

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion  
along interior margin/  
La reliure serrée peut causer de l'ombre ou de la  
distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear  
within the text. Whenever possible, these have  
been omitted from filming/  
Il se peut que certaines pages blanches ajoutées  
lors d'une restauration apparaissent dans le texte,  
mais, lorsque cela était possible, ces pages n'ont  
pas été filmées.
- Additional comments:/  
Commentaires supplémentaires:

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Snowthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index
- Title on header taken from:/  
Le titre de l'en-tête provient:
- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
								✓			

2:10  
1884  
Apr

EMMANUEL

ONE DOLLAR A YEAR. POSTAGE PAID BY PUBLISHER.

VOL. II.

APRIL, 1884.

No. 10.



Toronto:

Published under the Auspices of the Canada Holiness Association.

# CONTENTS.

	PAGE.
POETRY: "ENOUGH" .....	289
HOW DOES THE HOLY SPIRIT GUIDE US INTO ALL TRUTH? .....	290
THE BAPTISM OF POWER .....	293
INCIDENTS BY THE WAY .....	298
A MIGHTY MAN IN ISRAEL FALLEN .....	302
CORRESPONDENCE .....	302
"LO, NOW SPEAKEST THOU PLAINLY."—BY LOUIS N. BRAUDRY .....	304
AN EXPERIENCE .....	305
POETRY: RESTING .....	307
THE FAITHFULNESS OF GOD .....	308
SPECIAL SCRIPTURAL EXPOSITIONS.—BY REV. ASA MAHAN, D.D., LL.D. ....	311
FAITH ILLUSTRATED .....	312
THE STORY OF TITHES .....	315
DOES THE METHODIST CHURCH REQUIRE ITS PREACHERS TO PREACH HOLINESS? ...	317
WESLEY ON PROFESSING HOLINESS .....	318
A BEAUTIFUL INCIDENT.—BY S. RUSSELL .....	318
YOUNG PEOPLE'S DEPARTMENT: HOW LITTLE GRACIE CLOSED A SALOON .....	319
NOTICES, NEWS ITEMS, &C. ....	Cover.

## 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.
- WESTON—Tuesday evening, at the residence of Mrs. Brown.
- MONTREAL—First French Methodist Church, every Monday, at 7.30 p.m.
- WOODSTOCK—At the residence of Bro. Crispen.
- STRATHROY—Two weekly meetings are held.
- FAIRFIELD—Wednesday, at 8 p.m.
- PICTON—Wednesday, at 3 p.m., at the residence of Mrs. Blewitt.
- DRESDEN—Every Monday afternoon.
- MILLBROOK—Friday, at 3 p.m.
- LONDON—Queen's Avenue Church, Tuesday, at 3 p.m.
- NEWBORO—Tuesday, at 3 p.m.
- NAPANEE—Thursday, at 3 p.m., in vestry of C. M. Church.
- SYDENHAM—Tuesday, every fortnight.
- CHESLEY—Monday, at 7.30 p.m., in vestry of C. M. Church.
- NEWMARKET—M. E. Church, Tuesday, at 7.30 p.m.

THE

# Expositor of Holiness.

---

VOL. II.

APRIL, 1884.

No. 10.

---

“ENOUGH.”

---

I am so weak, dear Lord! I cannot stand  
One moment without Thee;  
But oh, the tenderness of Thine enfolding!  
And oh, the faithfulness of Thine upholding!  
And oh, the strength of Thy right hand!  
That strength is enough for me.

I am so needy, Lord! and yet I know  
All fulness dwells in Thee;  
And hour by hour that never-failing treasure  
Supplies, and fills in overflowing measure,  
My least, my greatest need. And so  
Thy grace is enough for me.

It is so sweet to trust Thy Word alone.  
I do not ask to see  
The unveiling of Thy purpose, or the shining  
Of future light on mysteries untwining:  
Thy promise-roll is all my own—  
Thy Word is enough for me.

The human heart asks love. But now I know  
That my heart hath from Thee  
All real, and full, and marvellous affection;  
So near, so human! Yet Divine perfection  
Thrills gloriously the mighty glow!  
Thy love is enough for me.

There were strange soul-depths, restless, vast, and broad,  
Unfathomed as the sea,  
An infinite craving for some infinite stilling;  
But now Thy perfect love is perfect filling;  
Lord Jesus Christ, my Lord, my God,  
Thou, Thou art enough for me.

—Selected.

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

## II.

A friend writes us that he thinks we have not written with sufficient length on guidance divine in secular matters, and that he, at least, is still in doubt as to whether *all* in the promise, "He will guide you into all truth," really includes all things secular, granting that it does apply to things spiritual. We crave, then, the indulgence of the reader, whilst we dwell more minutely on this proposition, viz., that whilst the Holy Spirit is promised us as guide in all things spiritual, He is also promised as guide in all things temporal.

We deem it of very great importance that Christians should be finally settled in the belief of this truth, for only when we accept it unhesitatingly can we possibly obtain personal benefit from it. According to our faith it is done unto us, and *how can faith have a solid foundation where there is the smallest trace of doubt.*

We are now addressing ourselves, be it remembered, to those who gladly admit that provision is made for infallible guidance in all things spiritual, as they affect our personal welfare. Now, before we make our appeal to scripture, we might show that this admission really concedes the whole question. Let us look at it closely for a moment. It is said by one writer that "man is a religious animal," and the Bible seems to imply in many of its utterances, that everything with which we have to do acts and reacts on our spiritual being and destinies. "Whatsoever ye do, do heartily as to the Lord," seems to touch every secular act in life, for if it be done heartily to the Lord, what is the essential difference between the expenditure of money for household goods, for instance, and attendance at the prayer circle? Again, servants or *slaves* were exhorted to serve their masters, not with eye service, but as servants of the Master in heaven; thus the most degrading employments are exalted into the dignity of work done for God, and subject to His constant approval. Still again, we are commanded to be careful for *nothing*, but in everything, by prayer and supplication with thanksgiving, to make our requests known unto God. Now, if this command be restricted to things spiritual, it would be strangely perplexing, because carefulness in other scriptural passages is intimately associated with temporal matters. For example, Christ, in His Sermon on the Mount, says: "Take no thought concerning what ye shall eat or drink, or wherewith all ye shall be clothed;" and St. Paul, after preaching of things essentially worldly, says: "And I would have you without *carefulness.*" Now, if everything of a secular character should be made a matter of prayer, with thanksgiving, it would immediately connect itself with our spiritual state. Hence, it is added, as the result of such a

course, "and the peace of God that passeth all understanding shall keep your heart and mind." Surely that which so intimately associates itself with the peace of God in our hearts, becomes at once rather spiritual than temporal in its nature. And this, in fine, is the result which we arrive at, that to the Christian nothing is common or unclean. To him God is in all things, and that which is deemed secular by the unspiritual, so soon as He touches it becomes spiritual—Midas-like, the truly spiritual follower of Christ turns every thing he touches into gold—the gold of the gospel.

Take this thought now, and see how both the Old and New Testament scriptures harmonize with it, and are interpreted by it. The prophet Zechariah, in his glowing predictions concerning the present dispensation, emphasized this thought; the very bells on the horses should be stamped with "holiness unto the Lord," and the "pots in the Lord's house should be like the bowls before the altar." That is, the glory of this dispensation should be so great that, in its exceeding brightness, we could not distinguish between things common and sacred, because that former distinctions should have ceased. And, as if the prophet anticipated the objection that this referred only to a former distinction, between things of an essentially spiritual character, he adds, "Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts." From this it is evident, that the commonest everyday affairs of secular life should now be ranked with the most spiritual. What more common utensil than the vessel used for preparing every day's meal? As a representative word, if it means anything it means the most humdrum notions of everyday life.

So in the New Testament everything, even the most trivial, is exalted into an act of religious service: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God." And, as if to guard against the thought that this command applied only to religious acts, the apostle, further on, after exhorting slaves to attend to the orders of their masters, says, in this very connection of doing secular work, "Whatsoever ye do, do it heartily as to the Lord." Now, if the menial acts required of slaves, can be thus turned into religious duties, what act in life need be left out?

We once heard the following incident related of Rev. George Muller, of Bristol. Whilst engaged in conversation with several friends, he was asked the question as to how he managed to carry the burden of his Orphanage, and other enterprises which centred in him. He replied that he made everything, without exception, a matter of prayer. For example, said he, I may be dressing myself in the morning, and having a few moments for prayerful thought, utilize them. Something comes into my mind for consideration, I ask the Lord if I shall attend to it to-day. I wait a moment to obtain the mind of God. I find it is not to be done to-day, and so it passes from my recol-

lection. Another matter comes up, again I ask Divine direction. In a moment it is given. I am to attend to it to-day. How, after this manner? No. After that? Yes. And so it is arranged for. In the meantime, whilst striving to fasten my collar, owing to an accumulation of starch at one place, the pin does not readily enter the cloth. Instinctively I utter the prayer, "Lord help me to arrange this matter." Immediately the pin goes into its place, and I proceed with the matter of attending to other duties of the day. A minister present, not acquainted with this method of interpreting *all* in "He will guide you into all truth," took exception, declaring that he thought it was not right to make such a small matter a subject of prayer. "A small matter!" replied Mr. Muller. "Do you call that a small matter which might interfere with my thoughts in arranging the weighty concerns with which the Lord has entrusted me? There is nothing trivial," he added, "to the Christian." And we echo the thought. There is nothing common to the really spiritual.

A short time ago we felt we had a call to go to a certain village. We designed taking the last train that Saturday evening, but some pressing duties left us scant time to catch the train. Two courses were open to us in getting a street car; either to go out of our way a street, when, if the car happened to be at that point just then, we would be in time, but if it were ten minutes late, as it might be, we would fail. By going on a few streets we might meet another line of cars, and here a possible delay would defeat our object. We simply gave the matter to the Lord in prayer, and were directed to take the first course, and found the car passing just at the moment we arrived, and so we reached the train in time. A trivial matter, says one. Yes! and yet on it depended a great deal, as we found out afterwards. But does the Lord direct in such little matters? Is it not, after all, simply the action of one's own judgment? And would not the same result have followed, in the use of a little more effort of the muscles in the one case, and in the use of a little common sense in the other? Our reply to this question is, "If any man will do His will, he shall know of the doctrine." We have yet to meet one, who has tried both ways, who has not a preference for interpreting *all* in the command, to mean everything, no matter how apparently trivial.

From the above incident it will be readily understood that we are ready to enforce this truth from personal experience. And here we could enlarge to any extent. And, after all, this is the most common-sense method of studying the subject. Try it in actual life. A brother, who was in the grocery business, shortly after he surrendered himself to God for full salvation, had to lift a barrel of coal-oil to its place, for the convenience of measuring its contents off for customers. Contrary to his former custom, he asked the Lord to show him the best way to proceed, and was, as a result, convinced

that he performed the task with much greater ease than at former times. A lady, in the same neighbourhood, had but recently experienced religion, and therefore, not being exercised with the doubts of many older professors, tested the matter in this way: Her husband had been trying to put up some stove-pipes, but gave it up in despair, and went up town to cool off. She undertook the task, but found it equally difficult; but now she made it a subject of prayer, and when she again tried she was fairly astonished at the ease and readiness with which she accomplished the chore.

We find Christians thus acting as fervent in their service of God as others, nay, as a rule, more so. It does not seem to destroy their reverence for their Maker; nay it really increases it, whilst the real practical value is seen in their deliverance from anxiety erewhile, and in a restfulness of spirit which makes them capable of undertaking greater things. As Wesley sings:

“Careless through outward cares I go,  
From all distraction free;  
My hands are but engaged below,  
My heart is still with thee.”

The value of this method of viewing the subject, and of thus extending the command, “Be careful for nothing,” to take in all these apparently trivial matters, is seen when we consider the fact, that our life is mainly made up of what are called ‘little things’. It is only occasionally that things of great moment rush into our life’s history. If we examine the chain of events which constitutes our life, we will find a thousand links representing trivial matters, to every one that represents one of a serious character.

Men would confine sacred matters to at least one-seventh of our time, and have the other six-sevenths as secularized time. But this view of the subject multiplies the value of the promises a thousand-fold, and spreads the joy of Sabbathical rest over all the week.

---

## THE BAPTISM OF POWER.

---

What is it? Is it for all? How is it obtained?

These are questions that are now being asked by an increased number of Christians, showing that greater attention is being turned to this part of Christian experience. We desire to contribute our mite towards answering them.

As a preliminary thought, we ask the reader not to hastily conclude, from the way the questions are put, that we belong to a certain class of thinkers on this subject with which he may or may not sympathise, and so read or refuse to read with prejudiced mind. We undertake to discuss all these



vitally important subjects, as learners with our readers, glad to have communications from any of them, whether chiming in with our views or opposed to them, provided always there be honest desire to teach or to learn which be the oracles of God.

What is the baptism of the power? Now, some object to the expression itself, and the objection, we have no doubt, from their standpoint, is a valid one. That is, they have in their mind, as connected with the expression, something really objectionable, which, when formulated, we would heartily endorse.

An article in a former number of the EXPOSITOR, from the pen of the Rev. Mr. Rupert, dealt with this view of the subject, deprecating the effort to disassociate the experience of the baptism of power from the experience of entire sanctification.

As a theological question, we are fully in accord with this view, and see no good reason why there should be any distinction. For that matter, we do not see any reason why, of necessity, the gift of the Holy Ghost in Pentecostal power should be disassociated from justifying grace.

But it is not what might, could, or should be, that we propose to discuss. We leave all such questions to theological discussion, pure and simple.

We propose to look at, and take things as we find them, and try to improve them. Now, as a matter of fact, we find the majority of those professing to enjoy full salvation taking the position, that they have not received the baptism of power. And let it be understood, that they take that position as implying a felt lack of something, and as seeking some definite blessing. So, then, all speculations of theologians to the contrary notwithstanding, it is a vitally practical subject in their case.

When we make our appeal to the experience of the Church, we are directed to individual saints, who tell us of a certain memorable crisis in their experience, which represents to them this thing. Thus, for example, the world-renowned evangelist, D. L. Moody, tells us of a time in his experience when, after doing comparatively successful work for the Master, a couple of women commenced to pray for him that he might receive this baptism, and that, after a time, he was taken with a longing for it. That there came a time when, praying in private, in the city of New York, there came upon him a wonderful experience, a feeling of sympathy for the unsaved beyond the power of language to express, and that, immediately after this wondrous experience, his power over sinners to bring them to God was vastly increased. It was to him a baptism of power.

Rev. T. Harrison, the boy preacher as he is generally called, who counts his converts by the thousand in one place, tells us of three distinct steps or crises in his experience: pardon of his sins, the experience of full salvation, and then the gift of faith, or power to believe for the salvation of souls.

This last experience was to him as distinct and vivid as either of the former, and he dwells upon it with peculiar fervour, giving to it, in all his testimonies, great prominence. Now, no matter what name may be given to it by himself or others, it was to all intents and purposes a baptism or endowment of power. So, too, those familiar with the writings of the late Mrs. Phoebe Palmer, will readily recall her account of a distinct experience as an endowment of power for the great work committed to her by the Head of the Church. These instances could be multiplied to almost any extent. Now they seem, to use no stronger expression, to teach the fact that, over and above the ordinary experiences in enjoying the blessing of full salvation, there is a distinct, additional experience, common to successful workers for Christ.

Here, again, comes up the speculative question: Might not this power experience, in every case, have been cotemporaneous with their reception of the blessing of entire sanctification; for, are there not experiences of eminent and successful workers in the vineyard of the Lord who can tell of no such *third* experience? Now, suppose we frankly admit all this, still, what shall we do with those who honestly profess to enjoy the blessing of entire sanctification, but who maintain that they do not possess the baptism of power? Shall we say of them, because you do not possess this power, you are not entirely sanctified? This would carry us farther than we intended; it would force us to sit in judgment upon such persons as Rev. T. Harrison, and maintain that he is mistaken in saying he received the blessing of full salvation when he thought he did. But this would undermine his whole testimony, and render it comparatively valueless, and so of the others.

Or shall we recast the nomenclature of these experiences? What would this serve? The facts after all remain, and must be accounted for. Mere change of name would, in no wise, affect actual experiences:

We met with one of God's accredited servants, a person of remarkable power in prayer, whose favourite expression concerning it is, "The baptism of fire."

Now, through all these variety of names, there is a distinct thought, there is the idea of a power-principle, concerning which there is a strong opinion prevailing in the Church that it exists as one of the essential results of the successful preaching of the Gospel of Christ—the dynamics of Christianity.

The term is scriptural. Christ told the apostles that "they should receive *power* after that the Holy Ghost was come." St. Paul, in criticising certain teachers, intimated that he would rate them according to their power. "I will know, not the speech of them, but the *power*." "For," he adds, "the kingdom of God is not in word, but in *power*." Again he tells of preaching in the "demonstration of the Spirit and of power."

But some writers maintain that this special power is ever associated

with a peculiar class of individuals, who are from time to time raised up for peculiar public work for God.

Let us look closely at this, for if it be the truth, and the *whole* truth, then the whole matter is taken from the realm of practical value and is left in cloudland. In place of being like the every-day light of the sun, useful and of practical value, it becomes like meteoric light, brilliant and attractive whilst it lasts, but of no practical importance. For who is to decide concerning any one whether or no it is in the mind of God that he should be the subject of such a baptism of fire. No one should presumptuously say that he or she could obtain such a gift, nor should we expect others to labor for it. Like the gift of leadership or song, it would be born with him, and not be the result of persistent effort.

We do not accept this explanation, but believe that the baptism of the Holy Ghost, accompanied with the power principle, is designed for all. That, just as many to whom the Gospel is preached do not accept the new birth, and just as many Christians do not accept the blessing of heart purity; so many, who accept these blessings, do not accept the gift of the Holy Ghost with power, not because it is not for them, but precisely for the same reasons that in the other cases the gifts of pardon and purity are not received. The Scriptures, we maintain, teach plainly that it is for all. The power-principle is taught as associated with the Spirit, on and since Pentecost, as common gifts for all men. Peter, on the day of Pentecost, declared, that the gift of that day was the complete fulfilment of all prophetic utterance on this subject, and then declared that it was for all. What need of further collecting of texts. In one sense God's design evidently is that every Christian should be a specialist. Every one is called on to rally under the banner of King Jesus, as a special warrior fighting against sin and Satan, leaving it to the great Captain of the host to station the men and direct the attack.

*Variety in the Gift.*—There is a very erroneous opinion generally entertained that this power gift is confined to public work in the Church visible. But close study will show that it is intended to be used in every walk of life. True, the minister with this leaven permeating his work for God is manifold more powerful in extending the conquests of the cross; but let one, not called to such public work, obtain this grace, and the wondrous effects will at once be seen all around him. Should he be a business man, almost immediately it begins to give character to everything in his business. His business now becomes a means to an end, and that end is the glory of God and the spiritual welfare of all concerned. The Holy Spirit now regulates all things, and true to His nature, every opportunity presented to win an employee or customer for Christ is pointed out, and this Spirit-led disciple gladly embraces it for the Master. To such an one business will

never stand in the way of God's work, but always is pressed into it, even as Paul made his knowledge of tent-making do service for the Master, when establishing his Church at Corinth. We have known where such a business man, requiring the assistance of one of his employees, in pouring a slow moving liquid from one vessel to another, took advantage of their waiting together to point him to Christ, and was able, ere the chore was done, to rejoice over his conversion to God.

But will this absorbing work for God militate against the business itself? By no means, if it be a legitimate one, but will, in the very nature of things, increase his efficiency as a business man, and tend to secure the prosperity of the business itself: for this power principle includes the rest of faith. It keeps all the powers of mind and body in their normal state—in that equilibrium which secures them action with least friction, and therefore with greatest advantage. Such a one always strives to hit the object aimed at. He does not so fight difficulties as one who beats the air. He, under this Divine principle can, after every effort, exclaim: "Now thanks be to God who always causeth us to triumph." As he is living a life which knows no failure, he must be successful in everything he puts his hand to—that is, successful as God measures out success—not always as man regards it. And so we might illustrate it in every calling of life. The mother, who is the head of a household, when endowed with this gospel principle, at once vaults into a throne of power whose far-reaching influence words cannot portray. The discordant elements around her at once tune themselves to perfect harmony—the harmony of heaven. What though husband, children, or servants have in them the element of discord, from her now emanates, on all sides round, the very principle of harmony; and, like as wavelets started from the central point of the pebble's contact with the water, tend to widen and extend on every side, so her influence gradually extends in wider and wider circles of influence, till at length the mind is lost in contemplating the vastness of the effects of the central force. This power, consciously possessed in its fulness, forever banishes worry and regrets. The humblest household duties are haloed about with heaven's own glories. Words spoken now are God's winged agents to perform His high behests, for she now obeys the apostolic injunction, to speak as the *oracle* of God. Acts done now harmonize with the Divine mind, and are accompanied with Divine power. Can the influence of such an one be long confined to the one home circle? Nay, verily, but soon the rays of influence penetrate to other homes, and become conspicuous afar.

A fancy sketch! exclaims one. Now, in place of at once replying to the remark, a feeling of sadness steals over us at the thought that it is the comparative rarity of the acceptance of this Pentecostal fulness of New Testament power, that is the real occasion of the exclamation.

Nevertheless, we maintain that these sketches fall short of what the gospel offers to every one, no matter in what sphere of life found. And it is because we have a profound conviction of this truth that we, both by pen and lip, press upon the attention of all Christians the last best gift of Christ to humanity.

Dear readers, study with us this all-important theme, not only by cursory reading of the Bible, but by earnest prayer for Divine guidance, by conversation with others, and by every other method within reach, so that when we meet again next month, in the pages of the EXPOSITOR, it will be with still intenser interest in the subject, desirous to see what of blessing God has for us in the discussion.

---

### INCIDENTS BY THE WAY.

---

TUESDAY. AFTERNOON MEETINGS.—These gatherings still attract the notice and approval of the Master of assemblies. Although we have to be absent from nearly half of them, the Lord always provides a suitable leader, and the report always, without exception, reaches us in the next letter from home of a *good* meeting. A brother minister sends us word that he in some measure connects the revival of God's work on his circuit with the request made for the prayers of those attending this central meeting. Still another brother, who brought the case of a lady, interested in the subject of holiness, before the meeting, received a letter from this party, stating that at the hour of meeting she was unusually acted on by the power of the Spirit, and strangely drawn God-wards. This she stated before she knew that the prayers of the meeting had been requested in her behalf. We mention these instances for the encouragement of all concerned. It is our steadfast conviction, that the Lord designed this meeting to be the central fire, humanly speaking, of this holiness revival. Now we demand from no one a slavish acceptance of this as our dictum or assertion of a fact, we give it as our conviction that this is the Lord's mind, and ask all who are spiritual to test the matter in prayer, so that, if it be correct, they may do their part in praying, and heartily co-operating for the continued and increased success of this central holiness meeting.

THE MANUAL.—We have also received a number of interesting testimonies concerning the mission of the "Manual of Holiness." Some where it has proved a timely help in bringing into the of experience sanctifying grace. God's blessing is evidently with it. And in its distribution we see one of the means providentially provided for extending this district holiness revival.

CREDIT CIRCUIT.—We had the great pleasure of spending a few days with our Brother Leek of this field of labor. This is the first time we were called to labor amongst our Methodist Episcopal friends, apart from union

services. We failed to notice any difference, indeed if we had not been made acquainted with the fact before going, we would not have discovered it from anything we observed whilst there. We had a number of delightful meetings, for we had the presence of the Minister in power. Several were enabled to step into the cleansing fountain.

OAKVILLE.—Having spent most of the week at Credit we went to Oakville to contribute our mite by way of assistance at special services commenced there by Brother Dyer, but, as we remarked to Brother Leek, with no clear conviction that we had any work of importance there, and, true to our convictions, we found that we were required elsewhere. We merely assisted at the Sabbath services, and the next day left for Bartonville. God had provided other help in the presence of Brother Coburn, known to many as the blind-preacher.

BARTONVILLE.—At Bartonville we found our Brother Boyd with the flush of victory upon him. God has greatly blessed his labors in the ordinary means of grace, so that a constant revival at all three appointments has been in progress for some time. We trust he will favor us with a detailed account of this remarkable work of grace, ere long. Together we had several holiness meetings, and some stepped over into the land of settled questions, and others were still more established in the faith.

THE LEADINGS OF PROVIDENCE.—We had the conviction that we should leave this interesting spot on Thursday, but as to our destination, were somewhat at sea. How to occupy our time between then and Saturday, when we were to be at Belmont, was the question. When we asked Divine direction in the matter, to our surprise we were directed to go to Beamsville to consult with the Secretary of the Association concerning the Grimsby holiness camp-meeting. We had, in our own mind, concluded to deny ourselves the pleasure of this visit, owing to the expense and loss of time. But God's thoughts are not our thoughts, and we obtained the clear, vivid conviction that we should go, and of course went with the full confidence of seeing and counselling with Brother Colling. In the meantime the object of our quest had made an appointment to be from home at that very time, and was arranging to be absent till Saturday. But, strange to say, whilst arranging matters, suddenly he found his mind somewhat clouded as to his going. He went to his study and laid the matter before the Lord, when he obtained the clear conviction that he should remain at home. This seemed somewhat remarkable to him, but was fully explained when an hour or two after we arrived. Truly we find it a plain path to walk in when we have the heavenly Counsellor as our guide. The post office and telegraph are very good in their way, and we often use them, but we would sooner give up both than guidance Divine even in temporal matters. As we bowed in prayer concerning the coming camp-meeting the conviction, which we previously

had, that God, even our God, would do greater things for us this year, was greatly strengthened. We felt there was a strong call for much prayer on the part of the members of the Association. What great and mighty things the Lord has done for us since we began! But let this only be a strong argument for asking still greater things. It is the manifested presence of the Holy One in our midst that insures victory. Let our prayers concentrate around this one thought, the manifested presence of the Holy Ghost.

BELMONT.—And now, whilst writing, we find ourselves at the Belmont Holiness Convention. Bro. David Hunt gave us a strong and useful sermon on the Baptism of Power yesterday (Sabbath) morning. This was followed by a love-feast. In the afternoon several addresses were given to the Sabbath-school children; and in the evening Bro. Alleyn, in place of preaching a sermon, related his remarkable Christian experience. The church was filled to its utmost capacity, and all the services were characterised by the conscious presence of the Great Head of the Church. The outlook is very encouraging, and we confidently expect to see definite work done during the Convention in the sanctification of believers and the conversion of the unsaved. On Monday and the two following days we had excellent meetings, especially on the first evening, when the Holy Spirit manifested Himself in a distinct baptism of joy, shedding the light of His presence on all willing hearts. It was an echo of Dundas. The response on the part of the Church, when invited to gather with us around the altar, was hearty. Accordingly, when thus united in waiting upon God, we were together blessed after a Pentecostal manner. All the meetings have been seasons of grace and sweet delight. Many profess to have received the blessing of holiness; and professors of holiness witness to a greater measure of faith received for the Master's work. Who can measure the work done at such times of refreshing from the presence of the Lord? We know that the meetings were led by the Holy Ghost, and that He stamped His seal of approbation on them, in an unmistakable manner. Blessed be His holy name! and let all the people say amen. "Thanks be to God who always causeth us to triumph."

THE MISSING LINK.—A lady, in relating her experience to us, said that she found that the explanation of the defect in her experience was her failure to accept the Holy Spirit as her infallible guide in all things. This, she remarked, was the *missing link*, which, when added, made the golden chain complete. Thanks to Darwinism for a capital expression to characterize certain experiences amongst Christians. Reader, have you the missing link?

A RELIGIOUS PHENOMENON.—Ministers who have from time to time invited the membership to come forward to the altar as seekers of the distinct blessing of entire sanctification will appreciate the following incident. At the morning meeting of Tuesday, when the call was made for all seekers to gather at the altar, the response was not only prompt but persistent. When the altar was full, several stood around seemingly determined to have a place there,

and waited till some professors of holiness, who were there, gave place to them. This they did of their own accord ; so, in order to meet their strong wishes, some were invited inside the railing, and so it came to pass that all, after a little delay, were accommodated in or around the altar. If all Church members would show such eagerness to comply with the requests of the leaders of meetings, what times of power we would have !

IS IT A PECULIAR EXPERIENCE.—A brother minister gave us the following experience. Shortly after receiving the blessing of full salvation, he chanced to be in the woods on the day when his business quarterly meeting should meet. He took advantage of being alone with God to have a season of prayer, with special reference to obtaining greater power for successful work in his ministry. Whilst kneeling in prayer, the question seemed to be asked him, in his inner consciousness, “Are you willing to remain here till you get what you are asking for, even if you have to stay away from the meeting of the officials of your church ?” He found it difficult, nay impossible, to shake off the question, and so the season of prayer, which commenced so hopefully, left him in great heaviness of mind. He prolonged the struggle till he was quite late for the meeting, and then found that not enough had come to form a quorum, and the meeting had to be adjourned. It was some little time after that he was able to shake off the darkness in his mind, the result of this strange trial. Now what does such an experience mean ? Are there any lessons to be derived from its relation ? Alas, we know ourselves of similar ones, and many if not all sincere Christians know by experience just what such testing times are. Now, two different results may follow. In the first place, they may be followed, and often are, by a period of darkness, or they may end in increased power and conscious joy ; whilst either experience is just in accordance with our faith in God. Let us try and interpret this experience of our brother by what we have learned in the past. Now if he had had perfect faith and confidence in the guidance divine, and given the whole matter to God, in the glad confidence that not only would he know just which course to take, but that that course of action would be the very best possible, there would have been no difficulty. According to his faith it would have been done unto him. If it had been God’s will that he should absent himself from the meeting, he would have known it and gladly acquiesced, and would have found out afterwards the why and the wherefore. But if not, the test would have accomplished its purpose in proving his absolute submission to Divine will, and like as Abraham was commended of God when his hand was stayed, although raised to slay his son, so the glad consciousness of Divine approval would have intensified his joy and confidence in the Spirit’s guidance, even although, as is most probable, he had not been required to remain away from the Quarterly Meeting. Let us not fear these tests of faith. There is always a blessing in them if we are true to God.



---

A MIGHTY MAN IN ISRAEL FALLEN.

Rev. J. S. Inskip, the late leader, under Providence, of the holiness movement in the United States, has been taken from the fore front of the battle to the victor's rest. As he lived, so he died, triumphant, through the blood of the Lamb.

He made many Canadians his warm friends and admirers during his visit to Hamilton and Toronto, a few years ago, who, no doubt, have been saddened by the news of his death.

We shall never forget our introduction to him, at Round Lake, Summer before last, and the hearty, unselfish Godspeed we received. It went straight to our heart, and carried the very citadel of our admiration as by storm. With increasing wonder we looked on whilst he, the recognized leader, led on the sacramental host from victory unto victory—one mighty climax of conquest.

At that time he seemed to be in his very prime, and likely to lead the holiness movement for many years to come. He himself seemed to think he had many years of work in the Church militant before him, judging from a remark dropped by himself on that occasion. But God's ways are not our ways, for, mysteriously to thus, the command went forth, "Come up higher;" and John S. Inskip was not, for God took him.

We trust and believe that his mantle has fallen upon a worthy successor, and that the wonderful holiness movement in the States shall not want for suitable leaders, so long as time shall be.

"Servant of Christ, well done!  
Rest from thy loved employ;  
The battle's fought, the victory won,  
Enter thy Master's joy."

---



---

CORRESPONDENCE.

PETROLIA, March 17th.

DEAR BRO. BURNS,—Having asked special prayer for this town in a former communication to you, I am to tell you now that a mighty work of God has set in.

Just one month ago a detachment of the Salvation Army came on here from London, and they brought the power of God with them. Our people have co-operated heartily with these devoted men and women, and the result is a work such as this section of country has never known. The names of five hundred converts have already been recorded. The movement has been

marked by great depth as well as breadth. Agonies of distress among the penitents and quick and triumphant relief. As many as forty have been saved in a single service.

As you know, the Salvation Army gives great prominence to the doctrine and experience of Holiness. Last Friday night they were to have a meeting in their hall for Christians only. I invited them to the church. It was full. Some two hundred gave themselves up to God for the experience of this great blessing, and I should say considerably over a hundred professed to find it. Such a service I never attended. Twelve or more persons were prostrate under the mighty power of God. Strong men helpless as infants. We could hardly leave the church at midnight.

Yesterday morning at my own service the altar was full of penitents, all adults. We could hardly break up in time for the Sunday-school. Evening service crowded, though the largest hall in the town was filled at the same hour for the Army meeting, and many fresh cases at both services.

An intelligent man, sceptically inclined, was saved in the engine-house at noon one day last week. Another interesting man had his heart touched by the prayer of his little daughter, only five years old; yielded himself up to God and was saved in the midst of his family.

I went to see a dear fellow who had opposed the work. God laid His hand on him. His body was working in convulsions, and when at all himself he was crying to God for mercy. He found it. Next day when I met him he was weeping, laughing, and praising God in a breath. One dear young man came forward last Monday night and had hardly reached the altar railing when he turned round to the congregation with a shining face to declare that God had gloriously saved him.

O, it is a grand work! Ask for remembrance of it by God's people as it may come in your way to do so!

Affectionately yours,

DAVID SAVAGE.

DEAR BRO. BURNS,—God is blessing us on this old circuit, and we praise Him for it. Since our district camp-meeting on the old Ebenezer ground last September, where many entered into the "rest of faith," we have spent three months on this circuit in special work, seeking to lead sinners to Christ, and believers into the Canaan of Perfect Love, and numbers rejoice in the attainment of those blessings. We have had Bro. D. Winter, our Conference evangelist, with us for three weeks, and he is a fearless witness and a powerful preacher of holiness, and his labors are made a great blessing in the Montreal Conference. He urges the present attainment of purity and power by faith, on God's people. Through the labors of the Salvation Army too, some in this place have been raised from the condemnation of sin, and are witnesses of full salvation. "Not unto us, O Lord," etc.

Yours truly,

R. N. ADAMS.

"LO, NOW SPEAKEST THOU PLAINLY."

BY LOUIS N. BEAUDRY.

The Saviour had instructed the disciples by means of proverbs or parables, the definite meaning of which they had not yet fully understood. They had been like men studying an enigma, but grasping only enough of it to make them desire to know the whole truth, which they could here and there see hidden beneath the outward form.

When the Great Master saw that the time had come that He could speak to them more definitely, since they were prepared "to dig deep" for the "hidden mysteries" of His kingdom, He said to them: "These things have I spoken unto you in proverbs: but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father."

Has not the time come in the history of the modern Church when Christians of every name are saying to their ministers and teachers, "Speak to us plainly?" Is there not special emphasis laid upon the cry to be taught definitely in reference to the subject of entire sanctification or Christian perfection?

If I rightly understand the heart of the Church, this is the vital question, this is the deeply felt want. From every side comes the cry, "Expound unto us the way of God more perfectly." On the other hand, is there not too much truth in the oft-repeated remark, that the pulpit is altogether too general in its teaching, especially on the subject of subjects? Of course there are grand exceptions to this remark, but I fear it is of very general application. If I am mistaken, I shall be very glad to be corrected.

For several years of my ministry I was not in possession of "the fulness of the blessing of the Gospel of Christ." I had once possessed it, but had lost it. I knew something of the theory. I longed to repossess "the pearl of great price" I had squandered. I tried to follow out Mr. Wesley's directions to his preachers, namely, "If you have not holiness, preach it until you get it, and then preach it because you have it." I even went so far as to prepare a series of sermons on the subject. And yet such was the indefiniteness of the positions taken, that I am quite sure very few of my people would have supposed that I was presenting them more than a high state of the merely justified believer. One thing, I know, that in all those years I was not instrumental in leading any one beyond the state that I enjoyed myself.

Furthermore, it is painful for me to record it—but truth demands it—that, having lost the blessing of "perfect love," so that these high water lines were greatly obliterated, there seemed to be a cloud, a sort of obliteration

over every step of my Christian life. And, for a few years, I seemed to be getting worse and worse, until even doubts as to the work of the Holy Spirit in the human spirit obtruded their dark shadows over my pathway. Sadly I was taught the meaning of Peter's saying: "But he that lacketh these things," the high Christian graces mentioned in previous verses, "is blind, and cannot see far off, and hath forgotten that he was purged from his old sins."

There are two classes of religious truths, namely, the speculative or historical, and the experimental. The intellect of man may grasp and comprehend the former, but it cannot the latter. Experience alone can lead us to the understanding of these. "If any man will do His will, he shall know of the doctrine, whether it be of God."

If ministers and teachers will seek until they find this great blessing, this fulness of the Gospel, they will then be able to "speak plainly" to the masses that are longing that "they might have life, and that they might have it more abundantly."

This is the time to *speak plainly* through the press, from the platform, in the pulpit; in the class and prayer meetings; in our private intercourse with God's children, our brethren. Let holiness conventions be called, and let us plainly propound our grand Wesleyan views everywhere, until the blessed "way of holiness" is clearly seen. Let us speak more and more from the standpoint of holiness in our personal experience. Whatever others may do, as for me, I am prepared to stand with Isaiah, whether in private or public, when he cried: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

---

### AN EXPERIENCE.

---

DEAR BRO. BURNS,—I would like to express my thanks for your kindness in calling at my home, and for the very pleasant and profitable conversation we had on the experience and life of holiness in the true child of God.

As you requested me to send you my experience concerning the way the good Lord has been leading me in this matter, I will try, with God's help, to say something to the glory of my ever-blessed Father in heaven. But oh, how can a mortal find language to tell what the heart feels, when we dwell in the full sunshine of God's love!

As I look back over the sixty-four years of my life, I am lost in wonder, love, and praise. As far back as I can remember, I always felt my need of the merits of the Saviour's death, and realized that the grace of God alone could safely bring me through life, and prepare me for an entrance

into the kingdom of our Lord and Saviour Jesus Christ. But I did not accept His offered mercy till thirty-eight years ago. I well remember the joys of pardoning love, but had then no idea of the fulness of the sanctifying grace of the Holy Ghost, till six years ago, when God in His kind providence sent the Rev. Thomas Colling, as an herald of full salvation, to this part of His Zion. He was also aided in his ministry, for a time, by Mrs Howe, of New York. Bless the Lord for such faithful holiness teachers and witnesses! They seemed to me to be preaching a *new* gospel. I could not see how it was possible for a sinful man to live anything but a struggling, vacillating life here below, expecting, of course, that God would in some way bring him to heaven at last.

I well remember how I fought the subject, and not always in the most amiable way, once telling Bro. Colling that I did not think he was in any way different from other professed Christians. But, like a true servant of God, he kept on his way, at all proper times pressing home the truth upon me, until at last I began to be very unsatisfied with myself. Gradually I found myself driven from one point of defence to another, until the last one was abandoned, and I was left without argument or excuse.

And now Satan tried to make me think I had no religion at all, that I was not worthy of a name with God's people. But the thought of giving up my hope of salvation was terrible. Besides the thought of the opinion of others disturbed me. What would the world say, if after thirty-two years of trying, I should have to admit that I had made a complete failure! This was terrible indeed.

But, glory to God, six years ago, at the February quarterly meeting, as I was standing in my pew, debating as to whether I should go to the Lord's table, or give up the whole matter of salvation altogether, what a flood of light Divine filled this heart of mine! Words cannot express it. It cannot be told this side of heaven. It seemed as if hitherto I had known little or nothing of the glorious gospel of the Son of God. Only those who enter into like experience can understand all its fulness. For eye hath not seen, nor hath ear heard, neither hath it entered into the heart of man the things which God hath laid up for them that love Him, but He *hath* revealed them unto *us* by His Spirit. Oh, what floods of light come through God's blessed Word, as applied by the Holy Ghost! Oh, what a gospel! Oh, what a Saviour! Oh, what a privilege to know all the fulness of God through Christ Jesus!

But Satan was not prepared to give up the battle without one desperate effort to rob me of this blessed experience. The following Sabbath morning found me in great heaviness through manifold temptations. I do not undertake to explain, or account for it all, whether through unbelief I failed, or through ignorance of Satan's devices I permitted his fiery darts to glance

past my shield of faith to wound me. I state the simple fact that floods of darkness seemed to pour around me. I well remember walking out of the house to be alone with my great sorrow. A feeling of hopeless despair settled down upon me, so that I seemed utterly indifferent about the future, even if it should be to make my bed in hell. It saddens me even now as I recall it. But, praise the Lord! He soon again turned upon me the light of His countenance, for at the evening service of that same Sabbath the blessed light of the Holy Ghost came back in all its clearness and brightness of joy and glory. So that one day's experience gave me to realize, as I never could have done in any other way, the great contrast between a lost soul, and the same soul fully saved and sanctified through grace Divine. And I bless God for the experience; though bitter to the taste, it has been a useful medicine to my soul. Oh, what a blessed life I have had ever since! God's book, the Bible, seems like an open letter to me, as I study its sacred pages. Glory to God in the highest, who crowneth my years with loving-kindness and tender mercies!

O, I would say to all Christians, who do not know of these things by experience, and to every one doubting and hesitating about them, "Just come and see for yourselves." O taste and see that the Lord is gracious!

EDWARD MILLER.

ST. THOMAS.

---

### RESTING.

---

"This is the rest wherewith ye may cause the weary to rest; and this is the refreshing."—Isa. xxviii. 12.

Resting on the faithfulness of Christ our Lord;  
Resting on the fulness of His own sure word;  
Resting on His power, on His love untold;  
Resting on His covenant secured of old.

Resting 'neath His guiding hand for untracked days;  
Resting 'neath His shadow from the noontide rays;  
Resting at the eventide beneath His wing,  
In the fair pavilion of our Saviour King.

Resting in the fortress while the foe is nigh;  
Resting in the life-boat while the waves roll high;  
Resting in His chariot for the swift, glad race,  
Resting, always resting in His boundless grace.

Resting in the pastures, and beneath the Rock;  
Resting by the waters where He leads His flock;  
Resting, while we listen, at His glorious feet;  
Resting in His very arms!—O rest complete!

Resting and believing, let us onward press,  
Resting in Himself, the Lord our righteousness;  
Resting and rejoicing, let His saved ones sing,  
Glory, glory, glory be to Christ our King!

—*France. R. Havergal.*

## THE FAITHFULNESS OF GOD.

The inspired writers dwell upon the faithfulness of God as it is manifested to the children of men. Speaking of the greatness of it the Psalmist says: "Thy faithfulness reaches unto the clouds." A id of the extent of it he says: "Thy faithfulness is unto all generations." And it is not only seen in the extent and greatness of it in the bestowment of blessings and mercies, as they are seen, reaching to the very heavens in magnitude, but it is sometimes seen even in the afflictions incident to life. "Thou in thy faithfulness hast afflicted me." (Ps. 119. 75.)

We are too much accustomed to look upon the misfortunes and adversities of life as disasters to those upon whom they fall. They are often sent or permitted in mercy, being designed for our good. And the Bible-taught and godly-instructed child of God often sees them in that light. With St. Paul he is enabled to see them in the light in which parental corrections are given, viz., for our profit. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Hence we are admonished not to despise the chastenings of the Lord, not to set them down as inflictions of punishment, but to receive them as coming in very faithfulness from the hand of the Lord, and sent for our good.

But there are instances of great trials through which some of the best Christians are called to pass, which are difficult for the time to be understood in any light in which they may be viewed. Adversaries are raised up, and persecution comes from sources the least expected, while calumny is heaped upon good men, making them to appear as a reproach to the cause of religion, and by which they are greatly humbled and deeply afflicted, causing them to wonder why it is that such a disaster should be allowed to befall them while they are engaged in advancing the cause of God. But he that is taught of God, both out of His Word and by His providences, is enabled to rest in them, knowing that they are permitted for some wise, though unseen purpose, in which the faithfulness of God is to be seen, if not in his delivery, yet it may be in the grace given by which he is sustained therein, making him a monument of divine grace. The purpose of God in permitting adversities sometimes lies very deep, and may not be seen for years to come. Witness the strange afflictions that befell that good and perfect man Job. Like the rock of Gibraltar it has stood upon record as a witness to succeeding generations to the faithfulness of God to all who put their trust in Him.

There is a striking instance of the unfailing faithfulness of God to deliver them that trust in Him in an incident which occurred in the life of the Rev. Wm. Tennant, more than a hundred years ago, in which one of the strangest trials befell that good man, and from which he was signally delivered by

divine interposition. The facts are taken from Gov. Boudinot's memoir of Mr. Tennant. The writer says :

Mr. Tennant was settled at Freehold, N.J., and was a most devoted, faithful, and successful preacher and pastor. In the great revivals of 1740-45, he was very active, and was instrumental in the conversion of many souls. He was assisted by a distinguished evangelist, Rev. Daniel Rowland, who had been a student with him at his father's log college. By his great success in preaching the Gospel Mr. Rowland had incurred the hatred and opposition of worldly and wicked men.

At this time there was prowling through the country a man known as Tom Bell, who had some education, but more deceit and cunning, and was capable of any wickedness to which he might be tempted. In external appearance this man closely resembled Mr. Rowland—so closely as hardly to be distinguished. Bell was aware of this resemblance, and resolved to profit by it. So he put on the garb of a minister, went a little way into the country and introduced himself to a wealthy religious family, in a destitute village, as Mr. Rowland. Of course the family were very happy to see him, invited him to spend several days with them, and to preach for them on the Sabbath, to all of which he readily consented. He had a room assigned in which to make his preparation for the Sabbath ; and when the day came he was invited to ride to meeting with the family, in a carriage, while the head of the house accompanied them on horseback. As they drew nigh to the place of meeting Bell started up in great surprise ; said that he had forgotten his notes, and must hasten back to the house and get them. To accommodate him, the master of the house gave him his horse to ride (which was a valuable one) while he himself took a seat in the carriage with the ladies. So Bell rode back as quick as possible to the house, ransacked and plundered it, and rode off with the horse to parts unknown. Of course he did not return to the church, and after waiting until they were tired the people dispersed, and the man and his family returned to their house to find how they had been abused, cheated, and robbed.

The story flew in all directions that Mr. Rowland was an impostor and a thief, and in a little time he was arrested and brought to trial. The evidence against him was decisive, and he would have been condemned and punished but that Mr. Tennant and two other friends came forward and proved an *alibi*. They testified positively that on the day when the robbery was committed they were with Mr. Rowland in another part of the country, and of course he could not have been the guilty man. Mr. Rowland was acquitted, and this, it should seem, ought to have ended the matter.

But the enemies of the revivalists were not to be foiled. They were sure Mr. Rowland was the man who plundered the house and stole the horse, and that Mr. Tennant and his two friends had sworn falsely, and measures were



immediately taken to have them indicted for perjury. They were indicted and brought to Trenton for trial; and as they were not allowed to testify for themselves, nor for one another, there seemed to be no way in which they could refute the charges against them. Their counsel said that they could do nothing for them, and advised them, by all means, to compromise the matter and avoid a trial. One of the friends had already been tried and condemned, and was sentenced to stand in the pillory an hour, which sentence had been executed; and the other friend had become so frightened that he entered into some compromise, and his trial was put off.

Mr. Tennant was strongly urged to do the same thing, but he would not. "I am innocent," said he, "and that God, whose I am and whom I serve, will never suffer me to fall by these snares of the devil and the wicked devices of his agents and servants. Therefore, gentlemen, go on with the trial."

His counsel replied: "Your confidence in God is well founded, we do not doubt, and before a heavenly tribunal it would be all important for you; but it will avail nothing in an earthly court, and we insist that you consent that the trial be put off."

But Mr. Tennant was inflexible. He spoke with great earnestness: "Assail me no more with these compromises. My confidence in God is so strong, and my assurance so great, that He will in some way interpose for my deliverance, that I do not wish the trial to be delayed for a moment."

The court bell was already ringing, and they were summoned to the trial. Mr. Tennant had not walked far on his way when he met a man and his wife, who stopped him and asked, "Is not this Mr. Tennant?" Mr. Tennant announced that it was, and begged to know if they had any business with him. The man told him where they had come from, and went on to say: "On such a day you and Mr. Rowland and two other gentlemen lodged at my house, and on the following day" (Sunday, the very day when the robbery was committed) "we heard you and Mr. Rowland preach. A few nights ago my wife and I were waked out of a sound sleep and each of us told the other our dreams, which proved to be the same with us both, viz: that Mr. Tennant was at Trenton, in great distress, and that it was in our power, and ours alone, to relieve him. We went to sleep again, and the same dream was repeated to us; and so it was the third time. This made such an impression upon us that we resolved to go at once to Trenton and see what it all meant; and here we are to know if we can do anything for you."

Mr. Tennant took the man and his wife with him to the court-house and introduced them to his counsel, who looked upon them with great astonishment. Their testimony was full to the purpose, showing that, on the very day of the robbery Mr. Rowland was with Mr. Tennant in a distant part of the country; that he could not have committed the crime charged upon

him ; that Mr. Tennant's testimony, which had cleared Mr. Rowland, was true ; and, of course, he had not sworn falsely in his favor. The trial immediately proceeded, and the result was, that by a unanimous verdict Mr. Tennant was acquitted.—*Way of Holiness.*

---

## SPECIAL SCRIPTURAL EXPOSITIONS.

BY REV. ASA MAHAN, D.D., LL.D.

“Do ye think that the Scripture saith in vain, the spirit that dwelleth in us lusteth to envy?” (James iv. 5).

This passage is cited more frequently than any other, we believe, in proof of the doctrine of the ever-abiding presence of Indwelling Sin in all believers in this life. The term “spirit,” in this passage, it is said, refers to *our own* spirit or native dispositions, which ever abide in us and lusts to envy there. Thus we have in this passage, it is said, proof of the ever-abiding presence, in this life, of Indwelling Sin.

This would be a very strong, and even conclusive proof in favour of this doctrine, did the received translation give the real meaning of the original. This, as we shall see, is very far from being the case. In full confirmation of this statement, we will first give the rendering of Alford, and then that of the Revised Version. The former reads thus : “Or do you think that the Scripture saith in vain? The spirit that He (God) placed in us jealously desireth us.” Such, he affirms with truth, is the reading of “*all* the oldest manuscripts.” All the laws of correct translation, therefore, demand that we admit the correctness of this rendering. That given in the Common Version is a rendering of a corruption of the original text—a corruption substituted for the original in some of the more modern Versions.

We now turn to the Revised Version of this passage, “Or think you that the Scripture speaketh in vain? Doth the spirit (that of God) which He (God) made to dwell in us long unto envy?” In the marginal reading, the revisers give, in two forms, renderings which exactly correspond in meaning with that of Alford. For example, “The Spirit which He made to dwell in us yearneth for us unto jealous envy.” This is, undeniably, the only correct rendering of the original text as God gave it to us.

Three great truths are manifestly taught in this passage when rightly understood, namely: 1. The term “spirit,” as here employed, refers not at all to *our* spirit, or native dispositions, but exclusively to the Spirit of God, the Spirit which He has given to dwell in us. The passage, therefore, gives not a shadow of support to the doctrine so frequently based upon it—that of Indwelling Sin.

2. The Spirit of God, dwelling in us "jealously desires" the absolute possession and control of all our mortal, moral, and spiritual activities, our wills, our affections, desires, emotions, and propensities of every kind, and regards with jealous reprobation the existence or action of any warring lusts within us. In the preceding context the existence and action of any such lusts, that is, of indwelling sin, is charged as moral and spiritual adultery.

3. If we will, in deep sincerity, give ourselves up to His influence and control, the Spirit on His part will wholly eradicate from our minds "all foolish and hurtful lusts," "which war in the members," and so purify and sanctify us that nothing shall outflow from or spring up in our hearts but His own divine fruits—"love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance," fruits against all in whom they exist "there is no law."

An error more subversive in itself, or more unscriptural, is hardly conceivable than is involved in the doctrine that we can be "the temples of the Living God," that every person of the Sacred Trinity will make His abode in us, and "dwell and walk in us" in the midst of "foolish and hurtful lusts" "which war in our members" and oppose thus the reign of God.—*Divine Life.*

---

### FAITH ILLUSTRATED.

---

Several years since, being at a small seaport in Massachusetts, one of those easterly storms came up which so often prove fatal to vessels and their crews on that coast. The wind had blown strongly from the north-east for a day or two; and as it increased to a gale, fears were entertained for the safety of a fine ship, which had been from the commencement of the north-easter, lying off and on the bay, apparently without any decision on the part of her officers which way to direct her course, and who had once or twice refused the offer of a pilot.

On the morning of the Sabbath, many an old weather-beaten tar was seen standing on the highest point of land in the place, looking anxiously at her through his glass, while others listened with trembling to his remarks on the apparently doomed vessel. She was completely land-locked, as sailors say (that is, surrounded by land), except in the direction from which the wind blew; and, as between her and the shore extensive sand-banks intervened, her destruction was inevitable, unless she could make the harbour.

At length a number of resolute young men, perfectly acquainted with the intricate navigation of the bay and harbour, put off in a small schooner, determined, if possible, to bring her into port. A tremendous sea was rolling in the bay, and as the little vessel made her way out of the harbour, the

scene became one of deep and exciting interest. Now lifted up on the top of a dark wave, she seemed trembling on the verge of destruction; then plunging down into the trough of the sea was lost from view, not even the top of her mast being visible, though probably twenty-feet high; and a "landsman" would exclaim, "She has gone to the bottom." Thus alternately rising and sinking, she at length reached the ship, hailed and tendered a pilot, which was again refused. Irritated by the refusal, the "skipper" put his little vessel about and stood in for the harbour, when a gun was discharged from the labouring vessel, and the signal for a pilot run up to her masthead.

The little schooner was laid to the wind, and as the ship came up she was directed to follow in her wake until within range of the lighthouse, where a smoother sea would allow them to run alongside and put a pilot aboard. In a few minutes the vessels came side to side, passing each other, and the pilot springing into the ship's chains was soon on her deck.

The mysterious movements of the vessel were now explained. She had taken a pilot some days before who was ignorant of his duty, and the crew, aware of his incompetency, were almost in a state of mutiny. When first hailed from the schooner, the captain was below, but hearing the first pilot return the hail, went on deck, and deposing him from his trust, at once reversed his answer by firing the signal gun.

The new pilot having made the necessary inquiries about the working of the ship, requested the captain and the trustiest man to take the wheel, gave orders for the stations of his men, and charged the captain for the peril of his ship not to change her course a hand breadth, but by his order. His port and bearing were those of a man confident in his knowledge and ability to save the vessel; and as the sailors winked to each other and said, "That's none of your land sharks," it was evident that confidence and hope were revived within them.

All the canvas she could bear was now spread to the gale, and while the silence of death reigned on board, she took her way on the larboard directly toward the foaming breakers. On, on she flew, until it seemed from her proximity to those breakers, that her destruction was inevitable. "Shall I put her about?" shouted the captain, in tones indicative of intense excitement. "Steady," was the calm reply of the pilot, when the sea was boiling like a cauldron just under her bows. In another moment the same calm, bold voice pronounced the order, "About ship," and she turned her head from the breakers, and stood boldly off upon the other tack.

"He knows what he is about," said the captain to the man by his side. "He is an old salt, a sailor every yarn of him," was the language of the seamen one to another; and the trembling passengers began to hope. The ship now neared two sunken rocks, the place of which was marked by the angry

breaking and boiling of the sea ; and she seemed driving directly on them. " Full and steady," was pronounced in tones of calm authority by the pilot, who stood with folded arms in the ship's bows, the water drenching him completely as it broke over her bulwarks. She passed safely between them ; the order of turning on the other tack was given, and again she stood toward the fearful breakers. Nearer and nearer she came, and still no order from the pilot, who stood like a statue, calm and unmoved, amid the raging elements. The vessel laboured hard, as the broken foaming waves roared around her, and seemed just on the verge of striking, when " About ship," in a voice like thunder, rose above the fury of the tempest. Again she stood upon the starboard tack, and soon entered the harbour and cast anchor in safety. One hour later she could not have been rescued, for by the time she had reached her anchorage no vessel could have carried a rag of sail in the open bay. Ship and crew and passengers, more than one hundred in all, must have perished. When the order was given to " Back their fore topsail, and let go the anchor," a scene ensued which might baffle the description of the painter or poet. The captain sprang from the wheel and caught the pilot in his arms, the sailors and passengers crowded around. Some hung around his neck, others embraced his knees, and tears streamed down the face of old seamen who had weathered many a storm, and braved untold dangers. All were pressing forward if only to grasp the hand of their deliverer in token of gratitude. And now for the application.

*The ship's crew had faith in their pilot.* He came out of the very harbour in which they sought entrance. Of course he *knew* the way.

*Their faith amounted to confidence.* They gave up the ship to his direction. It was obedient confidence. They did not say, " He will save us," and sit down indolently and neglect his orders. The helm was turned, the sails were trimmed, and every rope loosened or tightened as he directed. Nor did they disobey, though sometimes apparently rushing into the jaws of destruction.

*It was an affectionate confidence.* Said one on board, " Never did human being look so lovely to me as did that pilot when he first took his place in the ship's bows, and gave forth in confident tones his orders. And as he led us through one danger after another, he seemed more and more lovely. And when we were safely anchored, I felt that I could die for him."

*Such is faith in Christ.* The sinner struggling in the tempest of Sinai, while the law is thundering forth its curse against every offender, guilty and despairing, is directed to Jesus, the heavenly pilot who came forth from the haven of eternal rest which he desires to enter. As He approaches, he discovers in Him all that gives assurance of His ability and willingness to save. He confides his soul to His merits, and wisdom, and love, giving up all other dependencies and guides, and resting entirely upon Him.

His, too, is an *obedient confidence*. "Lord, what wilt thou have me to do?" is the first inquiry, and from that hour he is ready to do whatever He commands him: and though he see rocks and quicksands in his way, he still moves on, in humble obedience, leaving the results with his Lord.

It is an *affectionate confidence*. The moment he discovers Jesus as a Saviour, he sees in Him more than human beauty; and every step of his progress in the work of salvation endears the blessed Jesus to him more and more. He is ready to lay down his life, if need be, for His sake, so that it is written of many in heaven, "They loved not their lives unto death." Reader, have you this faith?

The ship's crew were saved by the unmerited favour of the pilot. They were saved by faith in him. They were saved by their efforts in obedience to him. Favour the *procuring* cause. Faith the *instrumental* cause. Obedient efforts its *operative* cause. So we are saved by grace as the *procuring*, faith the *instrumental* cause, and obedience and love as the *operation of that faith*.—*Baptist Register*.

The above contains more points than one, of forcible and beautiful analogy, with the moral course of the converted sinner toward his haven of rest above.

The sinner, led captive by Satan, tempted and periled by a delusive world, may stand over against his ship committed to a pilot both vicious and incompetent; but especially we felt while reading this sketch, that the burst of gratitude mingled with love, as they dropped anchor beyond the reach of wind and wave might well illustrate the overflowing and out-gushing of soul which angels around the harbour above daily see, as successive pilgrims drop anchor there, and shout, "All is safe through grace that is in Christ Jesus."

A. MAHAN.

---

### THE STORY OF TITHES.

---

Many years ago a lad of sixteen years left home to seek his fortune. All his worldly possessions were tied up in a bundle, which he carried in his hand. As he trudged along he met an old neighbor, the captain of a canal boat, and the following conversation took place, which changed the whole current of the boy's life:

"Well, William, where are you going?"

"I don't know," he answered; "father is too poor to keep me at home any longer, and says I must now make a living myself."

"There's no trouble about that," said the captain. "Be sure you start right, and you'll get along finely."

William told his friend that the only trade he knew anything about was soap and candle making, at which he had helped his father while at home.

“Well,” said the old man, “let me pray with you once more, and give you a little advice, and then I will let you go.”

They both kneeled upon the tow-path (the path along which the horses which drew the canal boat walked), the dear old man prayed earnestly for William, and then this advice was given: “Some one will soon be the leading soap maker in New York. It can be you as well as any one. I hope it may. Be a good man; give your heart to Christ; give the Lord all that belongs to Him of every dollar you earn; make an honest soap; give a full pound, and I am certain that you will yet be a great, good and rich man.”

When the boy arrived in the city he found it hard to get work. Lonesome and far from home he remembered his mother’s words and the last words of the canal boat captain. He was then and there led to “seek first the kingdom of God and His righteousness.” He united with the Church. He remembered his promise to the old captain. The first dollar he earned brought up the question of the Lord’s part. He looked into the Bible, and found the Jews were commanded to give one-tenth, so he said: “If the Lord will take one-tenth, I will give that,” and so he did. Ten cents of every dollar was sacred to the Lord.

After a few years both partners died, and William came to be the sole owner of the business.

He now resolved to keep his promise to the old captain. He made an honest soap, gave a full pound, and instructed his book-keeper to open an account with the Lord, and carry one-tenth of all his income to that account. He was prosperous; his business grew; his family was blessed; his soap sold, and he grew rich faster than he had ever hoped. He then decided to give the Lord two-tenths, he prospered more than ever; then three-tenths, then four-tenths, then five-tenths. He then educated his family, settled all his plans for life, and told the Lord he would give Him all his income. He prospered more than ever.

This is the true story of Mr. Colgate, who has given millions of dollars to the Lord’s cause, and left a name that will never die.

Are there not boys and girls who will now begin to give the Lord one-tenth of all the money they receive, and continue to do so throughout life?  
—Selected.

---

### GOD’S WILL.

---

Lord, I submit. Complete Thy gracious will,  
For, if Thou slay me, I will trust Thee still.  
O be my will so swallowed up in Thine,  
That I may do Thy will in doing mine.

—Hannah More.

## DOES THE METHODIST CHURCH REQUIRE ITS PREACHERS TO PREACH HOLINESS?

“Exhort all believers strongly and explicitly, to go on to perfection; and to expect every blessing God has promised, not to-morrow, but to-day.”—Letter to Samuel Bardsley, 1779.

“That point, entire sanctification from inbred sin, can hardly ever be insisted on, either in preaching or prayer, without a particular blessing. Honest Isaac Brown firmly believes this doctrine, that we are to be saved from all sin in this life. But I wish, when opportunity serves, you would encourage him, 1. To preach Christian perfection, constantly, strongly and explicitly. 2. Explicitly, to assert and prove, that it may be received now; and 3 (which is implied therein). That it is to be received by simple faith.”—Letter to Miss Ritchie, 1782.

“And it will be well, as soon as any of them find peace with God, to exhort them to go on to perfection. The more explicitly and strongly you press all believers to aspire after full sanctification, as attainable now by simple faith, the more the whole work of God will prosper.”—Letter to F. Garrelson, 1785.

“You do well insisting upon full and present salvation, whether men will hear or forbear.”—Letter to Dr. Clark, 1786.

“Only do not neglect strongly and explicitly to urge the believers to go on to perfection. When this is constantly and earnestly done, the Word is always clothed with power.”—Letter to Chas. Peronet, 1787.

“This doctrine is the grand depositum which God has lodged with the people called Methodists, and, for the sake of this chiefly, He appeared to have raised us up.”—Letter to Brackenburgh, 1790.

“Whenever you have opportunity of speaking to believers, urge them to go on to perfection. Spare no pains; and God, our own God, still give you His blessing.”—Letter to Mr. Booth, 1791.

“To retain the grace of God is much more than to gain it; hardly one in three does this, and this should be strongly and explicitly urged on all who have tasted of perfect love. If we can prove that any of our local preachers or leaders either directly or indirectly, speak against it, let him be a local preacher or leader no longer. I doubt whether he should continue in the society.”—Letter to Dr. Clark, 1790.

---

Many people regard religion very much as they regard small-pox. They desire to have it as light as possible, and are very careful it does not mark them.



---

 WESLEY ON PROFESSING HOLINESS.
 

---

“Every one ought to declare what God has done for his soul, and that with simplicity ; only care is to be taken to declare severally to persons that part of our experience which they are able to bear ; and some parts of it, to such as are upright and simple of heart. One reason why those who are saved from sin should freely declare it to believers is because nothing is a stronger incitement to them to seek after the same blessing. And we ought, by every possible means, to press every serious believer to forget the things that are behind, and, with all earnestness, go on to perfection. Indeed if they are not thirsting after this, it is scarcely possible to keep what they have ; they can hardly retain any power of faith, if they are not panting after holiness.”—Letter to Mrs. Binnis, 1766.

“It requires a great degree of watchfulness, to retain the perfect love of God ; and one great means of retaining it is frankly to declare what God has given you, and earnestly to exhort all believers you meet with to follow after full salvation.”—Letter to John King, 1787.

Our beloved Bishop said to us at La Grange last year, that “Mr. Wesley was the great authority on the subject of sanctification.” We see above what he says about professing holiness. I could wish every professor of it would heed what he says about the “care” we should take in making the profession. There is such a thing as “casting pearls before swine,” or the Saviour had never warned us. Let us stick to the written word. The devil would have no higher delight than to get us to improve on the Master, or Paul, and I am more than half inclined to add Wesley too. I would not tell my experience to a man bent on rejecting it. “Let us hold fast the profession of our faith without wavering,” in humility, simplicity and wisdom.

A. J. JARRELL, *in Words of Life.*

---

 A BEAUTIFUL INCIDENT.
 

---

BY S. RUSSELL.

---

It was during special services, when souls were being brought to Christ, when the Spirit of God was manifested in great power, that an incident occurred in answer to prayer, which I will here relate.

After the evening service, eight persons retired to spend an all-night in prayer. During prayer, the Holy Spirit came down upon that little group in a manner never to be forgotten. For three hours no one arose. O, the blessedness, the ineffable sweetness of those hours ! Many petitions went up

to the throne of the Eternal ; among them was a request for a young lady, who was on a visit some miles away, that she might at that instant receive a blessing.

A few days afterwards, this young lady returned to her home, and during a conversation with her mother, asked if some one was praying for her on a certain hour, which she named. Her mother asked "Why?" The daughter replied by stating that at that hour the room where she was sleeping became suddenly filled with a remarkable light, and that at the same moment her whole soul was filled with inexpressible joy and rapture.

It seems scarcely necessary to add that the day and hour named by the young lady was the precise day and hour in which the request was made that she might receive a blessing. God answers the prayer of faith.—*Guide to Holiness.*

---

## YOUNG PEOPLE'S DEPARTMENT.

---

### HOW LITTLE GRACIE CLOSED A SALOON.

---

Gracie was only six years old, but beautiful and loving. When her father wanted her to come into his saloon, that he might introduce her to men lounging there, and hear them praise her beauty, she would say: "No, papa! make the naughty men go away, and then I'll come." There was a Children's Temperance Society in the town, in charge of the Women's Temperance Union, and little Gracie and her brother, still younger, were invited to attend. The father consented; for he liked to see Gracie dressed up and have people notice her.

Gracie had never seen any one pray before; and when the leader talked about God, and asked them all to bow their heads in prayer, Gracie bowed, awed into the most solemn reverence. Months passed; Gracie had learned to pray, and often talked to her father about the Christ-child, and wanted him to pray; but he only laughed and called her a little saint. One day Gracie was taken very ill; the doctor was sent for, and when he saw her he said she was very sick. "Will I die?" "I hope not." "You needn't be afraid to tell me 'cause I'm ready; I asked Jesus to take me if He wanted me." The father, who stood at the foot of the bed, sobbed out, "O, Gracie! you don't want to leave your papa, do you?"

"Yes, I do, if He wants me to come, 'cause He has the best right to me."

The customers came and went, but the saloon-keeper heeded them not, for his dear Gracie was on her little bed, panting her life away. What cared

he for money now that the light of his life was going out? One day on his coming up out of the saloon, Gracie opened her eyes, and turning upon him an imposing look, said :

“ O, papa, is the saloon open ? Are the men drinking ? Do close it up, papa, I know I will feel better if you will.”

“ I'll do it, darling—anything to make you feel better.”

The saloon-keeper's heart was almost breaking ; the bar-tender was ordered to clear the saloon and close the doors.

“ Darling, the saloon is closed,” he said, bending over her a few minutes later.

“ Thank you, papa ! It makes me happy and better already,” and a glad smile came over her face. Every few hours Gracie would ask :

“ Is the saloon closed now ?”

“ Yes, darling.”

“ Are the shutters up ?”

“ Yes, dear, they are up.”

“ Oh, papa, I wish you would never open the saloon again. Mamma, can't you get papa to promise me never to open the saloon again ?”

“ Oh, George, do promise your dying child,” sobbed the mother, who had never favored her husband's business.

The strong man shook like a reed. He could not speak for a moment. Then coming and bending over her, he said in a strange and husky voice :

“ My Gracie, papa will never open the saloon again.”

“ Oh, papa, I am so glad ! I'll tell Jesus when I get to heaven that you have closed the saloon. And now, dear papa, you must be good, and He'll let you come to that beautiful home too ; and mamma and Alice can come.” There was a glad smile on the dying child's face that soon faded out into lines of pain. But all at once, just at the last, her face brightened up with a strange, unearthly brightness, and she cried out joyfully :

“ O, mamma, look, look ! the room is full of angels. Papa, don't you see them ? They are all about you !”

There was a hush in the room, for the gates of Heaven were thrown open to let the pure spirit pass through. Only the body of little Gracie was left—the real Gracie had gone to live with Jesus and the angels.

The father never opened the saloon ; the bar-room shutters have never been taken down. The saloon-keeper has not only signed the pledge, but has become a Christian, and expects to follow his Gracie to Heaven after awhile.—*Pioneer.*

---

The devil always either comes himself, or sends someone, when you call for him.

**NOTICE.**—Will subscribers in any communications to this office please be particular to mention their post-office address. It will save us much trouble, and ensure a more speedy answer.

**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.

**PAYING UP.**—We trust a successful effort will be made by all subscribers in arrears, to remit before the next Camp-meeting, when the books are to be audited for the year, and some new departure to be made in the work of the Association.

Subscribers will, for the most part, have a pretty correct idea as to when their subscription commenced or expired, by remembering that nearly all subscriptions commenced either in July or January of each year. Better be a little ahead of time than behind. We promise to take no advantage, should money be sent to the office before due.

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

**NEARLY 4,000 SOLD.**—We are happy to say that nearly 4,000 of the "Manuals" have been ordered and sent from this office, consequently we have but 1,000 left. Those who wish to receive a supply will need to be prompt with their orders. Price at the rate of \$2 per hundred.

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

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

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

**BOUND VOLUMES OF THE "EXPOSITOR."**—We have on hand a few volumes of the first year's number of the *EXPOSITOR*, which we can furnish friends desiring them, at the following rates: bound in cloth, \$1.25; half morocco, \$1.75. These prices include postage.

# BOOKS! BOOKS!!

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

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

WILLIAM BRIGGS,

OR,—

75 & 80 King Street East, TORONTO.

C. W. COATES,

S. F. HUESTIS,

Montreal, Que.

Halifax, N. S.

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

## The Expositor of Holiness.

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

**ONE DOLLAR PER YEAR IN ADVANCE.**

OUR PLATFORM.

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

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

FRIENDS OF HOLINESS.

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

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

TORONTO, ONT.