slight modifi-

cations. These canons or deliverances are in accord with Scriptural and Methodist teaching, and therefore we do not deem it necessary to append them. They simply reiterate the standard teaching on the subject of holiness.

It is true that a few of them take a little additional significance from the discussions and difference in opinion manifested in the Assembly, but lose this peculiar flavor to the general public.

The Rev. Geo. Hughes, of New York, was elected President, and gave general satisfaction in discharging the delicate and sometimes trying duties of his office.

At the close a General Corresponding Committee was appointed to arrange for another gathering in the near future.

There were upwards of one hundred and fifty enrolled delegates in attendance, and the different services of these friends of holiness were eminently hearty and spiritual. Personally we enjoyed them greatly, and felt grateful to our Master for permitting us to spend the time in heart communion with so many representative men and women in this holiness revival. We felt that it was a time of great profit as well as sweet delight. It is true that we were forced to discount many things we saw and heard, but these were to us but as drops in a bucket, the whole presenting to us a delightful experience in the passing and pleasant memories as we recall them.

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### INCIDENTS BY THE WAY.

HOLINESS AT THE CONFERENCES.—As will be noticed elsewhere, accounts show that every year brings this subject more and more to the front. In saying this, we do not mean that the importance of holiness as a doctrine, or as an essential element of success in the Methodist Church, was ever in past years discounted. Our Church, as represented in the Conferences, has always been true in this sense. But definite experience, and definite work, looking to the increase of the experience, has become more and more prominent, and the end is not yet. Besides the direct accounts of the Guelph and Toronto Conferences, we have heard incidentally from some of the others, and know that members of the Association and other friends have been doing their part in this important work.

THE WEEKLY MEETINGS.—These have been kept up with unabating and even increasing interest. Faith grows stronger, and experience riper, whilst fresh testimonies ever and anon add their thrilling interest to the assemblies. Of course, where definite work is being done, the latent opposition of the human heart will show itself, and Satan is too wily a foe not to utilize it to the utmost.

A SPECIAL MEETING.—Bro. Teeter, of the London Conference, a member of our Association, felt called to offer himself for work in the North-West, and was accepted and appointed to Maple Creek. But feeling the importance of the step he had taken, he desired that a few friends should gather for special prayer on his behalf, that he might be qualified fully for the work before him. In response to his request, several of the friends gathered at 205 Bleeker Street, where we had a precious and useful season of worship together. We all had the conviction that the call to our brother was from the Blessed Spirit. And was it not after the pattern of the early days, that those who were of kindred spirit should unite in prayer ere he set forth on his appointed mission. That mission, we are inclined to think, embraces a special one in connection with the Association's work. Let prayer be made for him continually, that he may be enabled to help effectively in spreading scriptural holiness in that greater Canada. It would be of vast benefit to all parties concerned, if such special meetings were multiplied.

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#### QUESTION FOR A LAWYER.

While Hopu, a young Sandwich Islander, was in this country, he spent an evening in company where an infidel lawyer tried to puzzle him with difficult questions. At length Hopu said, "I am a poor heathen boy. It is not strange that my blunders in English should amuse you. But soon there will be a larger meeting than this. We shall all be there. They will ask us only one question, namely, 'Do you love the Lord Jesus Christ?' Now, sir, I think I can say, yes. What will you say, sir?" When he had stopped, all present were silent. At length the lawyer said, as the evening was far gone, they had better conclude it with prayer, and proposed that the native should pray. He did so; and as he poured out his heart to God, the lawyer could not conceal his feelings. Tears started from his eyes, and he sobbed aloud. All present wept, too, and when they had separated, the words, "What will you say, sir?" followed the lawyer home, and did not leave him till they brought him to the Saviour.—*Word of Life.*

## LATEST FROM BISHOP TAYLOR.

## DEATH OF ONE OF HIS MISSIONARIES.

St. Paul de Loanda, May 15, 1885.

REV. WM. McDONALD,—*Dear Brother*,—Died in Loanda, May 7, Charles L. Miller, of Baltimore, Md. Accepted him as a missionary apprentice on the best of recommendations. He was but twenty-one years old when he died. He was low of stature, but possessed of a compact, symmetrical, and robust frame, with a ruddy, smiling, beautiful countenance, and perfect health. He had good mental ability, and was manifestly holy in heart, and blameless and harmless in life. His motto was, "Africa for Christ, and Charlie Miller for Africa!" The following, as related by himself at the Brooklyn meeting, and quoted from the *Guide to Holiness*, is his experience:—

"In the year 1878, at fourteen years of age, I was converted, and accepted as a child of God. I walked in a justified state until 1881, when I consecrated myself entirely to the Lord, and in return He gave me the blessing of entire sanctification. I went on not thinking of missionary work. Last June I received a call to Africa, not only by being willing, but by offering myself. Since then there has been a new epoch in my life. I received the Lord Jesus Christ as my full Saviour for soul and body. I have taken the 91st Psalm for my portion, the latter part, 'With long life will I satisfy Him,' as much as any. I am going forth in Christ's resurrection life."

The faith by which dear Charlie became a child of God, and was sanctified wholly, rested on the immutable Word of God; but his insurance policy guaranteeing long life in Africa by a continuous miracle without any medical means, lacked such an immutable basis, and was therefore presumption, and not faith. He had, indeed, as we since learned, accepted as infallible—as the Word of God—the extreme views of certain good men who claim to be expositors of faith healing, entirely ignoring all healing remedies or arts. They affirm that "many are now beginning to see that the body is inseparably connected with the spirit and soul in God's thought of full salvation." If we allow the time that God has set for the completion of this work for our bodies—the resurrection day—all right. But these extremists claim to have found in the Holy Scriptures a basis of faith available to all believers, on which it is their privilege and duty to receive Christ as a Physician for their bodies, to preserve them from attacks of disease; or if attacked by any form of disease or injury, to be suddenly healed in answer to prayer alone; and that this perfect healing of the body is a concomitant of a perfect healing of the soul by faith, and rests on a foundation of Divine revelation of equal authority and universal availability as the believing soul's basis

of faith in the record of God concerning His Son. If these two things "are inseparably connected," and this two-fold basis of faith is alike reliable for a present "full salvation" for the body as well as the soul, then they stand or fall together; and every believer's spiritual attainments must be limited and gauged by his conditions of bodily health, or the want of health. The thing that these dear people are "beginning to see" is what Eliphaz, Bildad & Co. saw in the dark days of Job, and this is "the thorn" with which the devil has been piercing the souls of God's suffering saints through the ages. This teaching has no more identity with holiness, nor with Scriptural faith-healing, than a parasite has with the oak on which it foists itself.

I have no time nor inclination for a discussion of this subject, except to state that the record of God's eternal purpose concerning mankind, and of His provision of salvation in Christ according to His purpose, and of the gift and descent of the Holy Spirit to lead every soul to the Saviour, together with the utterance of God's will in His commands, invitations and promises, and the recorded testimonies to their fulfilment, furnish a basis of faith for pardon and purity—a perfect remedy and perfect supply, available by faith in the present tense, to the souls of the human race. The body is included in this provision, awaiting the resurrection at the last day for its completion. Though "Christ be in you, the body is dead because of sin,—but the spirit is life because of righteousness,—but if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

St. Paul further states in this connection: "We know that the whole creation groaneth and travaileth in pain together until now,—and not only they, but ourselves also, which have the first fruits of the Spirit, even ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." "Now is the accepted time, to-day is the day of salvation," for the souls of men—salvation from all sin—preservation from sinning—eternal life,—but their bodies must remain under the death penalty entailed by the sin of our first parents, till the sound of the last trumpet, when the voice of the Son of God shall call them forth from earth and sea, and perfect His saving work in them.

Enoch and Elijah got a short cut to this perfect and permanent healing of their bodies. Jesus and the saints who shared His glorious resurrection, are the first fruits, and the earnest of the completion of God's work in our bodies in the final day.

During our probationary struggle, the bodies of all God's children<sup>e</sup> are the objects of His continual sympathy and care, and often the subjects of His healing mercy, both by means of His healing medicines and without them. These are all temporary, and the miraculous healing exceptional. No

reliable rule of universal application can be deduced from these exceptional cases, either as recorded in the Bible or since, as an adequate basis of faith.

Dear Charlie Miller's statement—"I received the Lord Jesus Christ as my full Saviour for soul and body"—turns out to be an expression of his having accepted as an article of his faith the extreme views referred to, precluding the possibility of his attack by any illness in Africa, or if attacked, suddenly healed, without medicine, in answer to prayer.

On the 9th of April, Bro. Miller had a slight attack of African fever. A few notes from his diary will indicate its progress.

"*Friday, 10th.*—Healed of diarrhœa. Resisted in faith the fever.

"*Saturday, 11th.*—In faith against the fever.

"*Monday, 13th.*—A steady faith wins. I am delivered from the African fever.

"*Wednesday, 15th.*—This afternoon at Signora Piva's, and she said I had the fever. Returning, I had my temperature examined, and it is 104-6 above normal. Pulse 112. Still trusting Jesus for His full and free salvation.

"*Thursday, 16th.*—Woke two or three times before getting up. Don't know what this means. I haven't the fever, but a weak feeling,—but I take the promise, 'He giveth power to the faint,' and I do receive the fact." [This is dear Charlie's last entrance in his diary.]

About this time Dr. Johnson examined him again, and said: "Charlie; your temperature is 105, and pulse 130; normal is 98; the dividing line between life and death is 103. You are now dying. It is only a question of time; and if you do not take something to break up this fever, it will surely kill you." After a little pause, Charlie replied: "Well, then, I'll die, for I won't take any medicine."

I reasoned with him kindly and earnestly, but he made no reply. The fever had its own way with him, without even a teaspoonful of hot water to start a perspiration, for sixteen days. But for the extraordinary vigor of his constitution, it would have killed him in less time. When he got so low as to require constant attention, day and night, Bro. and Sister Withey had his bed put into their room, where they gave him all the loving attention they could have given their own son. At midnight, April 25, he asked Bro. Withey to call Dr. Summers to come quickly, saying, "I am choking;" and adding, "Put in your hand, Bro. Withey, and feel my throat: it is perfectly dry." Typhoid symptoms had set in, and his system was so exhausted that though the fever yielded promptly to ordinary treatment, his recuperative power was gone. He lingered in utter prostration of body, and delirium of mind, from the 25th of April till the 7th of May, when he died, and was buried in the beautiful English cemetery on the 8th.

His last rational act was to send for the doctor. He often had lucid

moments, when he could recognize his friends ; but could not reason nor converse intelligibly in all those twelve days that we tenderly waited and anxiously watched by his side. Once, when I stood fanning him, he opened his eyes—his face beaming with his natural, winning smile—and said, “ Bishop, that is delightful.” He talked almost incessantly—yet not intelligibly—but always in his own sweet, polite way, and even with a smile. Two nights before he died, as I was in my turn keeping watch by his side, he sang a strain, but I could not catch the words or tune. At another time he shouted distinctly, “ Ship ahoy !”

I never gave up hope of his recovery till I came in my turn at midnight (eight hours before his death) to watch with him. Then I saw that he was on the eve of his departure. Two or three times, as I raised him up a little, to give him water, he said, “ O papa, papa, papa !”

I thank God for his insanity during those twelve days. Otherwise the utter failure of his faith in regard to his body would have given Satan just such an opportunity as he wanted to drive the dear fellow from the immutably reliable foundations of soul-saving faith. Satan was completely foiled, and Charlie, in his insanity, was safely hid away in the bosom of Jesus, beyond the power of his piercing darts. No one here has the slightest doubt that our dear young brother is in heaven, yet all believe him to be the innocent victim of an insidious error. He might have died under good, timely medical treatment ; but it is remarkable that about two-thirds of our party have not taken fever at all, and all who took it and received prompt treatment, passed through it quickly without a serious thought about dying. Two other dear brethren besides Bro. Miller, who was of his mind, refused medicine till forced to it by deadly symptoms of the unchecked fever. They have been down for weeks, but we have hopes of their recovery. We have two others who have had prolonged diarrhœa, but are now convalescent. One has an old chronic disease, from which she thought she was cured in America ; but no fever.

We have none remaining among us here who advocate the extreme view of this subject. We all believe in holiness, and daily receive and trust Jesus and the Holy Sanctifier for its realization. We also believe in direct healing of the body by faith, when a reason exists in the mind of God for it in any case, and the Divine will is manifested to the individual by the Holy Spirit, —and we know of many indisputable facts demonstrating this thing,—but do not believe we are justified in refusing to trust in God in the use of well-tested remedies by means of medical skill. God has given to our party three good medical missionaries, who are of incalculable value to us. We thank God for them, and ask God’s blessing on their skill, and receive it.

If God sees that the opening of Africa to the great salvation in Jesus, requires physical miracles, we can easily have them, and gather around us

countless multitudes of mystery-mongers, stupid-gazers, and the loaf and fish disciples, and then what?

I labored in South Africa, where faithful missionaries had laid a sound and solid ground-work of Gospel teaching—not by the sublime miracles of Moses on Sinai, but by the “still small voice” heard there, prophetically by Elijah, indicating the higher and more reliable basis of faith to be furnished in the Gospel dispensation by the completed books of God, promulgated by the voice of His heralds, and corroborated by the testimony of His witnessing hosts to the close of time.

In an evangelistic campaign of seven months with these missionaries, they reported seven thousand Kaffirs converted to God. Their testimonies were clear and emphatic, and backed by the fruits of the Spirit; but I never heard of one of them that based his faith on dreams, or visions, or any signs that their eyes gazed on.

Abraham believed God, and never asked for any sign, and his true seed of these days who can read the “Word of God” and hear “the testimony for Jesus,” don’t need any such thing as a basis of faith.

Your brother in Jesus,

WILLIAM TAYLOR.

## RECEIVING.

BY CLARA A. TUCKETT, EXETER, ENGLAND.

That there is a grave lack and fault somewhere in the ordinary prayer-meetings is universally felt, but *wherin* that fault lies does not to some seem very easy to decide.

May it not be in the fact that while Christians gather together weekly to *ask* (I am writing of the customary prayer-meetings of the various Christian sects, *not*, thank God! of *all* prayer-meetings) for blessings from the Lord, they entirely forget that prayer is *two-sided*; they look to the Lord to fulfil His part, and rarely remember the human side must be fulfilled also. What are the two sides of prayer? Our Lord gives the answer, “When ye *pray*, believe that ye *receive*.”

Of course, I am only referring to the meetings on this side the Atlantic; how you, dear friends, may be favored in this matter I know not, but alas! here in England a prayer-meeting too often has the effect of making me feel unutterably sad; those who lead in prayer spend the time mostly in telling the Lord what poor miserable creatures they are, and how sadly they have sinned against Him; sad enough, truly, but then, *ought it to be so always?* Is there no power to keep them from sin, no grace to be acknowledged? The

Lord knows beforehand that we are all of us utterly helpless ; reverently be it spoken. He expects nothing better of us ; no, not of *us*. He does expect, I grant you, that we should be far different Christians than we are, but He never expects *us to work this change* ; and herein, it seems to me, lies part of the fault. Let us go to a prayer-meeting expecting not only to be enabled to confess our helplessness, but to *receive the grace* we need. Ah ! this *receiving* ; what wonders would be wrought, would we just obey our Lord, and *believe we receive*. That grace, the lack of which I deplore—am I *only* to deplore it ? May I not also confidently expect my Master to supply it to me ? Did not the Father give me when He gave me Jesus all things freely of His fulness ? Did you ever notice (it has been much impressed on my mind of late) that it is “ Of His fulness *have* all we received.” Not “ I *may* receive,” not even, “ I *sha.*” receive,” but “ I *have.*” It *is* mine. All the fulness was handed over to me when I received Christ. I may not have had much benefit out of it hitherto, because I simply have never examined my riches or ventured my need upon that unfailling supply, but, for all that, *it is mine*. Mine as surely as the contents of the purse I received from my friend, and never opened, so never *used*. But when I bethink myself, and go and get that purse, and open it, and take out and use the treasure, I need go no longer poverty-stricken. Yet the treasure was as surely mine even whilst unused.

It seems to me that the Lord Jesus may be compared to some beautiful flower-bud ; some receive their flower, they admire its outside, they value it greatly, of aught beyond they neither know nor care. Others thankfully watch it as it unfolds and becomes full-blown ; these get much more joy and blessing from the flower than the first did ; but others are not content with even the beauties that meet the eye in the full-blown flower ; they take the magnifying glass, they part the petals, they look into the hidden beauties, they examine the wondrous structure, the marvellous workmanship ; with profound reverence they adore these glories unknown to the multitude. Ah ! how much they get out of *their* flower !

Dear reader, how much are you getting out of *yours* ? Is the microscope of receptive faith often in your hand ? Do you lay hold on and use the “fulness” your Father *has* given you in your Lord ?

To go back to the prayer-meetings : do we as Christians really obey this positive command, and when we pray *believe we receive* ? Do we not, on the contrary, too often fail to recognize this *as a command* at all ? “ I cannot say so if I don't feel it,” said one a while since. Can you not ? Are you sure that you are correct in that position ? If *God* has said that when you have fulfilled your part, and received the blessing in faith of Christ's finished work, then He immediately does His part, and ye *shall* have ; if *God* says, “ That is My way,” then who are you that you should dare reply against *Him*, “ I must *feel* it before I can truthfully say it is mine ”

Notice, you are not asked to say that you believe you *feel it*. I am always so thankful for that; it is such a rest to come to the Lord for any needed blessing, and say, "Now, Lord, I obey Thee; in Thy name I ask this blessing, "with thanksgiving;" it is according to Thy will, therefore I ask it, and believe that I do receive; I take it *now*, and recognize it *now* as mine, because Thou hast said so, and I thank Thee now that I do receive it, though I do not feel it." When we honor our Lord's word by thus receiving the blessing in His own way, then He is able to do His part, and let us feel it. Oh! it is a blessing indeed to be permitted to live in this close and holy fellowship with the Prince of Life. "They that know Thy name *will* put their trust in Thee."

We are told to "resist the Devil, and he shall flee from us." Here, again, we must be careful to notice the exact command. It is to *resist*, not *fight*; if you will think it out for yourself, you will find there is a wide difference between the two things; even a tiny child may *resist* any enemy he would be utterly powerless to *fight*. And we are not only perfectly unable to fight Satan, but are not required so to do, for Jesus has already fought him, and he *is* a conquered foe, and he knows it far better, alas! than many of God's children do; and because they are not clear on this point he takes advantage of their ignorance, and tries to tempt them to evil in diverse ways. No, thanks be to our great conquering Head, we, the members of His body, are with Him, in Him more than conquerors also, and when Satan comes to us, we need not, cannot fight him, but we may, nay, we *must*, resist him in the name of the Lord, and he will flee from us.

Then, as to what we may ask from the Lord, do we not often put limits here even, that our Master never put? It is so easy for unbelief to take refuge in saying, "Oh! we are to ask only for things that are according to His will, and I can't tell whether this boon may be or no." And so the thing is left unasked for, and so the Master loses (reverently be it said) the joy of giving the blessing.

But is it not possible that this matter of asking "according to His will," may have been somewhat misunderstood? Our Lord's words are very strong: "What *things soever ye desire*" (Mark xi. 24). "*Whatsoever* ye shall ask" (John xvi. 23). "If ye shall ask *anything*" (John xiv. 14). "Ye shall ask *what ye will* and it shall be done unto you" (John xv. 7). There is not much limitation there. Is there, then, none? Yes but in the *asker*, not the *thing asked*. Look again at 1 John v. 14, "According to His will;" does it not refer to the spiritual state of the asker? "If ye abide in Me, and My words abide in you," is the limitation of John xv. 7. Not *what* is asked, but *who* asks, and *how*, are the only conditions given here, "In My name."

And this is more easily comprehended when we remember that the greater condition—the abiding in Him—includes necessarily all lesser ones as to

what may be asked. The man who is fully abiding in Christ, in whom Christ is abiding, may be safely allowed to ask "what he will;" for Spirit-taught and Spirit-led, he can no more ask for things against the desires of God, than a devoted, loving child, who knows well his father's mind and secrets, could willingly ask that father to do aught against his will and purposes.

If this be so, then evidently what we need to quicken ourselves and our prayer-meetings is a deeper, truer abiding in Christ; a fuller teaching concerning the mind of the Spirit.

How is this to be obtained? I was taught a lesson on this point a few weeks ago by a very simple means. I had climbed up to fix a gas-tube on the chandelier, the gas candlestick stood on the table, the tube was already fastened on it; a little girl, whose great delight it was to be allowed to light it, stood ready, light in hand. "Mayn't I light it now?" she asked. "It is not ready; it must be joined up here as well." "Why? how is it *this* won't light *now*?" "Because the gas must first pass through the tube to you;" and even as I explained the matter simply to her, the thought came flashing through my mind, here is a picture of Christ and the Christian; a'as! how many try to light the candlestick before they fix up the tube." But my tube taught me another lesson; one day the gas, instead of spreading out its light so as to permit working or reading by it, shot up straight and long toward the ceiling, of no practical use whatever. What could be the matter now? The main was tried; no, nothing wrong there; the tube, still all was right; the fault was at length discovered, the burner itself was choked. Ah! friends, how many of us are safely joined to Christ, the Spirit is connecting us; there is no stint of supply, but our light is of no use to any one, no pleasure or profit even to ourselves—*something is choking the burner*. Let us get it altered, so that the light may shine abroad for the joy and help of others. "As the branch cannot bear fruit of itself, except it abide in the vine, *no more can ye except ye abide in Me*." But so abiding by the power of the Holy Spirit we may glorify the Father by bearing much fruit. Ah! the joy of it, to be able to glorify God, to give pleasure to the heart of Infinite love! For the fruit of the Spirit is faith; and, to go back to the point from which we started, to pray intelligently, to pray believingly, to pray receivingly, does bring glory to our Master's name, for He, by giving us those things which are thus asked according to His will, is enabled to prove to the unbelieving world around that there is yet a God "that liveth forever, and He doeth according to His will in the army of heaven, and among the inhabitants of the earth, and none can stay His hand, or say unto Him, What doest Thou?"—*Triumphs of Faith*.

## INWROUGHT PRAYER.

BY V. P. SIMMONS.

The inwrought prayer of the righteous man availeth much.—James 5 : 16 (MacKnight's Translation).

And in like manner the Spirit also helpeth our infirmity : for we know not how to pray as we ought ; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered : and He that searcheth the hearts knoweth what is in the mind of the Spirit, because he maketh intercession for the saints, according to the will of God.—Rom. 8 : 26, 27. (Rev. Ver.)

Much error prevails in the minds of Christians in relation to what constitutes inwrought prayer ; that is, prayer wrought in the hearts of believers by the Holy Spirit. Only the more perceptible influences of the Spirit, such as come upon the human mind with a glow of conviction or an agony of faith, have by many been thought to be from God, while the more common spiritual aspirations are regarded as having a direct origin in the nobler desires of the human heart, either unaided, or only indirectly aided, by the Spirit of God. In the light of Scripture and the analysis of Christian experience, let us consider this subject.

1. Inwrought prayer is not necessarily a glow of faith. The glow of feeling or conviction may or may not accompany the prayer of faith, but it is not itself faith.

2. The glow of conviction is usually strongest in immature believers. Doubtless many that have read the recorded answers to prayer of Gideon have thought it must be strong faith indeed that could bring such supernatural answers to prayer. The fact is, the supernatural oftenest manifests itself in undeveloped experiences. Weak Christians would sometimes falter but for such strong supernatural developments. Gideon was a young convert who, it appears, had never held communion with heaven till an angel visited him at Ophrah. Then followed days and nights of wonderful Divine manifestations.

Paul's remarkable vision, recorded in 2 Cor., 12th chapter, was in his early experience. Read Bible history and Christian biography, and mark the preponderance of the marvellous in the earlier experiences of the believers. The quieter leadings of God more often attend deep experiences, and while the supernatural is not to be ignored, established believers find more comfort in the "still small voice," than in the strong wind, the earthquake, and the fire.

3. The supernatural convictions are the strongest in the absence of a clear spiritual promise. That it pleases our Heavenly Father often to grant what is not directly promised in His Word, no one will question. In the absence

of such clear promises, if our faith was not usually quickened by a glow of conviction, we could not exercise faith for such needed blessings, hence it will be found that what is clearly promised in the Bible, God more often leaves a believer to grasp by naked faith, unaccompanied by any marvellous exercise of the mind.

4. On the same principle the glow of faith may in some instances be strongest when a direct promise has not been discovered or understood by the believer, while God offers no premium to wilful ignorance; in His pity and love He will guide the unlearned.

5. Agony of faith is not always a necessity to prevailing prayer. Certain blessings are preceded by agonizing prayer; but in other cases, sweet answers come without the previous bitter of spiritual agony. We are inclined to the opinion that a certain class of answers to prayer must ever be born in spiritual travail; but by far the larger class without such agony of faith.

6. Inwrought prayer may partake of the glow of faith, the agony of faith, or the rest of faith. The latter experience is one of intelligent reliance upon the promises of God, either with joyful or sorrowful spiritual emotions.

7. The strongest faith is usually quiet. The idea that "the throne of grace" is carried by storming heaven by prayer, seems to have had its origin in the worship of Baal, when the idolaters "cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them." A little quiet faith amounts to more in the ears of Jehovah than loud and earnest praying, or an uproar of united responses. In a revival meeting, a few years ago, in a certain place, many anxious sinners had gathered at the altar for the prayers of God's people. With loud and earnest pleading the church had bowed in prayer, until it seemed as though such praying would fairly rend the heavens; but God came not down to bless. No troubled conscience had found peace in believing. After repeated seasons in prayer, to all appearance no soul had been born of God. Presently a quiet Christian woman who had dropped into the meeting arose, and in soft, sweet accents, addressed the anxious seekers at the altar, holding out her hands, as follows: "My dear friends, I hold you out in my arms of faith to our Heavenly Father, Amen!" With this hallowed utterance of quiet faith, "the peace of God, which passeth all understanding," came with rapid stillness to each anxious penitent. In one moment faces, wet with tears, were lighted up with joy, and scores of souls were born of God.

8. The Spirit sometimes guides a believer in both prayer and exhortation without his consciousness of any direct guidance. Oftentimes so imperceptible are the leadings of the Holy Spirit that only such Christians can feel confident that their promptings are from God, by being sure that self and fond desire no longer have dominion over them; that they have no will that runs counter to the will of God; even then there will not be a positiveness

about their convictions, but with many misgivings, with much fear and trembling, they will weigh carefully every motive. Reflection will precede petition. As inwrought prayer implies expected answers, random praying, asking amiss, and prettily worded sentences are left out altogether. That which God designs to bestow upon believers the Holy Spirit moves them to ask for, "because He maketh intercession for the saints, according to the will of God." On the believer's part there is conscientiousness, contrition, and trust.

The epistle of James is full of the following practical thoughts about prayer:

- (1) We must ask, or we shall "receive not."
- (2) We should not allow selfish pleasures to be the motive of our prayers.
- (3) We should ask for wisdom in prayer and conduct.
- (4) We should "ask in faith, nothing wavering."
- (5) We should "draw nigh unto God;" with clean hands and pure hearts.
- (6) We should come humble and broken-hearted.
- (7) We should join good works to our faith.
- (8) We should confess our faults to each other as we pray.
- (9) Inwrought prayer "availeth much."
- (10) Such prayer has been offered by men "subject to like passions as we are."

9. The very expression "inwrought prayer," implies Divine aid in praying. In short, God aids us to seek His aid. Rom. ix. 36 is freighted with important thoughts upon this point.

"Likewise the Spirit." The Holy Spirit is here referred to. "Helpeth;" we do all we can in the matter while the Spirit comes to our help. "Our infirmities;" in our human frailty, our mental fallibility, without the ever-offered help of the Holy Spirit our prayers would be but mingled with folly and unbelief. "For we know not what we should pray for as we ought;" so weak is the human mind and heart, that without the Spirit's assistance, our desires at the very "throne of grace" would be weak in spiritual aspirations, and only strong in sensual cravings. If the eyes were closed to surrounding objects, still the mind would wander away to earthly things, and carnal thoughts would steal the heart in the very act of offering it to its God. Alas! for natural spirituality, when even in the very act of heavenly communion earthly influences paralyze the soul.

"The Spirit Himself maketh intercession for us." Yea, also intercedes in us by strengthening all spiritual desires; by holding our wandering minds; by suggesting proper objects to pray for; by aiding our faith; by throwing over our spirits a filial fear; by begetting in our hearts benevolent yearnings; by leading us to intercede for our fellows. "With groanings which cannot be uttered." Here we come to touch a point of experience known

only to soul travail, when "The intense ardor of holy desire," as Benson expresses it, can find no vent in words; when that which language cannot express is groaned out to God in unuttered longings, like vehement birth throes. Such spiritual passion comes through the Spirit's intercession.

"And He that searcheth the hearts, knoweth what is the mind of the Spirit." Says Dr. Barnes, in his comments on this text, "He does not need that those deep emotions should be expressed in words." If they are written on the believer's heart, God can read them there. He also knows to what intent the Spirit thus excited such ardent emotions; "because He maketh intercession for the saints, according to the will of God."

10. If this subject seems dark and intricate, then it may be better understood in the experience of it. Inwrought prayer, though directly of the Holy Spirit, is also of spiritual culture, and is the most constant in the people of habitual, sanctified desires.—*Words of Faith.*

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## THE SECRET TOLD BY JOHN WESLEY.

BY REV. A. J. JARELL.

"The more I converse with believers in Cornwall, the more I am convinced that they have sustained great loss for the want of hearing the doctrine of Christian perfection clearly and strongly enforced. I see, whenever this is not done, the believers grow dead and cold. Nor can this be prevented, but by keeping up in them an hourly expectation; for to expect it at death, or any time hence, is much the same as not to expect it at all." Tyerman's *Life of Wesley*, Vol. II., p. 450.

Here is a text from "the acts;" not of the acts of the Apostles, but of holy men of God; not by Luke, but by John Wesley; not from the inspired volume, but from that all-important book—*The History of the Church of God*. I do not intimate that the author of the above paragraph had the inspiration of the Apostles. I need not. John Wesley and his preachers were only men. *But they were men.* Men of faith and the Holy Ghost; led on by the Spirit, conquering and to conquer; honored of God in the most wonderful, profound, widespread, and lasting revival in the Christian era; men who walked closely with God; who were dead to the world—its frowns and its smiles; who feared none but God, and sought nothing but souls. Such a movement, by such men, is no ordinary event in the world. The facts that crop out in such a history are of transcendent importance. If they crop out uniformly, in a given set of circumstances, they gather fresh significance with every new development. The world may be advancing in

thought, but still "the world by wisdom knows not God." There are preachers of the Gospel who have never taken this in. Men may change in every aspect of their nature but one—their attitude towards God. That never changes, save by grace. Bible truths never need readjustment to human nature. Turn them on the fort, and the granite will crumble. "Less time in propping up the Cross, and more in pointing sinners to it," is Spurgeon's charge to ministers.

Mr. Wesley cites some facts above too weighty to be ignored.

1. The work of God, in all its branches, prospers just in proportion as Holiness is pressed upon the Church, and experienced by its members. This is only implied above, but it is expressly declared in other places. To Freeborn Garretson he wrote in 1785: "The more explicitly and strongly you press all believers to aspire after Full Salvation, as attainable now, by simple faith, the more the whole work of God will prosper." In 1760 he wrote: "And wherever the work of Sanctification increased, the whole work of God is increased in all its branches." Here is a fact of momentous importance. Stone-blind must be the man that does not see its significance. The same act crops out all down the Methodist movement. It is seen to-day. Our Conference Minutes have no other story to tell. In the Gainesville District of the North Ga. Conference, Holiness was preached almost from border to border. Hundreds of believers sought and found this experience. And, though it is one of the smallest districts in the Conference, it repeats the "old, old story" Wesley stated 140 years ago. It had 1,156 additions by conversion last year—nearly double any other district, and one-fifth the entire aggregate additions in the whole 13 districts in the Conference. Preaching Holiness does not hinder the conversion of sinners. I state it in its mildest form.

2. The Church sustains an irreparable loss where Holiness is not preached and experienced. Read our text again. "*I see*—." Mr. Wesley had an eagle eye. The world could not see it, but he could. "The rulers" did not see it, but he did. Thank God for his eyesight. Like Moses his eye never grew dim. "I see, wherever Christian Perfection is not strongly and clearly enforced, the believers grow dead and cold. Nor can this be prevented, but by keeping up in them an hourly expectation of being perfected in love." We have all seen the same thing. Said one of our best preachers to me, "I can but wonder that a Church, so much alive as mine was last year, can be so cold now." This is the mournful experience of the Church over these lands—"hot" one part of the year, and "cold" the other. We all see the fact, but many of us can't see the remedy. Mr. Wesley saw both. I know a prayer-meeting in a Church where Holiness had some foot-hold, to stand for two years and a-half at from 150 to 300 in attendance. I know another Church, where it has a

deeper hold, in which the prayer-meeting ranges from 150 to 250—though the Church is only half as large as the former. St. John's Church in Augusta, where our convention met last Fall, has from 100 to 300 weekly in attendance. Where Holiness moves, everything is astir. So Mr. Wesley said; and so say 140 years of our history as a Church. Will the world ever see these things? Will our "Rulers" ever see them? Will our Church papers?

3. Mr. Wesley saw another thing. He saw that "to expect Sanctification at death, or at any other time hereafter, was much the same as not to expect it at all." Will Methodist preachers read this part of our text again? This is as clear as the sun, but it takes an eye to see it. Thousands of Christians have never caught a glimpse of it. I heard a great and good man warn a class of preachers against "expecting to be made perfect in love at any time in the near future." Yet he considers himself a thorough Wesleyan Methodist. But how different from Mr. Wesley. And how different from Paul: "The word is nigh thee, even in thy heart and in thy mouth, the word of faith which we preach." How unlike the Master, who said: "Be not faithless, but believing;" "if thou canst believe, all things are possible to him that believeth." There was not a preacher in that class, or in that Conference, that needed any warning against believing too much in the Lord, or too soon. Human nature never needs to be held back from anything good; and if it did, we may be sure the devil will do that work. Will all good people help us to believe? We can doubt enough ourselves. Will all men, who have any mercy in their heart, or pity in their eye, help us against our unbelief?—*Christian Standard.*

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### WHY A MINISTER LAUGHED.

Mr. Spurgeon has truly said: "The way to be very great is to be very little." And this greatest of the world's preachers seems to be an example in point. Amongst his recent utterances may be found the following: "I told my people the other morning, when preaching from the text, 'My grace is sufficient for thee,' that for the first time in my life I experienced what Abraham felt when he fell on his face and laughed. I was riding home, very weak with a long week's work, when there came to my mind this text: 'My grace is sufficient for thee;' but it came with the emphasis laid upon two words: 'My grace is sufficient for thee.' My soul said, 'Doubtless it is. Surely the grace of the infinite God is greatly more than sufficient for such a mere insect as I am,' and I laughed, and laughed again, to think how far the supply exceeded all my needs. It seemed to me as though I were a little fish in the sea, and in my thirst I said, 'Alas! I shall drink up the ocean.' Then the Father of the waters lifted up His head sublime, and smiling, replied: 'Little fish, the boundless river is sufficient for thee.'"

## HOW MAY WE KNOW ?

BY MRS. J. F. WILLING.

Our common sense teaches us that we can come into close fellowship and delightful harmony with the Lord only by a complete surrender to His will. If there is an uncomfortable difference of opinion between two friends, one of whom is always right, and must be right the other must be wrong; and he must give up his way, and bring himself to accept that of his estranged friend, or they can never again be brought into perfect sympathy.

When one sees that he is wrong and God is right, he must always see that the only way of complete reconciliation is for him to submit unconditionally to the Lord.

He may be saying, "Yes, I acknowledge that, and I have tried my very best to give up my crooked ways of thought and feeling; I have said a thousand times, 'Thy will be done;' I have said it of generals; I have spent hours of closest thought upon the particulars; but I never feel quite sure that I have got to the end of the business. I am always afraid I have overlooked some items, or slurred over something that may not seem so very important, but that will be sufficient to vitiate the whole concern—hindering it from being complete. Sometimes I think I am so earnest I must have given all, and I try to reach away by faith to take the fulness of Divine love, but when it seems

'Just within my grasp,  
I feel my feeble hands unclasp,  
And I sink discouraged into night.'

"I am standing on rolling stones, and they slip beneath my weight. How can I ever know that I give all to the Lord?"

This difficult and vital question bristles like an abatis in the path of seekers of purity. Before it stands a multitude of sincere souls who would give a right hand if that act of sore sacrifice would settle the matter satisfactorily.

Self-knowledge is not trustworthy. There are too many glaring instances of perverted conscience for one to depend upon so uncertain a guide. No one is able to go into the depths of his being and take an inventory of choices and volitions, finding the moral quality of each, and deciding that all are submitted to the Lord. Thalib declared that to know one's self is the most difficult task in the world; and the Hebrew prophet said, "The heart is deceitful above all things, and desperately wicked." The Apostle Paul, with all his deep spiritual lore, dared not trust his self-knowledge. He says: "I judge not mine own self, for I know nothing against myself, yet am I not hereby justified, but He that judgeth me is the Lord."

May we not set our submission beside that of some saint whom we know intimately, and whose piety seems flawless, and see if we do not surrender as fully as he does? That course would be most unsafe. Such a soul may not be at hand. If we cannot know ourselves reliably, how can we hope to know another perfectly? There are modifying elements in every life that none but the All-wise can understand. Defects of early training, moral color-blindness—something that affects responsibility. Besides all that, we are distinctly told that this is a foolish practice. “Measuring themselves by themselves, and comparing themselves with themselves, they are without understanding.”

Can we not find some infallible friend whose calm, slow eyes are forever bent on these tremendous problems—some pastor or teacher who will go through these matters with us, and show us if our consecration is defective?

This need of help from without has driven thousands to the Romish confessional. The hand that has been thrown resolutely upward to grasp Divine aid has lost all by resting in a poor, weak, human clasp.

This question must be settled, for upon it hangs eternal salvation. One cannot settle it for himself. He cannot trust any human friend. There must be *somebody* in this supreme hour of need to come to his help. Yet all understand that the Holy Spirit is the one only teacher of spiritual truth. To Him alone may we turn for help. Upon Him alone can we depend.

He is infinitely interested that we submit completely to the Lord. Every heart-throb of aspiration toward God has been prompted by Him. It is He who has held our attention to this point till, between His crowding and our resistance, we have felt as if we were between the upper and nether millstone. He alone is able to make us discern spiritual things. It is His office to reprove of sin and righteousness. Our Lord promised Him to us as an infallible Guide. “But the Comforter, even the Holy Ghost, whom the Father will send in My name, He shall teach you all things.”

It is evidently God’s plan that we shall not depend upon self-knowledge, nor upon human help, but alone upon the Holy Spirit; and it is a part of our submission to give up our way, and accept God’s plan in this vital matter.

Let us fix it axiomatically in our minds: *The Holy Spirit always gives all needed help in every effort of the soul to seek God.* Let us not grieve Him by doubting this for an instant. He prompted, therefore He must help. If He helps—the Infinite and Eternal One—what more do I need?

While we depend upon Him, doing our little part as well as we know how, failure is impossible. Said an old Waterloo veteran: “All through the chances and changes of that tremendous day, I had not the least fear for the result, because we had a general who had never lost a battle.” While we are steadily loyal to the leadership of the Holy Spirit we can but succeed, and our consecration must be thorough and complete. When we are assured upon that point it is easy to trust God for full salvation.—*Christian Witness.*

## IMPORTANT NOTICES.

**Wesley Park.**—This magnificent enterprise is being pushed with all the characteristic ardour of its founder, Bro. Osborn. Arrangements are being made to accommodate large gatherings at the various camp-meetings of the season.

First in order are Temperance gatherings from July 14th to 25th, comprising Royal Templars Convention, and a programme arranged by the Dominion Council. Then follows the Missionary Conference from July 28th to August 7th. Then our Association Camp-meeting from August 8th to 17th, concluding with the International Camp-meeting, August 17th to 31st. A new hotel is being erected and old ones are being fitted up for the accommodation of the public.

Price of board and lodging in the new hall from \$1.25 to \$1.50 per day; reduced rates by the week. Board without lodging, \$1.00 per day. Lodging in tents 25 cents per night; stabling for horses at reasonable rates. There will be a good store on the ground at which groceries, provisions, and all necessaries for the table can be secured.

### TENTS AND PRICES AS FOLLOWS :

Size.	1st week.	Each succeeding week.	Size.	1st week.	Each succeeding week.
7½ x 7	\$2.50	\$1.50	12 x 10	\$4.00	\$2.75.
7½ x 8	2.50	1.75.	14 x 10	4.50	3.00.
9½ x 7	2.75	1.75.	17 x 12	5.50	3.75.
12 x 8	3.50	2.25.	17 x 14	6.50	4.50.

Flies for tents and board floors extra. Floors from \$1.00 to \$2.00 each. Tenting ground *free*. Post Office and Telegraph Office on the ground. Name, WESLEY PARK, ONT. Persons desiring to secure tents, board, or any further information, communicate with

REV. W. B. OSBORN,

NIAGARA FALLS, ONT.

There will be another great sale of lots during the summer at the uniform price of \$100. New cottages are being erected and everything promises a most successful season. We have strong faith in the future of Wesley Park, the Niagara Falls International Camp Ground.

**Changing Addresses.**—Ministers who change their post-office address this year would facilitate matters if they would notify us of the fact, and not leave it to us to hunt them up in the various Minutes. We will attend to the matter in due time but have to wait till all the Minutes are published so as not to miss any. Kindly attend to this matter if you wish the *Expositor* to come direct to your present home.

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

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