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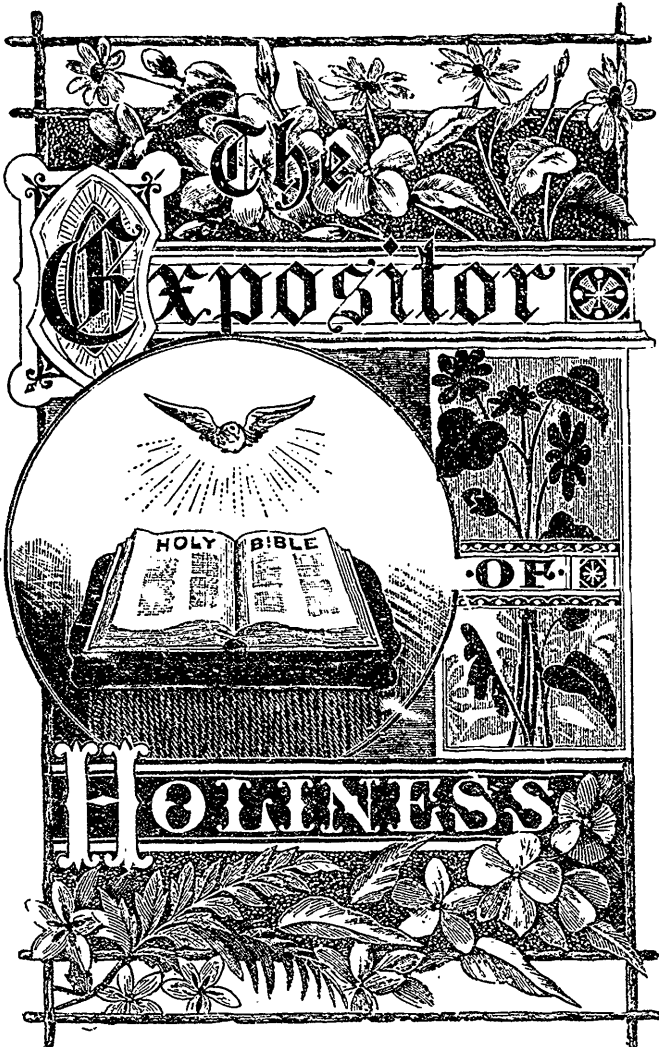
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ONE DOLLAR A YEAR. POSTAGE PAID BY PUBLISHER.

VOL. III.

FEBRUARY, 1885.

No. 8.



Toronto:

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



## CONTENTS.

	PAGE
POETRY: THE TURNED LESSON .....	225
NOW .....	226
MISTAKES .....	228
MAKING AN IDOL OF OUR EXPERIENCE .....	230
HOLINESS IN THE LAST ADDRESS OF THE GENERAL SUPERINTENDENTS TO THE METHODIST CHURCH .....	231
REV. DR. A. MAHAN IN HIS EIGHTY-SIXTH YEAR .....	233
INCIDENTS BY THE WAY .....	236
CORRESPONDENCE .....	240
POETRY: THE CHURCH BELL .....	242
THE ANOINTED OF GOD .....	243
PERFECT LOVE.—BY BISHOP TAYLOR .....	243
FALSE NOTIONS OF POWER.—BY GEORGE D. WATSON .....	249
THE GIFT AND POWER OF THE HOLY GHOST .....	250
THE MAN WHO DID NOT KNOW WHO HE WAS.—BY PHEBE PALMER .....	253
WHY NOT NOW?—BY REV. GEORGE D. WATSON, D.D. ....	255

### CALENDAR OF HOLINESS MEETINGS.

- TORONTO—Central Meeting, every Tuesday, 23 Pembroke St., at 3 p.m.  
 " Bloor St. Church Meeting, every Saturday, at 8 p.m.  
 " Elm St. Church Meeting, every Monday, at 8 p.m.  
 " Berkeley St. Church, every Sabbath, at 4 p.m.  
 " Queen St. Church, every Monday evening, 8 p.m.  
 " Gerrard Street Church, Sabbath, 4 p.m.  
 " Agnes St. Church, Tuesday, 8 p.m.  
 " Richmond St. Church, Friday, 8 p.m.  
 " Spadina Avenue Church, Friday, 8 p.m.  
 " Dundas St. Church, Saturday, 8 p.m.  
 " 508 Spadina Avenue, Sunday, 3 p.m.  
 " 111 Avenue Road, Sunday, 3 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.  
 PICTON—Wednesday, at 3 p.m., at the residence of Mrs. Blewitt.  
 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.  
 SIDENHAM—Tuesday, every fortnight.  
 CHESLEY—Monday, at 7.30 p.m., in vestry of C. M. Church.  
 BOWMANVILLE—C. M. Church, "Upper Room," Saturday, 8 p.m.

THE  
**Expositor of Holiness.**

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THE TURNED LESSON.

"I thought I knew it!" she said;  
"I thought I had learned it quite!"  
But the gentle teacher shook her head,  
With a grave yet loving light  
On the eyes that fell on the upturned face,  
As she gave the book  
With the mark still set in the self-same  
place.

"I thought I knew it!" she said;  
And a heavy tear fell down  
As she turned away with bending head;  
Yet not for reproof or frown,  
And not for the lesson to learn again,  
Or the play-hour lost;  
It was something else that gave the pain.

She could not have put it in words,  
But the teacher understood,  
As God understands the chirp of the birds  
In the depths of an autumn wood;  
And a quiet touch on the reddening cheek  
Was quite enough;  
No need to question, no need to speak.

Then the gentle voice was heard,  
"Now I will try you again,"  
And the lesson was mastered, every  
word;

Was it not worth the pain?  
Was it not kinder the task to turn,  
Than to let it pass  
As a lost, lost leaf that she did not learn?

Is it not often so,  
That we only learn in part,  
And the Master's testing-time may show  
That it was not quite "by heart?"

Then He gives in His wise and patient  
grace,

The lesson again,  
With the mark still set in the self-same  
place.

Only stay by His side  
Till the page is really known;  
It may be we failed because we tried  
To learn it all alone.  
And now that He would not let us lose  
One lesson of love  
For He knows the loss, can we refuse?

But oh! how could we dream  
That we knew it all so well,  
Reading so fluently, as we deem,  
What we could not even spell?  
But oh! how could we grieve once more  
That patient One,  
Who has turned so many a task before?

That waiting One, who now  
Is letting us try again;  
Watching us with the patient brow  
That bore the wreath of pain;  
Thoroughly teaching what He would  
teach,

Line upon line,  
Thoroughly doing His work in each.

Then let our hearts be still,  
Though our task be turned to-day,  
Oh! let Him teach us what He will,  
In His most gracious way,  
Till, sitting only at Jesus' feet,  
As we learn each line,  
The hardest is found all clear and sweet.

—F. R. H.

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 NOW.
 

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In no one thing is the natural antagonism between sin and holiness seen than in relation to this word. Sin always says of holiness, Now is not the time to be holy, whilst the command to be holy is distinctly connected with the present moment.

Provision is made in the economy of grace for immediate, satisfactory obedience to this and every similar command of God, and just to the extent that men put off complete obedience to some future period of time, to that extent are they ruled by sin.

How stubbornly every inch of territory around this *Now* citadel is contested by many of the adopted children of God. Some turn God's Now into a vague future, without any distinct end or point of time to it. They propose gradually to approach to obedience, hoping sometime to reach it. The fact that no person has by this method arrived at perfect obedience does not in the least seem to discourage them in preaching the doctrine of gradualism. They have set out to do what nobody ever has done, to excel every one else in this particular thing. Should any of the professors of holiness take such an egotistical position, how sharply they would be criticized for it.

But, when beaten out of this refuge of lies, the battle is fought around every step in the process of full salvation.

The call is for perfect consecration, and, instead of prompt obedience, time is demanded under various pretexts—time to consider the subject, time to consider each department of the subject, time to read about it, time to pray about it, time to go to the sanctuary to obtain light concerning it. Satan coming as an angel of light, incensed with prayer, as a devout student of God's Word or a saintly worshipper in His house, is taken to their bosoms and accepted as guide because of their natural dislike of God's dreaded *Now*.

Then, after this step is taken, and consecration is a present, distinct act, the body being presented *now* as a living sacrifice to God, the now part of the transaction being acknowledged to be a reasonable service, the same fight is tenaciously maintained concerning faith. God's command is for present, instant faith; the faith of glad acceptance. But sin cries out for time—time to reason, time to think, time to ask questions, time to observe, time to make experiments—anything, everything to put off immediate obedience.

God demands faith now, and consideration after; obedience now,

everything after. Everything which puts off consecration and faith is of the devil. Every voice which whispers or thunders "now" is the voice of God; for "Now is the accepted time, now is the day of salvation."

Reader, if a sincere, honest seeker of full salvation, it is your duty, your privilege, just now to surrender yourself a living sacrifice to God, and just now to believe that God accepts you up to the full measure of your desire; yea, beyond it, as much as God's thought concerning full salvation is beyond yours.

Every argument that comes to you calling for hesitancy, it matters not how reasonable it looks, is a device of the devil, and in yielding to it you are siding with him against your God whom you profess to honour and love.

This moment you can step into the highway of holiness, that is, you can take the position of an out-and-out holiness man or woman. O, you don't like that expression! Then the good Lord help you to see that the Holy Spirit has used that very expression to show you that, in place of coming to Him in the spirit of absolute surrender, you are trying to hold your own and dictate terms of capitulation. This moment you can throw yourself into this holiness movement, and be willing, before God, to take any place in it He may appoint, whether as leader of a holiness meeting, circulator of holiness literature, contributor, or worker in some way which will bring you before your Church and community as a distinct part of this grand holiness revival.

You don't think this is necessary in your case! Then don't talk of sincerely seeking full salvation when you reserve this or any other question to be reasoned about before you decide to let God settle the matter in His, not your way.

Now is God's time. Simply submit every question connected with your outer and inner life to be absolutely settled by Him, and tell Him so with your lips, that you may hear your own voice speak the vows that must be irrevocable to be acceptable, for "with the mouth confession is made unto salvation." Then accept Him now as your Saviour, and say so in His very presence. Tell Him repeatedly that you believe Him, His every word; that you will go through life believing 'His every word of promise sure as that which built the skies.' You will have no difficulty in confessing Christ and the Holy One before men when you have learned to confess Him before the Trinity Divine.

Dear seeking soul, do you *now* take this stand for a holy life, without any mental reservations? If not, you are this moment being led captive by Satan at his will. Break his chain by now taking a life-stand for holiness. Do you *now* give up all for God? If you demand time to consider this question you are playing into the hands of God's enemy. Now surrender absolutely to your loving God, and now believe He accepts as frankly, as fully as is your own surrender to Him.

Speak out your covenant before God first. Write it out afterwards if you choose. Tell it to anyone, everyone as opportunity affords, for now, and at every successive now in time and eternity, as you maintain your loyalty to a now surrender and a now acceptance, all the promises are yea and amen to you in Christ Jesus. *Now* all things are working together for your good. *Now* God is withholding no good thing from you, whilst successive *nows*, as they are broken off from God's eternity and constitute your time of probation, He will do for you exceeding abundantly above all you ask or think. Glory be to His Name!

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### MISTAKES.

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There are different shades of meaning to this word, and it is well to know which one we adopt when we assert that the fully saved do or do not make mistakes.

There is a sense in which freedom from mistakes would mean absolute perfection, even the perfection of God. But in this sense no act of a man is free from mistakes, for all he does of necessity has the finite clinging to it. Man is imperfect because a developing being, and therefore nothing connected with him in thought, word, or deed is absolutely perfect—that is, free from mistakes. Hence all men, including the fully saved, are not only liable to but are always making mistakes—that is, thinking, speaking and acting in a way which comes short of absolute perfection. This is so self-evident that we wonder why so much is said on the subject.

Again, the word mistake takes to itself a relative meaning when an action is compared with an ideal lower than absolute perfection, and yet as high as the finite can reach in thought or has seen in reality.

For example, take the life of John Wesley, either in its entirety,

or any part of it, and we have no difficulty in forming a more perfect ideal compared with which his life was full of mistakes. He might have preached a few more sermons, he might have travelled a few more miles; in short, he might have crowded into his wonderfully active life a few more activities which would have left his life still more complete than it is—that is, with a few less mistakes.

Again, one may take the life of John Wesley and compare his own life with it, and discover defects or mistakes as compared with it, and so admit that, in comparison with such a model, he is not free from mistakes.

Still, again, every mistake committed by us may, for aught we know, propagate itself throughout our after life as a continuous defect or source of weakness. For example, a child is dilatory during his school life, and his consequent defective knowledge will tinge his whole after career, and render it necessarily defective as compared with what it might have been.

A man makes a mistake as to time and misses the train. He does the next best thing, and is driven to his destination. But although he may obtain the best horse in the neighbourhood, still every step of the way is a mistake, and all his after-business is defective—that is, full of mistakes, the fruitful offspring of that one error.

Now, in all these meanings of the word mistake saint and sinner alike are involved, and the old Latin proverb, "*Humanum est errare*"—it is human to err—is correct when applied to every son and daughter of Adam.

Every person who is not a fit subject for the asylum readily subscribes to all these truisms concerning mistakes, and it seems like mere child's play to draw the attention of our readers to them. And yet there are not wanting those who seem to think that when we talk or write concerning having the witness of the Holy Spirit, 'that all we do is right, according to God's will and word well pleasing in His sight,' that we are assuming to be free from mistakes according to one or all of the meanings of the word above alluded to.

But there is a Bible sense in which the fully saved do not make mistakes. Take any point of our life, and it must be possible for us to live the best possible life, all things considered, thereafter, and this life would certainly be freed from mistakes when compared with that best possible life.

God must certainly have in His mind concerning every one of us a life which, starting from any moment, may thereafter be perfect,



complete, holy, unblamable in love, entire, wanting nothing—in short, well pleasing in His sight; and to say that such a life is full of mistakes is a confusion of terms, if not of ideas.

Now, God has made provision for every one of us to live this best possible life, and every one who abides in Christ, is indwelt by the Holy Ghost, and by Him guided into all truth, must live this very life, else he cannot be walking worthy of God into all well pleasing, he cannot be fully saved. Professors of holiness should not be too willing to give ground here or discount their profession of holiness to suit the demands of others.

Holding fast the profession of our faith without wavering means steadiness in encountering this very criticism concerning words. Our duty, yea, and privilege, is to honor Christ and His *words* in our profession of faith.

Can it be honoring Him when, after gladly witnessing to His power to save to the uttermost, to make us perfect in every good work, complete, entire, wanting nothing, to wind up our testimony by trying to explain that we do not mean that we are not free from mistakes.

Dear friends, let us refrain from meddling with our testimony after it is given for God. Let us give it to Him as a whole, complete offering, that He may do with it after His own mind.

A clear, distinct, and full-orbed Christian testimony is the mightiest power on earth given to man for the salvation of his fellow-man. Let us see to it that it be offered to God a perfect sacrifice; and when we place it on God's altar of acceptance let us ever after keep our hands off it, lest the offering itself become unhallowed, and we suffer the dire consequences of offering unholy sacrifices.

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### MAKING AN IDOL OF OUR EXPERIENCE.

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Yes, it is quite possible to turn the glorious experience of full salvation, like every other blessing from heaven, into a carved image of idolatry, and bow down to it and worship it. It is quite possible to offer at its shrine truth itself and the souls of men.

When a man hesitates to confess to wrong for fear of marring this image in the sight of men, he is worshipping at its shrine. When he is more anxious to say he has not for a moment lost the blessing of

holiness during a certain period of time than to obey the voice of the Spirit, he is making an idol of the experience.

When he falls into the legalistic trap of airing his experience on every possible occasion from a sense of duty, and not at the instance of his inwardly welling guide, he is tending towards, if not actually guilty of idolatry.

When he fails to enjoy the Christian experience of another unless there is the distinct mention of the blessing of holiness in it, he may suspect that this idol is being set up in his life.

When he begins to grow restive in his present church relations, or in his present position in life, because of want of sympathy for or actual opposition to the experience of full salvation, let him beware of the insidious approach of idolatry. "Thou shalt worship the Lord thy God, and Him *only* shalt thou serve."

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### HOLINESS IN THE LAST ADDRESS OF THE GENERAL SUPERINTENDENTS TO THE METHODIST CHURCH.

Certainly we expect to find the official documents of the Methodist Church true to holiness, but it is not always that we find in them such definite, distinctive teaching concerning the experience of entire sanctification. Hence it was with the keenest pleasure we read the address of the Superintendents to the Churches, published in the *Christian Guardian* of the 14th ult. The document not only bears out our expressed opinion concerning the writers, but cannot fail to give a mighty impulse to the work of holiness in the churches.

We trust all our readers who have the opportunity either have already or will read this address.

How any person calling himself a Methodist can hereafter object to our association work, without in his heart being consciously opposed to his own Church, will be passing strange.

We do not deem it wise to publish the address in full as most of our readers have ready access to the *Guardian*. We simply draw attention to one or two paragraphs as, for example, the following :

"As Mr. Wesley, led onward of the Spirit of God, through the revelations of the divine Word and the stages of religious experience, held and taught, it was first the enlightenment of the mind by the Word, and the conviction of sin in its guilt, power, and danger by the Holy Ghost ; it was then the repentance of the sinner and his faith in

Christ as a substitute and Saviour ; it was then his justification before God, his adoption as a child of God, and the regeneration of the heart, the gift of a new heart by the same ever-blessed Holy Ghost. It was then, in the growth in grace, and in the advance and experience of a child of God, the discovery on the part of the believer, the conviction of inbred, indwelling sin, which neither his knowledge nor faith in the vast majority of instances had before compassed ; and his immediate and constant groaning for full redemption. It was, then, his completed, instant, and entire consecration to God, the nature of which he had but just learned, and his all-comprehending, all-victorious faith in Christ, not only as a substitute and sacrifice, but as an enlivening, present, and almighty Saviour, whose power to save to the uttermost and to cleanse from all sin, he had but just apprehended and proved. It was, then, in response to his prayer and faith in the merit and efficacy of the all-cleansing covenant blood, the entire sanctification of his nature, the creation within him of a clean heart by the same ever-blessed Holy Spirit. It was, then, a perfect obedience, a perfect love, a pure heart, a single eye, a steady aim, an unremitting vigilance, a more rapid growth in knowledge and grace, rejoicing evermore, praying without ceasing, and in everything giving thanks, proving the good and acceptable and perfect will of God, and preserved blameless in body, soul and spirit, to the day of Jesus' coming. And it was all through his experience at every step, and in every gradation of every stage the witness of the Spirit to the spiritual condition ; first, the witness of guilt in condemnation ; then the witness of adoption and regeneration in pardon and peace ; then the witness of indwelling sin in the groaning for cleansing, and then the witness of entire sanctification in the possession of a clean heart."

Who after reading this will say that either in our holiness meetings, or in the pages of the EXPOSITOR, we exceed the record of Methodist teaching, the General Superintendents of our Church being judges.

Our only plea for the methods we adopt, be it ever remembered, is that the ordinary methods of teaching the doctrine of entire sanctification are not fruitful of results, as witness the fact that the great majority of both ministers and members confess that they have not the experience of entire sanctification.

Again, we have been criticised as a specialist. But our reply to such criticism is that, whilst admitting the fact, nevertheless our special subject embraces every other, for everything of value in experience and Church work is embraced in, or flows from, the experience of full salvation.

Specialist or hobbyist may bear with it some modicum of reproach when applied to a person who gives all his attention to some one

petty department of Christian doctrine or practical godliness, but we contend that it loses its force, as a reproach, when applied to a specialist concerning the subject of entire sanctification. For as the whole contains all its parts, so this experience contains all other experiences, and in securing it all else follows. As confirmatory of this, we ask the reader to peruse the following extract from the same address :

“ This love, this purity of heart, so decidedly begun in the regeneration, and as decidedly made perfect in the entire sanctification, has its proof, its safety, its vigor and fruit in holy Christian life and action, and in those alone. To think, to say, to do, to teach otherwise is fond enthusiasm, and begets fanaticism. Let this be firmly fixed in our minds ; otherwise what might be our strength is our weakness. And this holy life and action implies much, very much to God, to ourselves, to the Church of God, and to the family of man in all the numerous relations we sustain to it. There is no trouble or difficulty in it, if we possess genuine holiness ; for this divine principle within us in our co-working with God turns the right side and the strong hand to every duty with ease, promptitude, and delight. To God it is perfect love and obedience, implicit trust, sincere worship, and holy communion. To ourselves it is adding to our faith, virtue ; to virtue, knowledge ; to knowledge, temperance ; to temperance, patience ; to patience, godliness, brotherly kindness and charity. It is laying aside every weight and the sin that doth beset us, and running with patience the race set before us. It is trust in the promises of God’s love and favour, cleansing ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.”

Hereafter we will be saved the trouble of quoting the fathers of Methodism when speaking to Canadian Methodists who advocate gradualism or undervalue distinctive teaching on the subject of entire sanctification. Thank God for men at the helm of the Canadian Methodist ship who are true in their teachings to holiness.

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#### REV. DR. A. MAHAN IN HIS EIGHTY-SIXTH YEAR.

This veteran in the cause of holiness, whose writings often grace the pages of the EXPOSITOR, has just completed his eighty-fifth year, and seems to be a remarkable illustration of the truth of the Scripture, “ Godliness is profitable unto all things, having the promise of the life that now is as well as that which is to come.”

As we wish our readers to be well acquainted with one whom we regard as one of the best writers on the subject of holiness now living,

we will give a few clippings from an article which appears in the last number of *Divine Life*, entitled "Reflections on the Completion of the Eighty-fifth Year of My Life."

Dr. Mahan, we remark, now resides in London, England, and is the joint editor, with Rev. A. Lowery, of *Divine Life*. This magazine, which is one of the very best of its kind, is published simultaneously in England and the United States, Rev. Dr. Lowery, who lives in New York, attending to its interests on this side the Atlantic.

With reference to his present mental and physical condition he thus writes :

"A word right here in regard to my *present* physical and mental state. In form I am about as erect, and in walking, about as free and elastic, as ever I was. My voice also, as those who have long known me testify, retains its primal clearness and strength. Within the three years past, for example, I have made myself distinctly and easily heard by an audience numbering upwards of 5,000 persons. As far as my intellectual state is concerned I may simply refer to my writings as one of the editors of *Divine Life*. In respect to *endurance*, I am constantly reminded of the fact that I am an old man and must soon 'depart and be with Christ.' Should any inquire for the cause of my present state, having begun life as I did, with a very feeble constitution, and having been during its continuance 'in labours more abundant' than almost any other man I ever knew, my answer, in few words, would be this: 'Since I knew my Saviour in the fulness of His grace, I have regarded purity and health as having a natural alliance, and for years past have regarded it a revealed fact that "the effectual fervent prayer of the righteous man availeth much" for the removal of our sicknesses, as well as for the "taking away of our sins," on the one hand, and have not, on the other, for more than sixty years past, poisoned my body with opium, intoxicating drinks, or tobacco in any form.'"

He tells us that he was converted when eighteen years old, that previous to that, although a moral youth, he lived an utterly and consciously godless life, the result, principally, of his belief in the doctrine of election.

His conversion was a very pronounced one, and the joy attending it remained with him much longer than is usual with those who fail to go on to perfection.

He critically analyzes his Christian experience during the following eighteen years, while living in a justified state. He tells us that whilst he was remarkably successful in revival work, being the human means of thousands of conversions, that—

1st. His primal joy gradually faded out.

2nd. He found his old sinful propensities, although dormant, yet still warring in his members with seeming undiminished strength.

3rd. He was much troubled with doubts, being fully at home in singing the stanza :

“ O could we make our doubts remove,  
Those gloomy doubts that rise,  
And see the Canaan that we love,  
With unbeckoned eyes.”

4th. As far as the inner life was concerned he says :

“ I seemed to myself to be making no progress. I did considerably grow in knowledge and in power as a preacher, but the light within did not brighten on toward the perfect day.

5th. “ The fear and dread of death which had thrown such a deep gloom over my impenitent life, continued to oppress me.

6th. “ I had been but a short time in the ministry before I discovered in myself an essential and very painful disqualification for some of the most essential functions of the sacred office. I did know how to preach the gospel to the impenitent, to lead inquiring sinners unto Christ for the pardon of sin, and I could also ‘ preach the doctrines ’ to believers, urge them to faithfulness in duty, to labour and pray for the conversion of sinners, and to liberal contributions for every good cause. In all these respects I had good success in my sacred calling ; but when I reflected upon such precepts and utterances as the following : ‘ Feed My lambs, ’ ‘ Feed My sheep, ’ ‘ I long to visit you that I may impart to you some spiritual gift, to the end that ye may be established, ’ and many similar, which abound in the New Testament, I said to myself, ‘ There is a lack in me of essential qualifications for the highest functions of my sacred calling. ’ ”

7th. “ Finally, ” he says, “ when I began seriously to reflect upon and contrast the facts of my inner life with the characteristics of the life of faith, as revealed in the Bible, I said to myself, ‘ Either the Bible is not the Word of God, a sentiment I could not entertain for a moment, or there is an essential defect in my experience and character as a Christian. I read and prayerfully pondered such passages as the following, namely : ‘ He that believeth in Me as the Scriptures hath said, out of his belly shall flow rivers of living water ; ’ ‘ The water I shall give him shall be in him a well of water springing up into everlasting life ; ’ ‘ Thou wilt keep him in perfect peace whose mind is stayed on Thee ; ’ ‘ Peace I leave with you, My peace I give unto you ; ’ ‘ Ask and ye shall receive, that your joy may be full ; ’ ‘ Whom having not seen, ye love, and in Whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory ; ’ ‘ In all these things we are now more than conquerors through Him that hath loved us ; ’ ‘ To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is

Christ in you, the hope of glory,' etc., etc. As I read and pondered such passages, I said to myself, 'My experience hardly approaches that which is here revealed as the common privilege of all the saints, and I have yet to meet with a solitary believer whose experience excels my own. I am not only ignorant of the riches of the glory of this mystery, but am equally ignorant of the divine secret of attainment.' In the secret of my own spirit I said, 'I will never cease inquiry and prayer until "God shall open the eyes of my understanding, that I may know the things which are freely given us of God."' After some years of most diligent inquiry and prayer, my eyes were opened, and 'I beheld with open face, as in a glass, the glory of the Lord,' and 'knew the love of Christ which passeth knowledge,' and merged 'out of darkness into God's marvellous light.' In that light I have lived and walked for the past fifty years."

He promises to give us some account of his experience during his fifty years' walk in Beulah, and we promise our readers to take them with him in his further reflections.

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### INCIDENTS BY THE WAY.

**BEAMSVILLE.**—On our way to a meeting of the directors of Wesley Park Bro. Colling called for a halt on his charge. We spent a few days with him very profitably, as well as pleasantly.

**SATURDAY EVENING HOLINESS MEETING.**—We united with him in this service. It is not largely attended, but is doing definite work; and, indeed, our experience is that large meetings at the beginning are often a source of weakness—not necessarily, of course—still the increased difficulty of securing definite work under such circumstances has often been very apparent to us.

**SABBATH SERVICES.**—We departed from the usual form. Acting on Wesley's advice to ministers, that they should occasionally turn the preaching services into exhortations, untrammelled by a text, we made them a kind of compound service, both occupying a short time in exhortations. The result was satisfactory, and we had that evidence of good accomplished so dear to the minister's heart—the testimony of hearers concerning blessing received.

In the evening the meeting was of a very solemn character. We were shut up to thoughts given to us after we entered the pulpit, which were concerning the terrible results of sin, as shown in the future punishment of the unsaved. A number came forward to the

altar of prayer, some seeking pardon, and some purity; and the prolonged season of prayer which followed was not unfruitful of results.

**AN IMPORTANT VISIT.**—On Monday we went to visit a brother living on a neighbouring circuit. Although it seemed like planning a simple visit to a friend and brother, still we went on the conviction that the Lord had important work to be done in connection with the visit. We found our brother somewhat discouraged in his profession of full salvation, because of want of active sympathy on the part of minister and people, and he seemed inclined, like too many under such circumstances, to lay the blame of the dearth of the experience in his neighbourhood on others. We believe our brother will ever look back to the prayer-meeting which wound up our lengthened conversation on the subject as a crisis in his life; for we believe the conviction came to him that God would honour him as the standard-bearer of holiness, and as the agent in the Lord's hands in firing up the Church and surrounding neighbourhood with holiness, if he will but be true and go forward, nothing doubting that the Lord sends him.

**IS IT NOT A FACT**—That, as a general rule, when any one in a church or neighbourhood obtains the clear experience of full salvation—that, if true to the Spirit's guidance in all things—he or she will eventually be the honoured agent in bringing said Church or neighbourhood into line in the experience of holiness. But such persons must look steadily away from surroundings, and keep the eye of faith constantly on Him who is mighty to save.

**LONELY ONES.**—How much better that God should use you to raise up friends and companions on the highway of holiness from those about you, than that you should weakly go elsewhere for companionship, or wait for others to do the pioneer work given into your hands.

**UNITED PRAYER.**—On Monday evening, after a class-meeting was dismissed, we found ourselves alone, with the conviction that the hearer and answerer of prayer wanted our united supplications concerning matters appertaining to the holiness revival. To our surprise, the subjects which pressed most heavily on our mind as needing special prayer were those soonest disposed of. God gave us the ready assurance that they were all right, and needed not prolonged supplication at this time; but the spirit of prayer was given us in a remarkable degree for the EXPOSITOR OF HOLINESS, and holiness literature in general. What views we received concerning the far-



reaching influence of holiness literature in Canada. But our dependence is, and must be, definitely upon God in this matter for success.

Friends, let us pray much concerning this thing, and cherish the convictions received at such seasons of prayer in the Spirit. Then whatever we do will be done heartily as to God, and not to man. Bro. Colling informed us of a member of his church to whom he recently sent the EXPOSITOR as a gift, but who soon came to him saying that it had been made a great blessing to him, and insisted on paying for it himself.

**THE RESULTS OF THE CONVENTION.**—The influence of the late Convention on the Beamsville Church is most apparent. The whole Church seems to be alive to the subject, and all the members, with scarcely an exception, are in heartiest sympathy with the experience, many of them having the *Methodist testimony* as an actual possession.

**WESLEY PARK.**—An important meeting of the directors of this association was held recently, at which, with other business, an additional hundred acres of land was purchased. The rapid sale of lots made it necessary to enlarge our borders, or else hold the remaining lots at too high a figure. Wesley Park now consists of about one hundred and ninety acres. The most unbounded confidence in the full success of this great movement was expressed by all present, and the resolution to enlarge our borders was passed with enthusiasm. Arrangements were initiated concerning the summer's meetings, which will be perfected and announced in due time.

**OUR ANNUAL HOLINESS CAMP-MEETING.**—It seems more than likely that the annual camp-meeting of our Holiness Association will be held in this Park the coming summer, a unanimous invitation having been extended to the association to hold it there.

**SALE OF LOTS.**—There will be another mammoth sale of lots on the new purchase immediately, the lots to be chosen after the manner of the former. The price is the same as the last ones, namely, one hundred dollars. Should any of our friends desire further definite knowledge-looking towards purchasing one or more of these lots we shall be happy to answer inquiries addressed to us by letter, as we are authorised to sell to all desirous of purchasing. We are inclined to think this will be the only opportunity given to secure a lot at the above figure.

**AMONGST OUR BAPTIST FRIENDS.**—The Holiness Band, on invitation, visited the Baptist church on the corner of College and Lippincott

Streets a couple of weeks ago. The invitation being repeated, we had the privilege of being with them on a recent Monday evening. We rejoiced to find that the definite experience of full salvation was not confined to Methodist churches, several clearly defined experiences of the distinct blessing of holiness subsequent to justifying grace being given by the members of that church. The pastor seems to be in full sympathy with the movement, and appeared to be in no wise troubled when one of his members thanked God for the privilege of attending a Methodist holiness meeting in a Baptist church.

PRAYER ANSWERED.—One of his members told us that many years ago, under the Spirit's teaching, he prayed that if poverty would tend to his growth in grace God would keep him poor all his days; that for twelve years he was determined that his prayer should not be answered, for he strove with all his might to secure riches. At last, after being thwarted at every turn, he gave up in despair. Then, when he submitted fully to God's way, there came into his life wondrous peace and satisfaction. Now he was content and happy just where his Master placed him, for he knew it was all right.

A SISTER—Said that on New Year's eve she consecrated herself fully to God, and since then she had great freedom in working for her Master. What formerly used to be duties, and very difficult ones, now were easy and were regarded as privileges. "Call it holiness, or what you like," said she, "I rejoice greatly in my present experience."

Others gave strong, distinct testimony of the same kind, and which compared favourably with that of the visitors. We trust there will be continuance in this form of well-doing in that church. We anticipate some distinct form of holiness meetings in many of the city churches of sister denominations in the near future.

STILL INCREASING.—The reports from all the city holiness meetings are most favourable. In some the rooms in which they are held are too small to accommodate the increasing numbers. At nearly all the gatherings definite work is being done, so that the volume of testimony is constantly increasing.

CHANGE OF PLACE.—It will be noticed by the calendar that we have changed the place of meeting for the central holiness meeting from 23 Pembroke Street to 205 Bleeker Street, our present home. Friends desirous of finding us can easily do so by taking the Sherbourne Street cars as far as Howard Street, whence it is but a few

steps to the place of meeting. As in our former place, so here, God has been with us in power. Whilst extending our invitation to all who can to meet with us from time to time, we may say that any desirous of attending are free to come late and go early, as other claims on their time may rule them, that whilst there they are under no constraint to take open part in the services.

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## CORRESPONDENCE.

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### CONCERNING THE SPIRIT'S GUIDANCE.

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DEAR MR. EDITOR,—The experience I gave at Grimsby concerning the guidance of the Spirit on a certain occasion was very incomplete, and the thought has been with me ever since to write it out in a more complete form for the EXPOSITOR.

I now send it, giving you full liberty to use it according to your judgment.

In the fall of '76, I was in the midst of a very active life, attending as best I could to the multiplied claims upon me, from three children, several boarders, and a full amount of church work, including a service held in the jail every Sabbath.

Whilst thus occupied with labours abundant a sister from a distance called upon me, having travelled somewhat out of her way to show me that the Lord had sent her to tell me that I was in great danger of losing the perfect love of God out of my heart. To my question she could only reply that she had delivered her message and it was for me to enquire of God as to its meaning.

Immediately I began earnestly to seek to know the mind of God concerning this thing. The second morning I awoke about five o'clock; my cry was still "Lord show me Thy mind; I am willing to do anything, go anywhere, yes, even into that hotel"—a large place near by, where I had thought before of going to talk with the proprietor about his spiritual state. But now the Holy Spirit showed me that it was not there He wished me to go, but to L——, a place about 60 miles distant, where was a church, in which just now was being held a four days' meeting. This information I had received from a class-leader living there, who expressed a strong wish that I would attend. In a moment my surroundings came up to my mind. Then

the Spirit said, "I know thy down sitting and thine uprising, I compass thy path round about."

I said, "Yea, Lord." Then the tempter said, "How can you leave your children and such a family?" Again the Spirit spoke the words, "Cast thy fatherless children upon Me." Again the tempter suggested, "You have only four dollars, which you will want for house expenses, as there is no more due till Saturday." In reply came the words, "The silver and the gold are Mine." Then I felt how insufficient I was to do anything. But the words were given to me, "I will be mouth, matter and wisdom to thee."

I again said, "Lord, if Thou dost require me to go, give me another word," when, in an instant, came the word, "My presence shall go with thee and I will give thee rest," and with it came such a precious sense of the presence of my Saviour as words cannot describe.

I had just an hour to prepare for the journey. One of the children asked me what they would tell the boarders when they came to breakfast. Fearing they would think I was crazy, I took up the Bible saying, "We will hear what God says." I opened on I Cor. ii. and 14th, "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him." This satisfied the children, and they made no further objection. I said further, "It may be the Lord is trying my faith. I will go to the Don Station—the train did not call regularly there—and if it don't call this morning I will return." When I got there I found the train would call, and had just time to get my ticket and get on board.

When the conductor came for my ticket it was not to be found. I told him I had purchased one. He left me, saying he would return in a short time. The devil now began to thrust at me heavily, but speedily the same soothing voice of the blessed Spirit assured me it would be all right; and shortly after the conductor came to inform me that my ticket had been found in the waiting-room, where I must have dropped it.

Then the Comforter said to me: "Just as your ticket is safe, so sure will your household be cared for during your absence." This instantly relieved me of all anxiety about my home.

I had much difficulty in finding the church, owing to imperfect information, but again and again realized the presence of my Guide in leading me, until, towards evening, I arrived at the church in time for the evening service, having travelled by stage for twenty miles of the way.

During the service I led in prayer, whereupon the minister came to me and asked me if I could be with them on the morrow. Then he announced that I would take part in the public services the next day.

The church was filled this day. When I stood up to speak I could not think of one word, but the promise that God gave me that He would "be mouth, matter, and wisdom to me." So I felt my first duty was to kneel in prayer, asking God's people to unite with me that God would fulfil this promise to me, and to help the people to receive the message as from Him.

The Spirit came upon us whilst we prayed, and many were bathed in tears. The Lord showed me I was to speak to the people on holiness. This I did, and found His words abundantly fulfilled. At the close of my remarks about a score stood up as seekers of the blessing of holiness, and one as a penitent seeking pardon.

TORONTO.

MRS. HUGHES.

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## THE CHURCH BELL.

For the EXPOSITOR.

Hear now the solemn swell,  
Borne out on ambient air,  
Of Sabbath morning bell  
Inviting men to prayer.

This same resounding bell,  
Familiar to my ears,  
Seems mem'ry's link to tell  
Of the departed years.

Time to its tone has wrought  
No change to mortal hearing,  
But to my soul's communings brought  
Strange echoes for my cheering.

Come here! come here! it rang  
While I, in youth's unheeding,  
Its tones in mimic sang,  
Unmindful of its pleading.

Come now! come now! just now,  
When grief my heart was wringing,  
Its tender accents flow  
Like distant angels singing.

Come yet! come yet! I hear  
On fever's pillow tossing,  
And sweetly calmed my fear  
At thought of Jordan's crossing.

Come still! that bell to me  
Has lost nought of its charming,  
Its notes vibrating free  
Brings to my heart strange warning.

Come! come! its constant plea  
To all earth's children straying,  
Come, find salvation free,  
No price, no money paying.

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 THE ANOINTED OF GOD.
 

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 For the EXPOSITOR.
 

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Thou secret power of life and love,  
 Revealed but to the contrite soul,  
 We wait Thy coming from above  
 To make the wounded spirit whole.

On Thee the grand anointing rests  
 To preach the Gospel to the poor.  
 The mourning slave Thy power attests  
 To open freedom's radiant door !

Thy hosts still move in cars of flame  
 O'er all the desolate hills of time,

SELBY.

For True and Faithful is Thy name,  
 And all Thy doings are sublime !

On Thee the true anointing rests.  
 Oh, let it on our spirits fall ;  
 And we shall hail Thy high behests  
 To sound through earth the Gospel call.

O sacred power of endless love  
 Descend on every yearning breast.  
 We ask Thy visits from above  
 To lead the world back to its rest !

T. CLEWORTH.

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 PERFECT LOVE.
 

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BY BISHOP TAYLOR.

(A Sermon delivered at Willimantic Camp Ground, Connecticut, Aug. 22, 1884.)

TEXT—I JOHN IV. 16-17.

Love is the essential nature of God, pervading all His attributes and antagonizing none. I dwell in the air, and the air dwells in me. I am filled with all the fulness of the atmosphere, that is fifty miles deep. I do not inhale it all, but all that constitutes the atmosphere dwells in me, and as much of it as I can utilize. In like manner the soul may be filled with all the fulness of God. It cannot contain all of God, but it can be filled. As the body is sustained by dwelling in the air and having the air in it, the soul is sustained by dwelling in God and having God fill it. This atmosphere permeates everything. Even the icebergs and the solid granite contain the same air that we breathe. And God penetrates everything but the heart of man. Sin hermetically seals some souls against God. Nothing else can exclude Him.

Love is not the result of a direct volition. We do not love anything by trying. Love is the result of an acquaintance with a lovable being. Union with God reveals His loveliness, and we fall desperately in love with Him. People do not reason themselves into love, but when they get into right relations love goes out spontaneously.

There is a broad distinction to be made between what God has wrought for the race and the state of our affections. There are those who say that

no *change* is wrought in us, but as soon as we believe, God's righteousness is *imputed* to us. I once heard a man teaching this doctrine. He said, "I am sinning daily but it is not imputed to me; it is not set to my account." I said to him, "According to this theory the Lord Jesus cannot get sin out of you but has to cloak you over so as to smuggle you into the kingdom under a cloak, covering up your sins. Now God's word tells me that nothing impure can enter heaven. You say that you are full of sin. There is nothing pure about you but the robe of Christ's righteousness which covers you. If this is so, when you die this pure robe will be taken up to heaven where it belongs, and you will go below where you belong." This text and all God's word goes to show that the love of every one of us must be made perfect. It is not an imputed love but an imparted love. He in whom this love is made perfect will have boldness in the day of judgment. If so he need have no fear of any other day.

This union with God involves two conditions—*submission* and *faith*. It recognizes all the needs of the soul and accepts Christ as meeting those needs. There must be perfect submission and consecration. Here the question meets us, What is the difference between the submission of the penitent sinner and the perfect consecration of the intelligent believer? The difference is not in principle but in certain facts. As a penitent sinner I saw myself fallen and ruined. There were ten thousand death penalties against me. My life and everything I had was forfeited. What had I to consecrate?

Many years ago an eminent man was convicted of murder and sentenced to be hanged. When he found that he must die, he sent for his lawyer and told him he wanted to execute a will. The attorney reminded him that he had no power to do this. He was legally dead. His citizenship, his property and all legal rights had been forfeited with his life. So the fallen, condemned sinner has forfeited all rights and can only surrender without conditions?

When one thus surrenders and receives Christ, the Judge does for him what no human judge can do. No human judge can *fully* acquit a man. God advertises to do this: to justify him—make him to stand before the law acquitted. None but God can know when the justification takes place. He alone knows when the soul submits, and He will not keep the soul waiting. When one consents to part with whatever is wrong and do whatever is right, God the Father acquits that soul. Do you ask, how shall I know that I am acquitted? Thank God He has arranged for that. No man, no angel can tell you. You cannot read it in books. You can read of corresponding cases, but you want to be assured of the decision in heaven's courts to-day. And when the Father acquits and pardons, you will know it by His unerring Spirit. The Spirit is an essential part of the Godhead. The Father will

send forth the Spirit of His Son crying, "Abba! Father!" "Abba" is the Syriac for father, just as "Padre" is the Italian and "Baba" is the Hindoo, and "Papa" is the English expression that the children use. The Spirit of His Son cries, "Abba!" We do not have to learn a new language in order to say Father. The Spirit of God puts it into our hearts. This is not done by proxy. "The Spirit itself beareth witness with our spirit." Then we are "children of God;" restored to citizenship and to heirship. All legal rights are restored. Now the question comes what offering shall I bring to God? All my restored rights I can present to Him. I was spiritually dead; now I am alive and can consecrate myself a living sacrifice to God.

The leading motive of the sinner is to get away from the guilt of his sins, as, under the old dispensation, the man slayer fled to the city of refuge. He did not go there because he was charmed with the law or the Governor. But the avenger was after him. This was his only way to escape death. So the sinner takes refuge in Christ. The moral standard for all human beings is found in the ten commandments. To the believer is given a new commandment—love, fulfilling all the ten. The decalogue expresses our legal relations to God and each other. The new commandment begins where the ten stop, and measures infinitely above the legal line. Jesus establishes as the measure of this love His own love for us. "Love one another as I have loved you". To understand the measure of this love we must know the riches and honour and glory He had with the Father before He came to earth. "Though He was rich, for our sakes He became poor." He forfeited no rights but consecrated all His rights that He might save us. So we forfeit no rights but consecrate all to subserve the cause of God. He laid down His life. We ought to lay down our lives on the same altar of human redemption. His sacrifice was atoning. Ours is to become a co-operative agency for the salvation of men. The business of His life was to save lost human beings. We give ourselves to secure the salvation of our fellows.

There is no legal claim upon a preacher more than upon other men to labour for souls. On the other hand such labour is no work of supererogation, giving one special merit. He simply makes a common cause with Jesus, to the extent of sacrificing all that Jesus asks of him. Ordinarily an actual complete sacrifice is not required. There are special cases when all must be literally given up, even life itself. And yet one who makes such a consecration is not dead. He finds it pays a hundred fold in this life, with the prospect of an eternal reward in the future. No man is so free as one thus wholly given up to work for God and humanity. I did not seek the position to which the Church has called me; but when it came I did not feel sorry. I am the freest man in the world. I could not have been a bishop with the limitations and restrictions that are upon the regular bishops. Now I am in a position with no limitations. I am the freest man alive.



I know of no higher type of such consecration than that involved in the work that is now open to us in Africa. In this is offered the privilege of self-sacrifice. First we thought we could find no place for ladies in this field. When some offered themselves I said to them, "All I can give you is the opportunity to do and die. If you die we will dig a hole in the ground and give you a Christian burial, and mourn, and sing, and shout. For pay, you will take the bond of the King and Jesus Christ for security. So you have no need to fear." Men have made a consecration like this for their country. Many a brave fellow gave up everything for the sake of dying and having his name spelled wrong in the papers, and having his friends fail of a pension after he was gone. Shall not one give himself to this grand service for God and souls and leave the results with the Master?

All law expresses the relation of the subjects to the law-giver; sets forth the duties, the resources, and the sphere of action. The moral law brings out these facts in the *legal* zone. The *gospel* zone is that of the new commandment of "Perfect Love." It is bounded on the south by the northern boundary of the legal zone, but it stretches across all the grand possibilities of development and achievement to glory itself. It includes a great many varieties of temperature and circumstances, but it has the sunshine of God's smile all the way through.

Mr. Wesley speaks of three stations on the way of salvation: "Pardon, Holiness, and Heaven." Pardon is on the boundary line between these two zones. There the sinner is delivered from the guilt he has incurred under the law and translated into the kingdom of God's dear Son. He is told "go and sin no more." From this point, it is not a long distance to the zone of Perfect Love—the station of Holiness. The thief on the cross passed both stations in a very short time. Then the apostles were in a desperate state. Forty days after the death of Jesus they were asking, "Wilt Thou at this time restore the kingdom?" You see they were thinking about government appointments. Here they were in error. They had a wrong theory which the Lord Jesus had not been able to get out of their minds. They expected a temporal kingdom and government appointments for themselves. At the time of the crucifixion all their hopes were blighted. When Jesus rose again their hopes revived, and again they wanted the appointments. Now, the thief on the cross learned two things; his sins and the Saviour; his need and God's supply. He made a clean sweep through to the celestial glory. He was going out of the world and had no need or thought of a temporal kingdom. He thought only of the possibilities of the grace of God. He was the only real, true believer up to that time. His only acceptance was in that dark hour. He had no good works to plead. He had been convicted of stealing. He acknowledged his guilt and admitted that he suffered justly. Yet in that hour when the faith of the apostles was eclipsed, he was justified

freely and sanctified wholly, and the last we see of him he is on his upward flight to be with Jesus in the Paradise of God.

Ordinarily the second station is reached later. The first great craving of the soul, burdened with sorrow for sin, is to be happy. Then it begins singing the "Sweet by-and-bye." After a while it falls into a temptation and is again dreadfully unhappy. It is placed under guard and goes back over the line into the legal zone. Seeing its blunder, it returns in deep contrition to the Saviour and He forgives. More kind and tender than the mother who lifts her child out of the mud-hole, into which his waywardness has plunged him, and washes him from his defilement, Jesus forgives and restores the wanderer.

The trouble with too many is they get into the habit of vacillation. Whole lives are spent in sinning and repenting. I heard of a minister who said he lived in Grumbling Alley. That must be very near the legal line. After awhile he moved up to the Mount of Holiness on Hallelujah Avenue. Perhaps some of you are grumbling about the ministers and injuring their influence with the people. There are those who seem to grumble about everything. Nothing suits them and they are forever unhappy. If any of you live on Grumbling Alley let me entreat you at once strike your tents and move up on Hallelujah Avenue.

One feature of this line of Perfect Love is that of walking in the light. The secret of this walking is in maintaining right relations to God, in prompt and joyous obedience on the higher line of self-sacrifice for the good of others. Nothing can be more reasonable than this. Such devotion is often required of a soldier. The commander of an army called a captain, and pointing to a bridge which they had just passed over, he said, "Unless we blow up that bridge the enemy will be upon us. The man that blows it up will lose his life; will you do it?" "Leave that to me," was the response. He did it and died. One can make such sacrifices for his country, and yet the country, the government, the administration of affairs, is only partly right. To do, to sacrifice, to die for the Government that can never be wrong, for the interest to which Christ devoted His life, is always wise.

The union between God and the believer is typified by that of the bridegroom and the bride. It rests in mutual confidence and love. The man tenders his hand, his heart, his home, waiting for the choice of his heart to answer "yes" or "no." She answers "yes." They are joined in strongest, sweetest bonds. So He who is all love offers Himself in the fulness of blessing to you and me. Gladly we respond and can say, "He is mine and I am His."

The angel Jehovah, after having secured a heart endued with intelligence and moral freedom as His temple, and put in a good state of forwardness for His own residence, desires that it shall be thoroughly purified. He comes

to cleanse it. He washes the heart, and the figure is that of "fuller's soap." Then comes the smelting process. The Divine refiner does not put us in the fire and go away. He sits there and watches the process of burning up the dross. The pure gold will not depreciate. The spirit thoroughly consecrated, gladly and without reserve submitting to the process, finds a few hours accomplish it. That heart becomes "the habitation of God through the Spirit." It is constantly under His care and protection; the continual dwelling place of the Most High. This work of purifying and the indwelling of the Spirit make no change in the body. It has better care; it is a temple of God, and he who is conscious of this will not defile that temple. He will see to it that all nuisances, such as miserable tobacco, are removed. He will strive to keep the body in good condition. He will not over work. He will allow one day in seven for rest. He will take seven or eight hours sleep every night. This work of Perfect Love does not destroy the senses, the appetites, or the affections. They are brought into obedience to God, the indwelling Spirit, through the exercise of the intelligence, conscience, reason and will. These bodies of ours are but animals—animals of a very high order;—but this animal nature is to be kept under. We shall not be exempt from temptations or trial or tribulations. The greater the holiness the more of these we have to bear. God has not promised that we should be exempt from temptation but that there should be a way to escape. If you are not tempted much there is not much in you. The Lord sees that you cannot bear it and will not subject you to much trial. If you have great trials, coming without your fault, it is proof that the Master is fitting you for great work, and for a glorious place in heaven. Go on in the path of duty, leaving all the consequences with Him.

Again, Perfect Love does not exempt one from involuntary mistakes. The farther one is from the line of holiness the more liability there is to mistakes. Along the line of perfect obedience this liability continually lessens; yet there will be mistakes of the head which do not necessarily affect the heart. There will be differences of opinion about dogmatic theology; but the nearer we move on this spiritual line of complete consecration and abiding faith and perfect love the more like God we shall be.

The sermon closed with a call to prayer to "Harrow in the truth." After a brief but precious season of devotion, Bishop Taylor read some letters from Africa, showing the needs of that field to which he has now gone. His own complete consecration to a life of self-sacrificing labor added to the impressiveness of this discourse.—*Guide to Holiness.*

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God honours his own appointments, because they are all intended to show forth his praise.

## FALSE NOTIONS OF POWER.

GEO. D. WATSON.

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

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

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

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

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### THE GIFT AND POWER OF THE HOLY GHOST.

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(Read before the Canton Pastors' Association, by Thomas K. Doty, Dec. 8, 1884.)

The gift of power is for the Church at large, and for every member of it. Not for all who are connected with the outer or visible Church, for three-fourths of this number have no salvation at all; but for those whose names are "written in heaven." Every one of us is entitled to a pentecost. It is the common inheritance promised to the saints. "Ye shall receive power, after that the Holy Ghost is come upon you."

It is not necessary to enter particularly into the subject of special manifestations, such as visible tongues of fire, and speaking languages miraculously. "There are diversities of gifts, but the same Spirit." It is well to note that anything like a general manifestation of pentecostal power, in any section and age of the Church, is almost sure to develop marvels in various ways. The day of miracles is not past, but according to the Scriptures is perpetual; and sometime it will come out of its clouds into a noon-tide of perpetual sun.

The gift of power, as laid down by Christ in John, and by Luke in Acts, is a result of the gift of the Holy Ghost Himself. Yet there are at this point several curious facts to be considered. One is, that unsaved men occasionally have the unearthly fire of God, when proclaiming the truth. Note the messenger of Saul sent to take David, and of Saul himself, when he was seeking David. (1 Sam. xix. 20, 23.) But the fact here mentioned is not by any means general. God honors His truth; the Psalmist says: "Thou hast magnified Thy word above all Thy name."

Another fact is, that converted men, those who have not received the gift of the Holy Ghost, sometimes have great power. The disciples, before

Pentecost, had power over devils, and in preaching the glad tidings of salvation. Mr. Finney had great power over sinners before he received the distinctive grace of purity and the Holy Ghost, as his Autobiography reveals. Other instances are too numerous to mention.

Another fact is, that Christ Himself had to receive the Holy Ghost in a very remarkable way before He was eminently fitted to preach His own gospel. If He had the indwelling of the Holy Ghost before that, He certainly did not have the specific gift of power. The Spirit came upon Him in the form of a dove (Luke iii. 22), and then He had power. (Luke iv. 18; see also Isa. xi. 2 and lxi. 1-3.) If Jesus needed power, certainly do we.

Another fact is, that while the gift of power—in the strictly just and proper sense—is a result of the gift of the Holy Ghost Himself, it is not an inevitable and unvarying result. Some receive the gift of power at the very moment they are sanctified and filled with the Holy Ghost, and many do not. The gift of power may be gained, and lost, and gained again. It is subject to degrees, while the gift of the Holy Ghost is of necessity ever the same. Power may be used up, so to speak, and a new supply may be received, through prayer and faith. Indeed, it is so often and so far the subject to the law of necessity, that Holy Ghost men often appear precisely like other Christians. However, there is evidently a region of growth and advancement, into which very few have entered, where this wonderful endowment is nearly or always at hand. It ought here to be observed, that to any Christian there is always power available sufficient for obedience, and the ordinary duties of life.

The great condition of pentecostal power, then, is purity, and its accompanying gift of the personal Holy Ghost. Peter said to the council of the Church at Jerusalem, concerning the work among the Gentiles: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, purifying their hearts by faith." (Acts xv. 8, 9.) This is the continent of power into which the entirely sanctified are ushered. The grace is not only within, but the power sits upon, and darts out from them, to dare, to do, and suffer for God.

To those who have received the power, what is it? Well, it is a very peculiar, an extraordinary state. It is a state of comfort, for the Spirit is the Comforter. It is a state of great spiritual joy, though in the midst of earthly sorrow; for Jesus says, "Ask, and ye shall receive, that your joy may be full." It is a state of security, for the everlasting arms are felt around you, and the very air seems charged with a delightful spiritual force. It is a state of divine touching, and special apprehension of the character of God. It is a state of love and tenderness. It is a state of deep fellowship with God; resting fully in Him, and living on Him alone. The gift of

power is the Giver revealing Himself to the inmost soul. The movements of the mind are peculiarly free, while the heart is free from fear and the applause of men. There is a rapid but correct adjustment to surroundings, so that some things which, to the cold looker-on, may appear "out of season," are after all in God, and done "decently, and in order."

It is especially a state of utter helplessness of self, and of receptivity. Isaiah says: "Yet shall not thy teachers be removed into a corner any more; but thine eyes shall see thy teachers, and thine ears shall hear a word behind thee, saying, This is the way; walk ye in it." John says: "Ye have an unction from the Holy One, and ye know all things;" and, "The anointing which ye have received of Him abideth in you, and ye need not that any man teach you; but as the anointing teacheth you all things." And Christ Himself says: "When He, the Spirit of truth, is come, He will guide you into all truth." (John xvi. 13.) That is, all necessary truth, and in due time. This doctrine by no means goes so far as to eschew human teachers, for they formed a body in the apostolic Church. But the truth received from such teachers is discovered through the power of the Holy Ghost. Nor is study thrown overboard, nor even human knowledge; but these things are held so utterly subservient to the Holy Ghost, that they are only tributary, and not allowed to get in the way. True doctrine, under Holy Ghost tuition, is often discovered by a kind of intuition, or inspiration, which long research has not before brought thoroughly to light. Surely, no new doctrine is brought out, for the canon of Scripture contains the sufficiency for spiritual and practical life. But old truths are illumined, and clothed with power; in fact, the divine words are inspired anew, and made palpable, impressive, and refulgent with heavenly light and fire.

The gift of power is expressly the power to teach, and lead men to God. It edifies and builds up the saints, and shows sinners their sins and their doom. As a direct cause of spiritual momentum it sometimes goes beyond sequence and consequence, and sends forth a single truth-like arrow; and anon, it harnesses the forms of sturdy logic, and reasons while it impresses, and discovers while it kills and makes alive. It rids itself of the dryness of mere polemics; for the truth, like Christ, is anointed with the oil of gladness above thy fellows. (Heb. i. 9.) Some of its utterances are commonplace and uneventful, if considered alone, but filled with God, they are "thoughts that breathe and words that burn."

Under this Holy Ghost gift of power men are arrested, and held the prisoners of God. It cuts open the heart, drags out its sins and guilt, its selfishness and lust, and makes it blush under a keen sense of its internal meanness, in spite of former indifference, latent unbelief, or open infidelity. The judgments of God and the doom of the lost are snatched from the empty regions of words and repetitions, and clothed anew with reality and omni-

potence. That Christian who in some important sense is still possessed of the spirit of vanity and depravity, is awed, while he is searched and tried by the Spirit of power, as emanating from the little ones of God, and inquires for complete cleansing, and a higher pathway of excellence.

Jesus says: "When He,"—that is, the Comforter—"is come"—come to the disciples, to the Church—"He will reprove the world of sin, and of righteousness, and of judgment." (John xvi. 8.) Accordingly, when Paul stood before Felix, and "reasoned of righteousness, temperance, and judgment to come, Felix trembled."

On the historic day of Pentecost, when the one hundred and twenty were sitting, and "Peter, standing up with the eleven, lifted up his voice," there was such an accompaniment of might and power that multitudes "were pricked in their hearts," and wanted to know what they should do; and thousands of them were immediately saved.

For some time, in the early Church, the gift and power of the Holy Ghost appear to have been quite common. And they have never entirely left the Church. Yet, by the middle of the third century, there was such a declension that Sabellius arose, making all distinctions in the Godhead merely official, and denying the personality of the Father, the Son, and the Holy Ghost.

In a more modern age, the gift and special power of God have been known to many. Mahan draws from the "Memoirs of the Scots Worthies" the fact, that they possessed such power as to make it "no uncommon event for one, two, and sometimes as many as five hundred souls, to be converted under single discourses." This may well put to blush the general ministry of the present day. And yet, there are not wanting those who, at times at least, like Stephen of old, are "full of faith and the Holy Ghost," or as the sacred record again has it, "full of faith and power."

In view of all these things, it irresistibly appears to be the privilege and duty of each Christian and each minister of the gospel, to be saved from all sin, to be filled with the Holy Ghost, and to have the special gift of "power from on High."—*Christian Harvester.*

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## THE MAN WHO DIDN'T KNOW WHO HE WAS.

BY PHOEBE PALMER.

One traveller, accosting another by the way, said: "Do you, my brother, enjoy the blessing of entire sanctification?"

"I do not know but I received that blessing at the time I was justified; for I rather think I have loved God with all my heart ever since."

"You know that we have received of that Spirit whereby we know the



things freely given to us of God. Nothing is more explicitly given than the will of God on this point. 'This is the will of God, even your sanctification.' Now do you know that you are wholly sanctified?"

"I would rather not speak confidently, but I think I have been willing to cut off a right arm or pluck out a right eye ever since my conversion."

"It matters little, my dear brother, when you received the blessing; whether at the time of your conversion or since. Mr. Wesley says, 'I will not say that God may not cut short His work, and sanctify a soul wholly at the moment of conversion; but of the hundreds with whose experience I have been familiar, I have not met with one such case.' So I will say, in regard to yourself, I have known no such case among the hundreds with whom I have been conversant; but if you think your case an exception, of course I will not dispute it. But since it is your privilege to know, will you not resolve before God to have the matter settled before you rest your head on your pillow this night?"

"O, I should be afraid to make such a resolve! What if I should not get it?"

"So you are afraid to trust God for what He has promised to give you? He says, 'Now is the accepted time; behold, now is the day of salvation.' When Jesus said, 'It is finished,' then He wrought out this salvation for you; and now, on the part of God, all things are ready. But it is a pearl of great price, and you will not get it until you feel that no expenditure of time or interest is too great for its attainment. Will you decide on having it before you sleep?"

"I really dare not promise, for I might fail in getting it."

"In saying thus do you mean to assume that God might be unfaithful, and not give what he has promised? When the disciples said, 'Lord, teach us how to pray,' the Saviour, by an illustration, taught them to pray precisely thus. Definiteness and unyielding importunity now were the lessons taught on this occasion. (See the parable of the three loaves.) The man applied to had, perhaps, not told his importunate friend he would give him three loaves if he came; but God has told you that it is His will, even your sanctification now, and you are afraid to trust Him for the fulfilment of His word?"

This brother was a man of business, and he concluded that the object called for a consecration of all his energies, and he deliberately resolved before God that he would not give sleep to his eyes, or slumber to his eyelids, until he knew he was wholly sanctified throughout body, soul, and spirit.

"The day of the Lord is near the valley of decision." Immediately, on his making this resolve, God began to draw nigh unto him. He soon saw very clearly that he was not wholly sanctified. I met with him again in the afternoon of the same day.

“I see,” said he, “now that there is unbelief in my heart.”

“Well, the Holy Spirit has revealed this to you in order that you may be saved from it, but you do not feel that you can save yourself; and, if Christ alone is to save you from it, why not trust in Him to save you just now?”

He now felt that there was too much to be done in his heart to be so fully saved in so short a time. But he was told that the longer he staid away in any degree from the atonement the deeper the stain of sin becomes, as every moment's delay makes us the more unworthy. He was persuaded at last to make the venture, and, in a moment, proved that “He is able also to save to the uttermost all them that come unto God by Him, seeing He ever liveth to make intercession for them.” He, from this time, became a joyful witness that “the blood of Jesus cleanseth from all sin.” How soon was he saved from his doctrinal perplexities on resolving that he would not rest until he experimentally knew of the doctrine!—*Guide*.

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## WHY NOT NOW?

REV. GEORGE D. WATSON, D.D.

There is only one little point of time at which any one can receive salvation, and that is the point now. We are justified only by a present faith that God does now, for Jesus' sake, forgive us all our past sins of every sort. In like manner, we are sanctified only when we believe now that Jesus does cleanse us from all indwelling and heart sin. The territory on which saving faith must firmly stand is indeed a narrow neck of land 'twixt two unbounded seas of past and future; yet it is not as deep and sure as it is narrow. If you want to get free from inbred sin and enter into deep soul rest, you must utterly drop the entire past out of your hands, and let it fall just as it is into the hand of God. Then you must utterly commit the entire future, just as it may be, into the hand of God. You have nothing left but the space of a moment—now. On that little narrow now you must fix the foot of faith and claim Jesus just now, just as you are, as your full salvation.

Are you sure you have given up everything to the will of God? Faith is very easy when perfect submission has taken everything out of its way. Believing is the last thing to be done. Do not struggle for faith, do not try to believe. You have tried a hundred times and never succeeded. Faith comes in the very absence of effort.

Believing is that thing you do when you quit doing everything else, and you can never believe until you actually quit doing all else. So that, if you have submitted your all to God, what else can you do? Why not calmly, firmly settle your soul down on the rock of God's promise that the blood of Jesus actually cleanseth you from all sin? You say, "How can I say that, how dare I believe that when I feel the presence of sin in my heart? It looks like a gross absurdity and contradiction for me to believe that Jesus cleanseth now, when, at the same time, I now feel the root of evil in me." Yes, it seems like an absurdity, but the seeming is only a witchery of Satan. Open your eyes and look at this now-cleansing a little closer. How long will you have that root of sin in you? Just as long as you doubt. How long will you have unbelief? Until the very moment you believe. Doubt is the seed of all sin, and nothing can remove your doubts but your faith; and do you not see that your unbelief—the seed of all sin—must, in the very nature of things, remain in you on and on up to the very instant that you quit doubting and believe that Jesus cleanseth. At the very moment you fully trust, at that moment doubt and sin are removed. The very fact that you doubt is the very reason why you ought to believe right now, and thereby get rid of doubt.

The very fact that you now have sin in your heart is the very reason why you ought, right now, just as you are, just where you are, to reckon yourself dead to sin, and claim Jesus to cleanse you now from sin. "Oh! it is all so dark I do not see a step before me, my mind is so confused, and my heart is in a sea of commotion." Well, I have been in that position. The clear light will never come till you believe; your heart can never sink into a deep tranquillity, till you believe. God pushes us into a narrow place. Sooner or later we must everyone make the alternative either to believe or be damned. Suppose you keep refusing that Jesus cleanseth you, will it do you any good? You have tried nearly everything except faith; now quit all else and believe. Why not do it now? in spite of your feelings and all things, just believe God now, and leave results to Him. After you have read, and prayed, and wept, and struggled, and done a thousand good works, at last you will be absolutely compelled to quit all your own works and settle down on the naked word of God, and by simple trust assert that He cleanseth. God cannot make you holy as long as you keep attempting to do it yourself. He is only waiting for you to quit the task in order that He may do it. Why not let Him do it now?—*The Way of Life*.

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To indulge anger, is to admit Satan as a guest; but to indulge malice, is to close the door upon him as an inmate: in the one he finds a transient lodging; in the other a permanent home.

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

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