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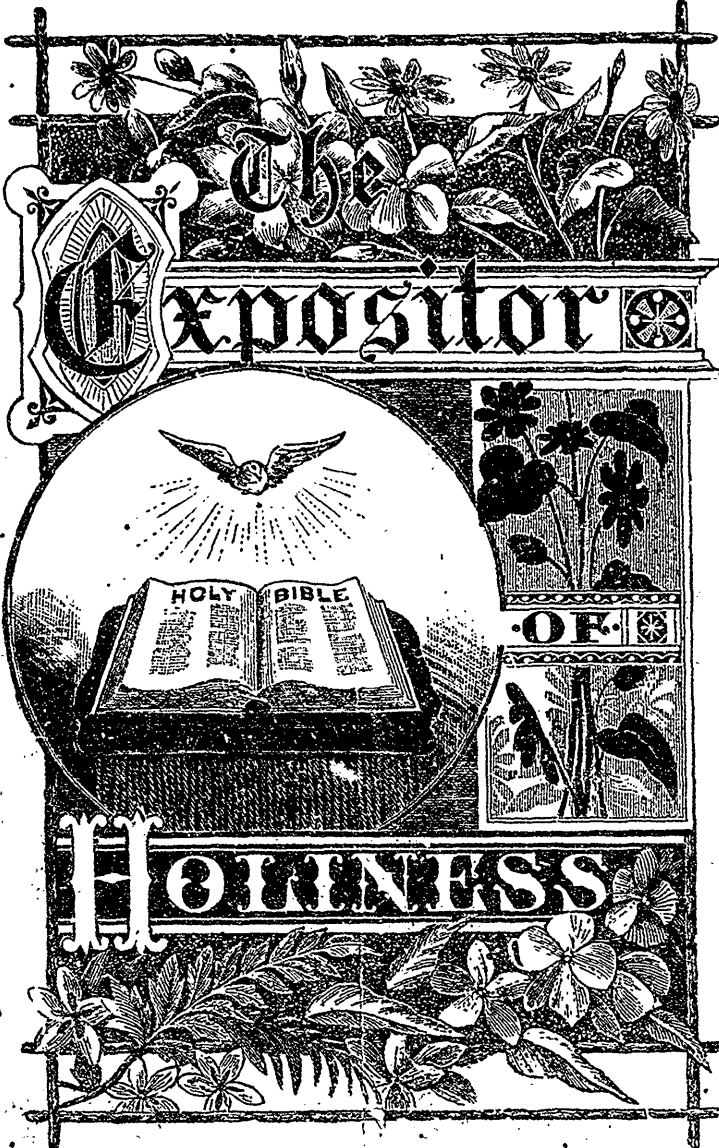
EMMANUEL

ONE DOLLAR A YEAR. POSTAGE PAID BY PUBLISHER.

Vol. II.

JUNE, 1884.

No. 12.



Toronto :

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## CALENDAR OF HOLINESS MEETINGS.

- TORONTO—Central Meeting, every Tuesday, 23 Pembroke St., at 3 p.
- "    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. Biewitt.
- DRESDEN—Every Monday afternoon.
- MILLBROOK—Friday, at 3 p.m.
- LONDON—Queen's Avenue Church, Tuesday, at 3 p.m.
- NEWBORO—Tuesday, at 3 p.m.
- NAPANEE—Thursday, at 3 p.m., in vestry of C. M. Church.
- SYDENHAM—Tuesday, every fortnight.
- CHESELEY—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. II.

JUNE, 1884.

No. 12.

For the EXPOSITOR.

## TWILIGHT.

How calm the length'ning shadows rest,  
At close of Sabbath-day,  
On Nature's dear old furrowed face,  
And smoothe her cares away.

So to my weary heart there comes  
A sweetly peaceful shade,  
That wraps within its calm embrace  
Like murmuring brook in glade.

Thy loving hand my shade imparts,  
My Saviour and my Friend ;

LONDON.

Thy care, my rock and shadow are  
My covert to defend.

So resting, sheltered safe in Thee,  
Each eastern wind that blows,  
And summer's every scorching ray,  
Is tempered to repose.

And gently o'er my spirit comes  
This sweetest Sabbath calm,  
Like perfume of a summer rose,  
Or music of a psalm.

B. B.

---

## "CASTING ALL YOUR CARE UPON HIM."

1 Peter v. 7.

H. W. B.

What! *all* our burdens—every little trial—  
The cares that seem so very, very small?  
We know that heavy griefs He soothes and lightens,  
But does He note, and will He carry all?

When at our waking everything seems dreary,  
And all day long our spirits are at strife  
With little, never-ending, ever-changing  
Annoyances that fill the thread of Life.

And when we do our best, yet fail of pleasing,  
And they to whom our very lives are given,  
So little comprehend, so little heed us—  
Do *these* things touch the heart of Christ in heaven?

And may we tell Him all things, nor offend Him?  
Will He not weary of our ceaseless 'plaint?  
And does He care to have us bring before Him  
Our *every need* with childlike unconstraint?

Oh yes ! Thou never yet had'st any trial,  
 However trivial it has seemed to be,  
 That did not hold the sympathy of Jesus,  
 And bind His heart still closer unto thee.

Well, God loves patience ! Souls that dwell in stillness,  
 Doing the *little things, or resting quite*,  
 May just as perfectly fulfil their mission,  
 Be just as useful in the Father's sight,

As they who grapple with some giant evil,  
 Clearing a path that every eye may see !  
 Our Saviour cares for *cheerful acquiescence*,  
 Rather than for a *busy ministry*.

And yet, He does love service, where 'tis given  
 By grateful love that clothes itself in deed ;  
 But work that's done beneath the scourge of duty,  
 Be sure to *suck* He gives but little heed.

Then seek to please Him, whatsoe'er He bids thee !  
 Whether to do—to suffer—to lie still !  
 'Twill matter little by what path He led us,  
 If in it all we sought to do His will ?

--Standard.

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

### IV.

Guidance through the inspired Word ! This seems at first sight to be a very simple part of the subject, and capable of being dismissed with a few general statements ; but a little closer thought will change all this, and show that it is needful to meet some aspects of the subject which have proved and still are proving a source of perplexity to many.

Many sincere Christians draw different teachings from the same passages of Scripture. Whole denominations are divided, in opinion concerning the teaching of the Bible, on what they consider essential truth. Even the founders of Methodism took time amidst their incessant evangelistic work to fight the battle of polemics over the meaning of certain passages of Holy Writ, and were sometimes divided into hostile camps. And no man, however intemperate in his zeal for one side or the other, would dare to say that all the piety was retained

in one of these. There were men of God, men eminent for piety, on both sides, but who disputed sharply with each other concerning the meaning of Scripture.

Why do we refer to these things? Simply to show that none should flippantly decide concerning the teachings of the Bible, and hastily conclude that all who differ from them are necessarily wrong. The suspicion should be allowed to creep into the mind that it is possible for one to go to the Bible for ultimate truth on certain subjects, and not find it there; that it is quite possible to overtax the ability of Scripture, and believe it undertakes to teach what it really does not. Moreover, it is just possible that there may be a right way and a wrong way of interpreting the inspired Word. Let us look at this last thought a little more closely. Here is a passage which reads, "Not forsaking the assembling of ourselves together." Now, what does that mean? Many will tell us, in an off-hand manner, "Why it means that we should attend all the means of grace, when we have the ability so to do." But what, we ask, about the word *ability*? Does it mean that nothing but absolute impossibility should prevent? For example, one is sick, and yet not so sick but that, with the aid of crutches, he may get there, that is if he starts an hour before others; one doctor says he will run serious risk of his life if he goes, another doctor says there will be no risk, for doctors will differ sometimes. Does it mean that he must, at all hazards, crutch it under such circumstances, and "forsake not the assembling together?" "Oh no," they say, "we only mean what is reasonable." But what is *reasonable*? One says, "It seems reasonable to me that, as I have been working very hard all the week, I should stay at home and rest on Sabbath." To this they reply, unhesitatingly, "That is not a reasonable excuse." Hence it comes down to this, that such persons really mean that every other person should obey that command according to their notions of what is reasonable. So, then, if this style of interpreting the Scriptures obtains, every one becomes a self-constituted pope, and it generally ends in his dealing out the anathemas of the Bible on all who differ from him.

From this line of thought it is not difficult to explain the origin of the wranglings of theologians, or the censorious fault-findings of religionists, and these must continue so long as this method of Scripture interpretation is presumed to have the sanction of Heaven. Calvinists, Arminians, Baptists, apostles of the dress question, anti-narcoticists, *et hoc genus omne*, must go on, will go on, playing Sir Oracle,

and the war of disputation, and anathemas, with its un-Christlike spirit, will still tend to prevent the spread of the Gospel of the meek and lowly Jesus.

Now there must be something faulty in a method of interpretation which bears such results. The law of Christ is, "By their fruits ye shall know them"—a tree bearing such fruit must be more like the fabled Upas tree than the useful, fruit-bearing tree of the garden. There must be, we repeat it, something radically wrong in such a use of the written Word of God.

But there must be, and there is, a better way. Let us search for it as for hidden treasure. And yet, we remark in parenthesis, like all God's treasures, it lies on the surface, so that a wayfaring man, though a fool, may find it. The fact is, the digging process would not be necessary if our prejudices and other rubbish had not buried the treasure out of sight.

Christ clearly taught that one of the offices of the Holy Ghost was to reveal or interpret His words to us. "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "He shall take of mine and show it unto you." St. John seems to have these words of Christ in his mind when he writes: "But ye have an unction from the Holy One, and ye know all things." "But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him."

If anything of practical truth is contained in these words it is that in the gift of the Holy Ghost, the anction Divine, there is amongst other things the definite solution of this difficulty, that His aid is absolutely necessary in our interpretation of Scripture. Wesley recognizes this in a familiar hymn to the Holy Spirit—

"Unlock the Truth, Thyself the key,  
Unseal the Sacred Book."

With this key the whole intricate subject is thrown open, even as Christian could open every door in Doubting Castle with the key of faith.

How simple the process now! All difficulties, for example, concerning obedience of the command, "Not forsaking the assembling of ourselves together," vanish in any particular case. We simply invoke

the aid of the ever-present Interpreter Divine; we state our case, regard our surroundings, the claims of Church, of family, all claims, and are conscious that our infallible Guide is cognizant of them all; and that He, whilst making it clear to us, as to going or remaining, takes in the bearings of our act upon infinite as well as on finite things, so that, if privileged to go, we do so, and feel that, in the nature of the case, there can be no risk, it is absolutely right that we go, or, if called to remain, we do so with infinite content; no distressing doubts harass us from time to time as to whether we have adopted the right course. Thus the peace of God, which passeth all understanding, keeps our heart and mind through Christ Jesus. "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever."

But notice a capital error which starts from this point, in many minds—an error which tends to trail this blessed truth in the dust, and justifies some, in their own eyes, in pouring contempt upon the whole glorious doctrine of the Spirit's work in unfolding to us the Scripture. The error is in fancying that the Holy Spirit interprets Scripture, not only for us, but for others through us, and we hastily conclude that what is right or wrong for us must be so for another. The blessed Spirit may make it plain to one that under certain circumstances he should attend the assembly of God's people, but he has no scriptural warrant for inferring that another under like circumstances should act as he is directed to do. "For who art thou that judgest another man's servant?" How utterly impossible for him to take in all the infinite bearings of these surroundings, and sit in judgment upon them. In so doing he usurps the place of the Spirit, and the resultant judgment cannot be in the Spirit of Christ. It must of necessity be censorious in thought, and harsh in its utterance. Besides what an impertinence it is on our part to try to go between the soul and its God. "Ye have an unction" implies that all may have this knowledge from headquarters. "They shall be *all* taught of God."

God hath for wise purposes confined this knowledge, so essential for our peace, within narrow limits, even within ourselves, and has constituted no one the depositum of inspired wisdom, to whom others may go for supply; and they who profess to deal out their "thus saith the Lord," and they who trust in these self-constituted oracles, alike are obnoxious to the threatenings of Holy Writ, for it is written 'cursed be the man that trusteth in man.'

We have had sincere Christians ask us to pray about their per-



plexing circumstances, and tel' them if we received any light about them, as if we might get some revelation from heaven in their behalf; as if two persons were in familiar conversation with a prince, and the one should ask the other, in a loud whisper, to make known his wishes to their common friend and benefactor. How absurd the thought! How much more absurd to turn our back on the ever-present Holy Spirit, and beseech a fallible mortal to be spokesman for us. Is it not an insult to our best Friend, and is it not worse than presumption for another to comply with such a disrespectful request? much more is it perilous to play Sir Oracle for those who made no such request at our hands.

Now, it will be seen at once that there is no danger to us in the gift of the Holy Spirit as an interpreter of the Bible, when it is confined within scriptural bounds. So sight is given for ourselves and not for another, but just as we may use our vision to assist those who have it not—may become eyes to the blind—so we, whilst we may not see for another, may be somewhat helpful in bringing them to the pool of Siloam, to wash and see for themselves.

But now the question comes up as to how we are to obtain individual help in understanding the Scriptures. We reply that—

“God is His own interpreter,  
And he will make it plain.”

And what He undertakes He can perform. When we undertake to assist we simply hinder, by proving our want of perfect faith in Him.

For example, if one wishes direction concerning some matter, and, in accordance with some rule adopted, takes up his Bible and opens it at random to be directed by the first verse which catches his eye, does not such a course take the matter out of the hands of the Spirit, and make a mere fetish of the Bible. But, says one, I have often had remarkable direction in this way, and the result has been most satisfactory. Nevertheless, without disputing the correctness of those instances, we maintain they do not prove that that is the way to obtain the Spirit's help. It would be passing strange if He could not reveal to us His mind through Scripture without the aid of sudden opening of the book, and apparent random selection.

When He speaks we hear, and know His voice, and it matters not if Scripture comes to us as a memory, from perusing whole chapters or books, or from a momentary glance at one sentence. “My sheep know my voice,” said Christ. To bolster up our faith by dwelling

upon such things as letting the Bible open of itself, and placing the finger on a verse, with face averted, is to say the least of it, not helpful to faith in the direct teaching of the Teacher Divine.

Now, lest we should offend some of Christ's followers, we remark here that we do not necessarily conclude, from this line of argument, that the blessed Spirit does not guide us, at times, even when we partially lean to such adventitious props as those mentioned. Nor do we say that our Divine Guide does not, at times, lead us into the adoption of just such methods. All we wish to combat is adopting such methods as rules, and leaning upon them, in place of looking for the direct voice of the Spirit in receiving instructions through the written Word.

We may be reading the Scriptures, and, after perusing several chapters, one verse may be seized upon by our ever-present Interpreter, and made to do its office in bringing special comfort or counsel, and be as clearly the work of the Holy Spirit in our heart as if it came to us through a dream, or accompanied with many singular coincidences.

Such confirming testimony as dreams, coincidences, and strange providences may accompany the Spirit's voice to strengthen weak faith, but to exalt them to undue importance is to make a serious mistake, and to jeopardize future experiences. The casket may be valuable, but it is a strange whim that would have it exceed in value the gem which it contains.

Let us now gather up the results of this discussion. We infer that, as the Bible is the Word of God, the Holy Spirit, who is God, can never contradict Himself. When the Bible says, "Honor thy father," no amount of professed spiritual illumination can set aside the obligations of this law of God. We may cry, "It is corban," but it avails not; we cannot make void the word of God. But whilst we accept without reserve the general laws of the inspired Word, in the thousand and one doubtful matters where there is room for differing opinion, especially where, in their bearings upon our lives, there is room for different interpretations, and therefore for doubt concerning how they should modify our practice, the Holy Ghost is given as an interpreter of the Scripture to every individual who will accept His ministry, and such an one He will guide into all truth concerning everything in the Bible which touches His life. That while many have abused this doctrine, and will do so in the future, still it exists as the blood-bought privilege of every son and daughter of Adam.

And we conclude it is the height of folly to let the fanaticism of ill-balanced and ignorant minds dispossess us of our undoubted birth-right. Friends in Christ, we have an unction from the Holy One, and know all things, and need not that any man should teach us; but let us see to it that we attempt not to make the Holy One a party to personal rancour, to censorious fault-finding, or spiritual pride, but in lowliness of mind let each esteem other better than themselves. Then, although we have this *treasure* in earthen vessels, the excellency shall be seen to be of God and not of men; thus whilst

“God’s is all the glory,  
Man’s is the boundless bliss.”

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### PROFESSORS OF HOLINESS A SOURCE OF TRIAL TO ONE ANOTHER.

Whilst those who travel along the highway of holiness derive great advantage from the communion of saints, it must not be forgotten that their keenest trials come, apparently, from the same class. When our loving Master calls us to pass under discipline, He frequently uses the human sources of blessing as the agency of our severest suffering.

Thus in the case of Job, it was by causing all the former springs of joy to flow with bitterness that he was tried to the uttermost. And not the least of these was the fact that his special friends, in whose godly society he had often delighted himself, seemed to turn against him, and in their zeal for God lectured him until he could truthfully exclaim, “Miserable comforters are ye all.” So in the temptations of our greater Pattern, the trials, which most of all seemed to penetrate to the quick and draw out words of anguish, came from friends. “Will ye also go away?” uttered when His own disciples meditated desertion, show more than mere reproach; they speak of intense suffering. But what of the cry of broken-hearted anguish, when even the face of the Father seemed averted, “My God, my God, why hast Thou forsaken Me?” Was it not that the source of all joy had now proved the source of all possible trial? Now He is our example—tempted in all points like as we are; and the servant is not above his Master.

Many who walk in the highway of holiness are astonished when

such fiery trials try them, as if some strange thing had happened unto them. They say, if it had been an enemy I could have borne it, but as it was thou, my familiar friend, with whom I took sweet counsel, and with whom I walked to the house of God, how can I endure it, seeing Him who is invisible in it.

Nevertheless there has nothing happened to any of us, in this respect, but what is common to all God's followers, and professors of holiness will ever find their most serious trials apparently to originate with sincere Christians.

For our own part, we can say that some of our severest fights of faith have been caused by the words or acts of sincere professors of holiness, and we presume that we ourselves have been a source of real trial to others.

But in every case, when we have taken the matter to God, the trial, although not joyous but grievous in the passing, has invariably wrought in us the peaceable fruits of righteousness. So we come to the conclusion that *nothing* can harm us if we be followers of that which is good. And, further, we conclude that the professor of holiness, who has been wounded in the house of his friends, if he still broods over it, if it still stirs up agitation, even in thought, has not cast his burden fully on the Lord—has not obtained the full ministry of the Spirit in this matter.

Be careful for nothing must certainly take in all such trials, or else *nothing* must take to itself another definition than that given to it by lexicographers. But notice that when the trial is made known to God in believing prayer, and incensed with thanksgiving for the very trial itself, the peace of God, passing all understanding, takes full possession of heart and mind. To us it has been one of the most wonderful facts in our Christian experience, when, after some damaging charge against our character or motives of action, we have complied with the apostolic injunction, and taken it to God in believing prayer, the whole matter, which at first tended to stir up our intensest feeling, and agitate us most profoundly, and to prompt us to vindicate our assailed reputation, by every power of lip and pen, has suddenly seemed to become a thing of the hoary past, and any action we have been called to take, whether in writing, speaking, or praying has been done as if for another, and for another's welfare. Thus are the inspired words made true in our experience—a peace which passeth *all understanding*. This, we infer, is the experience of all of God's people who carry out these divine instructions during such fiery trials.

But what about those through whom the offence cometh? What is that to thee? To their own Master they stand or fall. Nothing that they say or do can touch one who loves God, other than as a blessing in disguise. For the promise is, "All things work together for good to them that love God." Anything therefore like resentment, or bemoaning of self, is but evidence of want of faith in the words of the Eternal. If one should suddenly fall heir to a million of money, the satisfaction at receiving it would scarcely be ruffled by any brusque manner, or even insulting language, from the person securing for him the legacy. Just so the peace of God passing all understanding, the magnificent result of the trial of our faith, in its glorious proportions of blessing, so overwhelms the insignificant apparent cause that it is lost sight of, like a mote in the sunlight, or a bubble on ocean's breast. Then the advice, "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is Mine; I will repay, saith the Lord," not only seems right, but chimes in with our heartfelt desires.

True, our loving Master may give us work to do with reference to those through whom we have, after this sort, obtained spiritual good, in denouncing and unmasking hypocrisy, in teaching the ignorant, in strengthening the weak; or, on the other hand, in learning some useful lessons of Christian deportment ourselves from those who thus, in the order of God's providence, cross the pathway of our lives.

But we anticipate the impatient remark of the over-zealous, Does not such reasoning put a premium on offences, and make it a matter of indifference as to how professors of holiness, whether sincere or not in that profession, act towards others? Will it not excuse the most outrageous conduct, seeing that nothing but good can come of it to those who are affected by it?

We reply that God has made known His mind in this respect. He says, "It must needs be that offences come, but woe to that man by whom the offence cometh." He maketh even the wrath of man to praise Him, and the remainder He restraineth. He regards all that is done against His followers as done against Himself. Where, then, there is either the sin of intention, or the sin of ignorance, He can examine fully the evidence, and mete out the judgment needful. So it will be seen, by the careful student of the Bible, that nothing is left incomplete in God's wonderful plan—all things are ordered and sure in the covenant of promise. We need not go out of our way to protect God's cause, the cause of holiness, on the one hand, or be over-anxious, for

*the good of others*, to vindicate our own cause. No other way than that laid down in God's Word for us to walk in is safe ground to occupy. Here only have we God's own peace. "All other ground is sinking sand." On every other spot, but this narrow way, we are subject to the storms of passionate utterance, undue anxiety for the cause of holiness or for its professors, or are constantly liable, Uzzah-like, to incur the displeasure of Heaven by intemperate zeal.

Let all, then, who are tried by the words or acts of professors of holiness, before they sit in judgment upon them, see to it that they first learn the lessons their Heavenly Father intends for themselves. Fear not to accept the medicine, although bitter to the taste. Be very careful of the excuses for sin which often lurk in wrested Scripture, as, for example, *righteous indignation, vexed his righteous soul, etc.* Unless there was some curative or strengthening property in the nauseous draught, your loving Father would not have permitted it to touch your lips. Fret not thyself in anywise because of the evil doings of professors of holiness, for as in every age of the world so now evil men and seducers will wax worse and worse, deceiving and being deceived. Hypocrites who formerly were content to wear the cloak of ordinary piety will, now that the doctrine of holiness is coming to the front, be sure to be *holiness people*; narrowness and bigotry will still wear the livery of Heaven, and much that is unrefined and forbidding will mar the religious life of many of the sincerest professors of holiness. Let all who confess Jesus as a perfect Saviour see to it that they possess their souls in patience, and, whilst sitting at the feet of Jesus in teachable mind, exhibit to all that peace which passeth all understanding.

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### INCIDENTS BY THE WAY.

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SHERBOURNE ST. CHURCH.—The revival in this church has been after the true Methodist pattern—Holiness to the Lord the motto for the church, and full surrender to Christ, on the part of the unconverted, for salvation. Minister and members were true to this old-fashioned method, and, as a consequence, an old-time revival was the result.

Christians came forward and bowed at the altar of prayer, as definite seekers of entire sanctification, and the testimony of those who

enjoyed that experience was sharp, crisp, and without circumlocution, the pastor leading the way in testimony, clear and emphatic. Several holiness meetings were held in the afternoon, which were times of profit, and where definite work was done for the God of holiness. The number of Christians who testified to special blessing received was large, and, as might be expected, the number who professed converting grace was still larger, amounting to hundreds.

The conversions amongst the scholars of the Sabbath-school was unusually large, proving that the officers and teachers were in harmony with the work. We have seen revivals where the leaders in the Sabbath-school stood aloof from revival work, and invariably they prevented definite spiritual results amongst the scholars. "They neither entered heartily into the work themselves, and them that would they hindered." And yet it was only their unconscious influence that did it.

At a love-feast we once drew attention to the fact that there were no young people there to give their testimony for Christ. During the week we held services in that church for a few days, twice a day, and the leaders of the Sabbath-school were conspicuous for their absence. We put those two things together as cause and effect, whatever others may do.

We love to see a Sabbath-school conducted with all the system and teaching ability of our Public Schools, but such a school, however numerous attended, when the officers are not to the front in revival work, may prove a nursery for other Churches, never for our own.

**THE WHITE BROS.**—A distinguishing feature of these meetings was the service of song rendered by these sweet singers of salvation. Their singing is good in itself; their voices, although not strong, are penetrating and melodious. They pronounce their words distinctly, so that their full benefit is received by the hearers. But what characterizes them is the manifest unction Divine which attends them. They throw their whole soul into their work, and eyes, and voice, and countenance, and gesture combine to send home the sentiment of the hymn to the heart. Their personal testimony for Christ is that of persons filled with the Holy Ghost and power from on high. Many testified to being awakened and converted under their "holy songs." If true to their Master, a grand field of usefulness is before them.

We believe there are many others whom God has gifted with power to sing well the songs of Zion, who, if they would give them-

selves up fully to God, and know by experience His utmost power to save, would be conspicuously used in this grand revival.

When at Brantford we unearthed one of this class, who contributed not a little to the interest of the meetings, and we intimated to him our belief that if he should develop in Holy Ghost power, that his song power would be in demand in revival work. But, alas, how few are ready to consecrate all for God, and *stay* so.

AN INCIDENT.—Bro. Gooderham, at one of the meetings, related how he came across a man but a short time previous, who was ruined by drink. The man was well connected, educated, and capable of supporting those dependent on him, as well as being a useful and honored member of society. But, alas, all these things only intensified his degradation and misery, when fallen so low. He advised him to go to the Salvation Army meetings the next Sabbath. He failed to do so, but the discipline of another debauch brought him to where he was, ready to try any remedy which held out hopes of recovery from the ruin of his fall. The next week he made a journey of upwards of a hundred miles to meet his adviser at the Salvation Army meeting. There they bowed together in prayer for upwards of an hour. Although not obtaining the victory over his sin just then, it was not long delayed, for a few days after his benefactor in the Lord received the glad news, by letter, that the strong man armed had been cast out by his Almighty Saviour, and he was now rejoicing in the salvation of God. He closed his glad letter by quoting the following verses as his true, new found religious experience :

“The twilight falls, the night is near,  
I fold my work away,  
And kneel to One who bends to hear  
The story of the day.

“The old, old story ; yet I kneel  
To tell it at Thy call,  
And cares grow lighter as I feel  
That Jesus knows them all.”

Our brother, when relating the incident, remarked that the pleasure derived from all his success in business was far inferior to that derived from the consciousness of helping in any way a fallen son of Adam to Christ. And yet this greatest of all human joys may be partaken of by all. Our brother lives in Beulah Land, and so, not requiring all the time to fight inbred sin, has time to help fight the battles of others.



Reader, go thou and do likewise, and you shall learn, by happy experience, that it is more blessed to give than to receive.

ANOTHER LESSON.—The incident teaches another lesson. Why should we be compelled to take difficult cases to the Salvation Army? Our own churches should be in such aggressive mood that an appeal for help, under such circumstances, would be enough to surround such a lost soul with such a multitude of loving helpers that the least spark of slumbering desire for reformation, found in a poor inebriate, however low fallen, would be fanned into a flame.

Without any thought of disloyalty to our own branch of the Church, we caught ourselves once recommending a poor fellow, with the marks of partial intoxication upon him, to go to the Salvation Army. Is it not a foregone conclusion with most that the aggressive power against sin, in our churches, is not sufficient to cope with extraordinary sinners?

True, at revivals, we do not hesitate to bring the outcasts in, and pray for them, with more or less hopefulness in our prayers. But such times are rare—seldom a tenth part of the year—and drunkards are being manufactured all the year round. Let us admit that there is room for the Army, until we prove our power effective on such hard cases every month in the year. When a church is in a real Pentecostal condition, the Lord adds to it *daily* such as are saved.

BOLTON.—We had the pleasure of spending a few days in this smart little village. The pastor, Bro. Blanchard, has been struggling through the year, against peculiar difficulties, to raise the standard of spirituality, and not without success, droppings of a shower having been given; but special circuit difficulties, which militate against united effort against Satan's kingdom, seem to have delayed the desired shower of spiritual outpouring.

We assisted at the quarterly services on Sabbath, and held a few holiness meetings during the week, planting the seeds of Divine truth, and leaving the result with God. We are more and more convinced that it is our privilege to be saved from undue desire to witness at once the results of our labor in the Lord. Injudicious haste in this respect is as if the impatient husbandman would every day scratch out the seed sown to see if it were sprouting.

AFTER MANY DAYS.—We once received a letter from a lady living on a former field of labor, informing us of the conversion of her son, and saying that he attributed his conversion to a meeting which two years previously we held for the benefit of the young

people. There he came under the convicting power of the Holy Spirit, and, although he gave no outward sign of his spiritual state, it never left him till he obtained converting grace.

A young lady, on the Bradford Circuit, once informed us that she was not converted till Bro. Meacham had left the circuit, but she was brought under conviction during one of his sermons, and although it was not till years after that she experienced converting grace, nevertheless she looked upon him as her spiritual father. We presume Dr. Meacham never to this day was apprized of this pleasing incident. And so we could multiply instances. It becomes us to sow beside all waters, in confident faith that our labors are not in vain in the Lord.

ANOTHER INCIDENT.—We venture another incident on this subject, which may prove a source of encouragement to many. Some time since, when spending a Sabbath in St. Catharines, we accompanied Bro. Fairfield to his class-meeting. The class-leader recognized us when we entered, and in relating his experience said that our presence reminded him that he regarded our natural parent as his spiritual father. Said he: "I spent some years in his home, learning my business, and his consistent Christian life had such a powerful influence upon me that I could never shake it off, and, although a wild sort of youth, it gradually was the means of bringing me to Christ, and yet he never once spoke definitely to me about giving my heart to God." Now our father passed to his heavenly home without learning this news, which so gladdened our heart. There will many a pleasing incident of this kind meet consistent Christians in the other world, the knowledge of which has been, for wise purposes, concealed from them in this.

CONNECTING LINKS.—One day during the month we received the intimation that we should go up to Bro. Anderson's residence. We tested the impression closely. It was plainly the mind of the Lord that we should go just then. To our surprise we found Bro. Kerr, of Newmarket there, who informed us that he had yielded to a sudden conviction that he should remain in the city that night, in place of pushing through at once to the place of meeting of his Conference. He said he thought his Master wanted him to attend the revival meeting, in Sherbourne Street Church, that evening. During our conversation the subject of having holiness meetings at his Conference was broached. After discussing the pros and cons, and after lengthened prayer on the subject with the friends present, the convic-

tion grew that the thought was of God, and should be carried out in act. Bro. Kerr went to his Conference, thus prepared. The Lord opened up his way, and several of his brother ministers, at the meetings held, were enabled to enter into the experience of full salvation. How important that we attend to the voice of the Spirit, however trifling, apparently, the subject of communication. It becomes more and more apparent to us that we cannot correctly estimate the importance of any of our acts at the time; but now and then we get glimpses of their far-reaching influence.

**HALLELUJAH BANDS.**—We found at Oakville, where we spent another Sabbath last month, a kind of independant organization, holding services in an unused M.E. church. Some friends from this city had gone out and helped Bro. Dyer in his special services, and had afforded efficient aid, throwing a good deal of life and arousement in the meetings. But seeing this building closed, they thought they would use it for services of an independent order. At their meetings, held three times during week evenings and twice on Sabbath, they take up collections, and pay certain sums to those who conduct the services. In their tactics they imitate principally the Salvation Army. We attended the afternoon service on Sabbath, and enjoyed worship with them greatly, as we always do when we meet with God's sincere servants.

Do we approve of such a movement? Now we realize that it is a delicate question to touch, and we do not feel disposed to decide such matters: God's servants stand or fall to their own Master. There can be, however, nothing wrong in discussing such a subject. Professors of holiness, if they even show impatience at having their actions criticised, will need to examine well their motives at such times; for the fruits of the Spirit are long-suffering, meekness, and gentleness.

We think there ought to be very strong reasons before such a serious step is taken, for it is a public testimony that the church to which they belong is wanting in its duty. Then, again, it tends to drain off the more spiritual and active members of the church from the regular services. We noticed that, whilst a prayer-meeting was being held after preaching service, their meeting was in progress, so that there must have been a conflict between duty and desire on the part of some in deciding which to attend. Granted that good is done at those meetings, can it be shown for a certainty that more good would not have been done by concentrating their energies upon the services in the church, or upon services originating from them?

On the other hand, the fact that so many are still unconverted, and that so many professed Christians are living in Laodicean ease, seems to sanction any and every effort put forth in the name of the Master to rescue the perishing. If it be God's will that the effort to do good should take this independent form it will succeed, but if not it will come to nought. This is true, but those who desire to be led by the Spirit should not rush into anything so unadvisedly as to have to watch eagerly the results, in order that their faith may be established therein.

Finally, we believe the utmost forbearance should be exercised by all concerned. Whilst we need not make mistakes, the possibility of making serious mistakes should ever be kept before us, causing us continually, not only to watch and be sober, but also, ever and anon, to examine ourselves and the ground of our confidence; bearing in mind that it is so exceedingly mortifying for a professor of holiness to admit that he has gone astray, in any degree, that this very thing often accounts for the tenacity with which we often hold on to—and defend our errors.

ONE RESPONSE.—We received one handsome contribution towards the free distribution of the EXPOSITOR since the issue of the last number, in a letter from St. Thomas. The writer, in sending ten dollars towards the object, alludes specially to the letter from the North-West as having its due influence in prompting the desire to increase the number of the readers of our Magazine. He asks the pertinent question, Who will be the next to contribute to this fund? This sum will send out thirteen copies every month for one year.

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#### BOOK NOTICE.

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*Thoughts on Holiness.* By MARK GUY PEARCE, author of "Daniel Quorn," etc.

This is not only a very readable book, as those who have read any of the author's other productions might well expect, but cannot fail to prove of lasting benefit to the reader. Like all writers who make a decided impression on the public, his method of treating a subject is peculiar to himself—is original.

In doctrine he is thoroughly Methodistic, and, what we personally

like to see, more attention is paid to the experience of full salvation, in its various phases, than to dogmatic teaching, or to formulating a sharply-defined system of theology. We commend it to all lovers of holiness. Price 50 cents. Published by McDonald & Gill, Boston

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A CORRECT COPY OF A REMARKABLE POEM.

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MEDITATIONS OF A HINDU, PRINCE AND SKEPTIC.

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All the world over, I wonder, in lands that I never have trod,  
 Are the people eternally seeking for the signs and steps of a God?  
 Westward, across the ocean, and northward ayont the snow,  
 Do they all stand gazing, as ever, and what do the wisest know?

Here, in this mystical India, the deities hover and swarm  
 Like the wild bees heard in the tree-tops, or the gusts of a gathering storm;  
 In the air men hear their voices, their feet on the rocks are seen,  
 Yet we all say, "Whence is the message, and what may the wonders mean?"

A million shrines stand open, and ever the censer swings,  
 As they to a mystic symbol, or the figures of ancient kings;  
 And the incense rises ever, and rises the endless cry  
 Of those who are heavy laden, and of cowards, loth to die.

For the Destiny drives us together, like deer in a pass of the hills.  
 Above is the sky, and around us, the sound and the shot that kills;  
 Pushed by a Power we see not, and struck by a hand unknown,  
 We pray to the trees for shelter, and press our lips to a stone.

The trees wave a shadowy answer, and the rock frowns hollow and grim,  
 And the form and the nod of the demon are caught in the twilight dim;  
 And we look to the sunlight falling afar on the mountain crest,  
 Is there never a path runs upward to a refuge there and a rest?

The path, ah! who has shown it, and which is the faithful guide?  
 The haven, ah! who has known it? for steep is the mountain side.  
 For ever the shot strikes surely, and ever the wasted breath  
 Of the praying multitude rises, whose answer is only death.

Here are the tombs of my kinsfolk, the first of an ancient name,  
 Chiefs who were slain on the war-field, and women who died in flame;  
 They are gods, these kings of the foretime, they are spirits who guard our race—  
 Ever I watch and worship; they sit with a marble face.

And the myriad idols around me, and the legion of muttering priests,  
 The revels and rites unholy, the dark unspeakable feasts!  
 What have they wrung from the silence? hath even a whisper come  
 Of the secret—Whence and Whither? Alas! for the gods are dumb.

Shall I list to the word of the English, who come from the uttermost sea?  
 "The secret hath been told to you, and what is your message to me?"  
 It is nought but the wide world story how the earth and the heavens began,  
 How the gods are glad and angry, and a Deity once was man.

I had thought, "Perchance in the cities where the rulers of India dwell,  
 Whose orders flash from the fair land, who girdle the earth with a spell,  
 They have fathomed the depths we float on, or measured the unknown main—  
 Sadly they turn from the venture, and say that the quest is vain.

"Is life, then, a dream and delusion, and where shall the dreamer awake?  
 Is the world seen like shadows on water; and what if the mirror break?  
 Shall it pass, as a camp that is struck, as a tent that is gathered and gone  
 From the sands that were lamp-lit at eve, and at morning are level and lone?

"Is there nought in the heaven above, whence the hail and the levin are hurled,  
 But the wind that is swept around us by the rush of the rolling world?  
 The wind that shall scatter my ashes, and bear me to silence and sleep  
 With the dirge, and the scunds of lamenting, and voices of women who weep."

—A. C. Lyall.

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## ABRAHAMIC FAITH.

—  
 ANONYM.  
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We admire strong faith and believe great possibilities to be within its reach. We consider strong faith and deep experience in Divine things almost inseparable, standing to each other as cause and effect. We expect those strong in faith to ask great things and receive them. We look on some as having strong faith, and wish we had such a faith. How often we hear persons say, "I wish I had the faith of this brother, or of that sister." "I wish I had the faith of Abraham."

What is faith? "Now faith is the substance of things hoped for, the evidence of things not seen." Emphasize "*Substance*," "*Evidence*," "*Things hoped for*," "*Things not seen*." What is "Abraham's faith?" A faith such as Abraham had. Was there anything peculiar in his faith? Must not the faith of "the father of all that believe" bear the elements of the faith of every true believer? And must not believers of all ages *exercise* the same faith in the same manner in which Abraham exercised it? Is not "Abraham's faith" the heritage of all believers? Are we not the children of promise—Abraham's faith-posterity? May the following suggestions aid us in comprehending and attaining unto our great faith-privileges.

ABRAHAM BELIEVED IN THE TRUE GOD. When God called him, he renounced the idol worship of his ancestors, and of the surrounding nations, and chose the *true*, the living God as the object of his faith. This was the groundwork of his faith. Henceforth he had no faith in idols, he did not

trust his own reason, he had no faith in his own wisdom, or goodness, or sufficiency, but he had "faith in God." He had, "*The faith of God.*" The true God was the centre of his faith, the centre of his soul. Whatever might come, under all trials and difficulties, not only in theory, but deep down in his heart he believed in the true God. The idea of the true and living God was a true and living reality to his faith. "Abrahamic faith" will not trust in reason. It renounces self. It believes in the true God. "He that cometh to God must believe that he is." It does and must lay a solid foundation right here. It admits of no rival, of no side issues, but centres in the true God.

**ABRAHAM BELIEVED GOD.** He had as much faith in what God said as he had in God. When God spake, Abraham believed that He meant what He said, and relied on His word. We never find him criticising, explaining away the meaning of, speculating on, or toning down the Lord's word. He simply believed God's word and acted as if he believed it. He expected that God would do as he said. "Abrahamic faith" receives God's word as Abraham did. It is not in the nature of faith to modify the word of God, but to believe it, take hold of it and prove its truthfulness. Is it not just as possible for us to believe God as it was for Abraham? May not we, as well as he, be simple enough to believe all God says? It is not enough to believe that there is a God, we must "BELIEVE GOD."

**ABRAHAM OBEYED GOD.** He did this by faith. It was enough for Abraham to know that it was his God that called and commanded him. However dark the way before him, however contrary to his feelings the bidding, however difficult or arduous the work to be performed, it was enough for him to know that God directed him. He did not stop to argue the case, or even to ask what the outcome would be, but simply obeyed. When he was called to leave his country and his kindred, he obeyed and went out, "not knowing whither he went." He did not stop to inquire about the particulars of the journey, nor to ask how he should fare; neither did he send out spies to search out the way and the land, and report the distance and the difficulties, the "buts," the "ifs," and the "peradventures," he simply went, "not knowing whither he went." "Abrahamic faith" obeys promptly—shall I say, without asking questions? even when a great sacrifice is required—some "Isaac" is to be offered up. When faith can see the way open for only one more step in the way of God's bidding, it takes that step promptly and confidently. It deals with the present and leaves the future in God's care—obeys, and leaves results with God.

**ABRAHAM BELIEVED THE PROMISE.** What God promised to him he expected as assuredly as though it had come to pass. He considered Him faithful who promised. His faith brought future things nigh. He believed, no matter what seemed to stand in the way of the promise. His faith knew

no impossibilities, but cried, "It shall be done, for God said so." He "against hope believed in hope." Those things which nature and human reason declared to be in conflict with the promise he "considered not,"—they were not in the way of faith, gave him no concern. "He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God. And being fully persuaded, that what He had promised He was able also to perform." In the great trial of his faith, when command and promise seemed to conflict, he wavered not. Though the son of promise was to be offered on the altar, yet he fully expected God to fulfil His word concerning him, knowing that He was able, if need be, to raise him from the dead. He saw the promise and looked to that alone. He lost sight of all discouraging and seemingly contradictory circumstances and arrangements and simply "believed God." His faith was beyond human reasoning, resting in the promise. God cannot lie; Abraham can believe. God can raise from the dead, but it is impossible for Him to break His promise. "Abrahamic faith" rises above reason, above human agencies, above difficulties, above discouragements, above secondary causes, above self, above the cares of the world, the malice of Satan, and the powers of darkness and rests in God and looks to the promise. It relies on the many *great* and *precious* promises, covering all our wants temporally and spiritually, for life and for godliness, for time and for eternity, expecting their fulfilment in their God-given meaning, "according to the riches of His glory." It says, "God is faithful, God is true, His promises can never fail." It takes God at His word as though it gave Him credit to mean what He says. It goes out on the promises without fear of one "jot or tittle" of them passing away, though heaven and earth should pass away. It is our privilege to believe the promises, and take God at His word just as Abraham did.

The sum and substance—the very soul and essence—of "Abrahamic faith," is crowded into three words, "Abraham believed God." Two parties and a connecting link—a bond of union making them one: God—Abraham—faith—"Abraham believed God." How wonderfully great, yet how inexpressibly simple. Great as the Divine Mind—"The faith of God," simple as child-faith, we must "become as little children." To such unmixed, simple faith all the promises of God stand open. If we would have this faith, we must simply "Believe God." Oh, that it might echo throughout the length and breadth of the Church, and deep down in the inner chambers of every heart: "*Believe God*"—"BELIEVE GOD"—"BELIEVE GOD!" To "Believe God" is to have "ABRAHAMIC FAITH."—*King's Highway.*

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When we suffer remorse in dreams for imaginary sins, we have the benefit of a warning without the consequences of guilt.



## THE BAPTISM OF THE HOLY GHOST.

## A LETTER OF COUNSEL.

The following letter, written by an esteemed sister to a friend, has just been placed in our hands. As it touches on a most interesting point in experimental and practical holiness, we gladly substitute it for one of our own editorials :

My dear . . .

Your letter interested me very much, for it touched on a point of difficulty which for a long time greatly troubled me also, and I think I can give you some light. My trouble was simply this, that I did not recognize the *facts* of the case, but judged purely by my *feelings* concerning it. My feelings were that I did not have the baptism of the Holy Ghost because I did not seem to have the manifestations of it which others had, I mean the emotions and sensations. The fruits of the Spirit I did see to some degree in my life and walk, but I was afraid to attribute them to the indwelling power of the Holy Ghost for fear I might be claiming a blessing I really did not possess, and which I blamed myself for not possessing, but did not know how to get. Now what were the *facts* of the case—I mean the real divine verities behind all seemings? Simply these, that the Holy Ghost *has been given* and *is being* given to every child of God. It would be impossible to be a child of God without it, for the new birth is itself a birth of the Spirit. Now the Holy Spirit is like the sunlight which forces its way into every place where there is the slightest opening to receive it. The sunlight *has been* shed forth upon the world, and the Holy Ghost, the promise of the Father, *hath been* shed forth upon the Church. Every man born into the world shares the world's sunlight, and may have as much or as little of it as he pleases, and every man born into the Church (I mean, of course, the invisible Church of all believers) shares the Church's gift of the Holy Ghost, and may have as little or as much as he pleases. If I want sunlight in my house I do not need to ask God to give it to me as if it were to be a fresh thing shed down from the sky, but I need only to open all the doors and windows of my house to permit the entrance of the sunshine which has already been given; and if I want to be baptized with the sunshine I do not ask the Lord to baptize me, but I go out into the sunshine and am baptized. Similarly, if I want to be filled with the Spirit I need not ask for more of the Spirit to be given to me, but only that more of my self may be given to the Spirit. I am not to look for any fresh outpouring from God, but for a fresh incoming into me of that Spirit which has already been "shed forth" upon every believer.

Our Lord, when giving us that memorable promise concerning the Holy Ghost, in John vii. 37-39, says: "Thus spake He of the Holy Ghost, which they that *believe on Him* should receive." Notice, it says not only those who believe definitely for the baptism of the Spirit should receive it, but that those who believe on Jesus. It is therefore the universal gift to all believers. By believing in Jesus, therefore, one of necessity receives this gift: for no one can believe in Jesus and not receive it. But all do not know the fact, and are constantly like blind men, who do not know the sun is shining, and do not open the windows and let it in. These blind believers in Jesus kneel down in their shut-up hearts and pray for the baptism of the Spirit, when all the while this very longed-for Holy Ghost is beating upon every avenue of their being, seeking for an entrance. The definite, conscious experience of which so many speak as the baptism of the Holy Ghost, is simply the moment when the soul either consciously or unconsciously surrenders itself fully to this divine incoming? The command is "be filled with the Spirit," and we obey this command by abandoning our whole selves to God, and opening every avenue of our being to His possession. Like sunlight, or like the wind, He enters and fills every spot that is opened to Him. The result of this when done suddenly is often a very emotional and overwhelming sense of His presence. But this sudden experience does not rise from the fact that anything *new* has been shed forth from God, but only that which has been already shed forth on the day of Pentecost, 1800 years ago, is now allowed to enter and take full possession.

All the Scripture teaching on the subject of the Holy Spirit is in harmony with this view. Even to the carnal Corinthians the apostle declares: "Know ye not that ye *are* the temple of the Holy Ghost?" etc. His operations may be hindered and the manifestations of His presence clouded; He may be thwarted and grieved, but nevertheless it is a simple fact, that the Spirit of God dwells in *all* believers. As soon as my intellect was convinced of these facts, I went straight to the Lord and confessed my past ignorance and unbelief, and straightway abandoned myself to Him, body, soul, and spirit, for His full possession. Then I believed that He *did* enter at the door thus thrown wide open to Him, and my faith claimed the fact that I was filled with the Spirit up to the measure of my capacity to receive, and I began from that time to reckon on His presence and power as a continual fact in my experience. To me there came no especially emotional experience, as I am not an emotional person; only a quiet gladness and confidence and a continually-increasing development of the blessed fruits of the Spirit's presence. What you need to do is the same thing. As a believer in the Lord Jesus Christ you *have* the Spirit, but you have not yet, perhaps, realized His full presence and power. Abandon yourself wholly to His incoming, and by faith claim the baptism of the Spirit as your present

possession. Hold here steadfastly, regardless of all seemings, and the result is sure. Do not look for an emotional experience as the seal of the fact, but leaving all this with God, go steadily forward in the way of simple faith, and the fruits of the Spirit will very soon manifest themselves in a blessed abundance. Of course this implies a continual attitude of surrender and trust. Either disobedience or doubt will be like shutting a window against the sunlight—darkness will reign once more. *Trust instead of try.*—*Christian Standard.*

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## GOOD STANDING GROUND.

BY THOMAS PAULDING.

We came across a splendid little bit of personal testimony in the 26th Psalm and the last verse. It was this, "My foot standeth in an even place." David was evidently in a good frame of mind when thus he gave his experience. It went right home to our heart, and made us to feel we would like to stand in the same place.

We have been in a smithy before now, and remember how delighted we were to take hold of the bellows' handle, and work away till the dead-looking fire was roused into a roaring, glowing mass, out of the midst of which shot forth a glow of heat, making the dingy place bright and attractive. This sentence is a bright spark, hot from the glowing fire of a heart filled with the Divine love. We see it shining, and rejoice in its power to cheer us.

We looked into the matter a little. We found that David did not mean that his foot was standing on even ground as to his temporal affairs. With him these affairs were often anything but even. Evidently David did not wait till temporal matters were in a quiet, well-ordered, and prosperous condition, as some are doing to-day, before he sought and found the blessedness he describes in this testimony.

Nor was it that his family made him happy and comfortable. It is plain enough that his wives and many children did very little to increase his felicity and cause him to say that he was on even ground. It is certainly desirable that our dear ones should be one in the faith and fellowship of the Lord Jesus Christ, but it will never do to hold back from the full enjoyment of the fulness of the riches of Christ because they will not seek the blessing with us.

The blessed experience of which David speaks is derived from another source altogether. It came from a consciousness that his heart belonged to God, that his desires and affections and aspirations were all Godward, that God knew it, and was well pleased with him. Therefore he stood on even ground. This even place implies therefore :

1. A desire to please God. Now we cannot really endeavour to please those whom we do not love. This desire can only arise from love to God.

2. A grateful appreciation of the mercy of God towards him. David could not forget the way the Lord had cared for him. It was a grateful utterance.

3. A determination to serve God under all circumstances. He had devoted himself to God. He hated sin. He would be separate from sinners; he would shun their company. He loved the Lord's house; he had made up his mind to publish his thanksgivings to God in the congregations of the righteous. This was consecration.

4. It meant that the disheartening and disappointing experience of a divided heart was done with. He was now in a large room (Ps. xxxi. 8). There was a sense of joyous freedom with peace-giving safety. Obviously he was enjoying the blessed results of fullness of salvation.

The same standing ground is offered still to all the children of God. There is "even ground" for the soul, and hundreds of happy believers are enjoying its felicity at this very time. They know by blessed experience the wonderful change from the rough and rugged way they once toiled over, when they so mistrusted their loving Saviour, when they were actually afraid to read His word lest they should come upon some command of His that would be disobeyed, when they were held in slavish bondage by the fear of man, and dared scarcely to speak His dear name.

"How did the change come about?" Some by reading the word of God found out that God had a much better way of living for Him than they had hitherto known. They read, believed, confessed their past unfaithfulness, consecrated themselves fully to God, and, like David, determined to serve Him at all costs. Having done this, they believed unto sanctification, and the "peace of God, which passeth all understanding," filled their soul. They had got upon even ground. Others were convinced by the testimony of living witnesses. They noticed the change in manner, in life, in results. They noticed the reality of the change, then humbly sought the same great blessing; and having gone the same way by confession and consecration, and unwavering faith in the promises of God, have found an entrance to the same ever-blessed even ground.

This even ground is well laid; it is solid, safe, and sure. It was prepared in love for the enjoyment of God's believing children. It is by the sure mercies of God kept open night and day. It is preserved from the spoiler. "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there." (Isa. xxxv. 9.)

Space will not permit of further description of the provision, so ample is it, made by our gracious Lord for those who feed on His bounty in this beautiful even ground. All those who dwell there freely extol the goodness

of their God and King, and with one voice they cry to those who are ignorant of its blessedness: Come hither, weary, burdened, fearful ones. Here are perfect rest, unending peace and joy; no storms of doubt, fear, or mistrust. Here we have peace on peace, joy on joy; songs of thanksgiving are always to be heard in this land. Come ye, and possess this good land. Come now. Ask your Saviour. He is King of this glorious land. He will let you come. Ask Him now, believe His word, and enter in.—*King's Highway.*

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### DEEPER EXPERIENCES.

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In elocution there is what rhetoricians term a "second voice." It comes after an orator has been speaking sufficiently long for his lungs to become thoroughly warmed. The diversified ligaments and muscles and membranes which compose or influence his vocal organs then take on a more perfectly adjusted action, and the voice grows flexible and full and rich, able to express "thoughts that breathe and words that burn."

There is a vision known to opticians as "second sight." In their later years many people come into possession of this. They can lay aside their spectacles, worn perhaps for a quarter of a century, and, with the naked eye, read the finest print. I have seen octogenarians whose eyesight was apparently as good as in the palmiest days of their youth.

There is a mental perception enjoyed by multitudes of thinkers which seems to them like a "second intellectuality." It is broader, clearer and more satisfying than was the first. It is reached after a night-time of doubt and darkness, during which one's theories seem like chaos, and one's beliefs like desperate guesses. It comes after a transition period, when, like Noah's ark, the mind can find no Ararat on which to anchor. Then breaks in a new light; the shadows flee; the heterogeneous mass of speculations begins to crystallize; a form appears, and he who had well-nigh become Diogenes the Cynic begins to develop into Socrates the Philosopher.

So there is a "second religious experience" deeper than the first. It lies beyond the surf of unbelief and partial consecration, and is reached by launching out into the deep of an unreserved dedication to God. Many have attained unto it and enjoy "the rest of faith." Others are hungering after this more perfect righteousness, and will not hunger long in vain. Multitudes more are wishing for but making no determined efforts to secure it. They are like travellers ascending the valley of Chamonix, who catch glimpses of Mount Blanc, and though longing to stand on its glittering summit, have no expectation of ever doing so.

I recall a memorable Sabbath afternoon when, from a hotel window in Geneva, seventy miles distant, I caught my first view of that celebrated

landmark. The setting sun was transmuting, as no other alchemist ever could, its whole immense top into one gorgeous mass of burnished gold, and the desire to visit it came upon me like a spell. But the city of Geneva, with its bright stores, and historic church, and marvellous watch factories; its bridges across the crystal river, and its romantic lake, lay at my feet, and I lingered; and when at last I sought the shining mount, like most tourists I was satisfied to reach its base, and gaze upon it from below. So it is with thousands of Christians. Before their raptured vision rises, in their best moments, the Mount of Holiness. They sigh for its lofty experiences, but still view it from afar, or journey no farther than its foot-hills. Would they but climb its rising pathways and scale its magnificent peaks, a second and deeper experience would soon be theirs. Then would come to them a second or increased *usefulness*. The deeper one's spiritual life is the wider one's religious influence will be. A twig affects only the few leaves growing thereon, and a limb only the branches it vitalizes; but the trunk ministers to and moulds the whole wide-spreading tree beneath which it stands. Patriotism is a deeper principle than political preference, and therefore exercises a broader influence. Multitudes of men who seldom take pains to even vote will rush eagerly to the defence of our national flag. Thousands who had eared little for platforms or parties, or had voted antagonistic tickets, were seen fighting like heroes, and side by side like brothers, in our late civil war. So, faith in God, such as is born of absolute consecration, constitutes a profounder, mightier force than faith in a creed, or mere Church-membership can generate.

It is not theologians, but warm-hearted believers, who most move mankind. Though Wesley had been a minister for thirteen years, and a Church-member twice as long, it was not until he experienced that strange warmth of heart, which came to him one May evening in 1738, that his preaching began to reach and rouse the world, and his influence over men became the marvel of his age.—*India Witness*.

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## DIVINE GUIDANCE.

BY M. D. W.

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“As many as are led by the Spirit of God, they are the sons of God.”

A portion of the eighth chapter of Romans in which the above statement is found was read in a union cottage meeting. At an early stage of the service, a Baptist pastor arose and quoted the above text. He then stated that many by giving heed to what they supposed to be the voice of the Spirit, had been led into wrong ways, and the only true leadings of the Spirit were

through the medium of the written Word. Had the speaker said that all true leadings of the Spirit would be in *accordance* with the written Word, and never in *opposition* to its teaching, we should not have taken exception to his remarks, but the entire tenor of his words was to enforce the position taken, that the Spirit only through the Scriptures made revelation of the will of God to us. For a moment I thought questioningly, Was it through the medium of the written Word that you were chosen and commissioned to preach the gospel? How could you possibly through that medium only know that you were called of God to the work of the ministry? I thought of Philip bidden to go toward the south from Jerusalem to Gaza, by a desert way. How, just at the right moment, there came in view a chariot, in which sat a man of great authority under Queen Candace, and he was reading that wonderful prophecy of Isaiah, so accurately descriptive of the great events which had taken place in Jerusalem, and of which he had undoubtedly been told, as he was now returning from that city, whither he had been to worship. Providence had been before the evangelist and fully prepared the way, and at the opportune moment *the Spirit* said unto Philip, "Go near, and join thyself to this chariot." What was the result of Philip's obedience? An opportunity to preach Jesus from the Scripture, the eunuch was reading, and a convert to Christianity, now on the spot!

There was a harmonious agreement of divine providence, the written Word, and the Holy Spirit to bring about this very thing, and either, alone would have failed. When, therefore, a minister, or anybody else, teaches us that the Bible alone is the true, safe and only guide, it is an ignoring of the office work of the Spirit which casts dishonor upon that divine personage.

Peter had a vision designed to prepare him to obey the call of Cornelius, but it needed the voice of the Spirit to convince him it was right to go to one of another nation and preach to him the gospel of Christ. While he was in doubt respecting the meaning of the singular vision, *the Spirit said unto him*, "Behold, three men seek thee . . . go with them nothing doubting, for I have sent them." God by His providence had previously prepared the way for his reception; he found Cornelius with his kinsmen and near friends ready and waiting for the preaching of that word which was to be the power of God unto their salvation. These instances are sufficient to illustrate the fact that the Bible clearly reveals to us the method of divine guidance—its threefold character; the Spirit by its illumination of the written Word, bringing to bear upon the understanding that specific truth adapted to the occasion, and special providence co-operating therewith so as to open the way for the successful accomplishment of the appointed work.

The reader will pardon the writer if, in confirmation of this position, a personal incident is related. About six years ago we were purposing to leave home by the noon train, for a few days' visit to a friend. It was a

bright morning, and everything seemed favorable. Suddenly a voice spoke to our inner consciousness, "Wait till to-morrow, and prepare a lecture." Immediately we retired for consultation with our heavenly Father. To Him the matter was referred for guidance. If it was the voice of the Spirit bidding us defer our departure, we must have some confirmatory token. If duty to wait, may circumstances influence our decision; something occur to hinder. If everything remains unchanged, we will go as we had arranged. Thus we left it with the Lord to give us further light by His providence. An hour later the clear sky was covered with clouds; a high wind and thickly falling snow settled the question fully, for a part of our journey would be for several miles in an open carriage.

The voice had said, "Prepare a lecture."

Again we prayed for guidance; "What shall be the subject? Direct us, O Lord."

We gathered our writing materials and Bible, and sat down with implicit faith that needful light would be given. Our mind was directed to these words, "The Son of man is come to seek and to save that which was lost." From the beginning to the close I realised the illumination of the Spirit. To my surprise, however, I found myself combating the fallacious demoralizing teaching of Spiritualism. I paused, laid down my pen, saying to myself, "Why am I thus controverting Spiritualism? There is not a known spiritualist at D —."

Resuming my pen, fully prepared to strike out on a different line of thought, I found myself held to the same argument; I was as it were meeting an oppoent, and it was with the sword of the Spirit, *the Word of God*, I was cutting off this error, and the other, until again I laid down my pen, with the thought, "This is wholly useless; there is no one at D—— needs any such demolition." Vainly I sought another train of thought; in spite of my unbelief I could not have written a lecture better adapted to combat a spiritualistic antagonist, had I done so with that intent.

The next day everything was propitious, and with wraps on I was about to leave for the depot when that voice spoke again: "Take 'Spiritualism Unveiled.'" I knew that my husband had such a pamphlet in his library; I found it quite readily; put it in my satchel, and departed, fully equipped for an unknown warfare.

After the work for the day was all done up, and I sat with my friend before the open fire, she began the conversation on this wise, "Sister W——, I want you to go to P——, and give a lecture on Spiritualism. There has been a woman from the city out there lecturing on the subject, and having circles, and quite a number are being led into it. Now I want you to go there and lecture against it."

"My dear sister, that is just what I have come prepared to do!"



I then related to her the circumstances as I have narrated them here. She exclaimed, "The Lord is surely in this thing!"

The question now came up, "When shall the meeting be appointed?" I said, "The Lord must direct in this also."

On retiring, I asked the Lord to direct me in respect to the evening for the lecture. That voice said very distinctly, though not audibly, "Friday evening."

The next morning I told my friend that we would have the lecture given out for Friday evening. She said, "We will call on brother M——, and talk with him about it." He was the class-leader at D——, and a personal friend. Bro. M——, was interested at once, and said he would ride over to P——, and have the notice given out in the school. It was about two miles distant. The weather was wet and unpropitious until Friday afternoon, when it cleared off finely, and a moon nearly at the full made the evening a very favorable one. The school-house was packed, the only vacant seat on our arrival being the chair at the desk. Other chairs were, however, brought for those who accompanied me.

I was much surprised to find the only light was a hand-lamp on the desk. I expressed my regret at this, and then opened the meeting. I had not proceeded far in my lecture before I was annoyed by loud whispering in a side-seat at my left. I supposed it to be some thoughtless children, but as I began to hit Spiritualism harder and harder, the whispering increased. Presently a woman started up from that locality, passed quickly before the desk, seizing the lamp, with which she made her exit. I remarked as she was leaving, "That woman is probably a spiritualist." The moon shone in the room so brightly, I could now plainly see my audience. A man rose up, saying, "Keep quiet, we will have some light presently." He soon returned with several lamps, and at much better advantage we proceeded with our lecture. The morals of Spiritualism and its doctrines were vividly portrayed. Perfect silence prevailed.

After closing the lecture, I said to the audience, "I have a little work here which gives the testimony of leading spiritualists—lecturers and mediums—in confirmation of the statements I have made regarding their principles and morals. I purpose to read to you some of this testimony, such as is not too vile to read; if anyone however wishes to leave they can do so now." No one left, and I read to them, for twenty minutes perhaps, that which "unveiled" this monster evil; revealing its deformity as they had never seen it before.

At the close of the meeting, several took me warmly by the hand and thanked me for coming to show them this evil. "God sent you here," said one. "This is just what we needed;" "You have done much good," said others.

Result—The woman from the city came no more; the circles were broken up; the people saw the evil, and shunned it. The woman who seized the light was a leader among those who were taken captive, and had the sittings at her house. She cursed me, and a few outside believers swore about me, but the truth triumphed, and the blessed doctrine of divine guidance was vindicated.—*Divine Life*.

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

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

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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!

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