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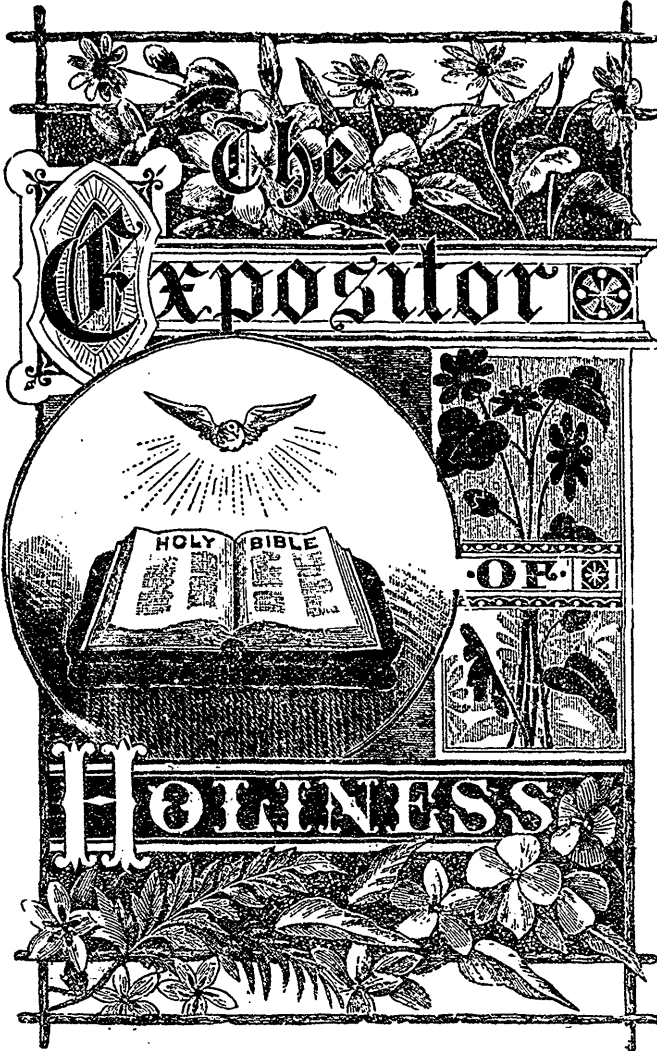
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JANUARY, 1885.

No. 7. A



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CALENDAR OF HOLINESS MEETINGS.

- TORONTO—Central Meeting, every Tuesday, 23 Pembroke St., at 3 p.m.
 " Bloor St. Church Meeting, every Saturday, at 8 p.m.
 " Elm St. Church Meeting, every Monday, at 8 p.m.
 " Berkeley St. Church, every Sabbath, at 4 p.m.
 " Queen St. Church, every Monday evening, 8 p.m.
 " Gerrard Street Church, Sabbath, 4 p.m.
 " Agnes St. Church, Tuesday, 8 p.m.
 " Richmond St. Church, Friday, 8 p.m.
 " Spadina Avenue Church, Friday, 8 p.m.
 " Dundas St. Church, Saturday, 8 p.m.
 " 508 Spadina Avenue, Sunday, 3 p.m.
 " 111 Avenue Road, Sunday, 3 p.m.
- WESTON—Tuesday evening, at the residence of Mrs. Brown.
- MONTREAL—First French Methodist Church, every Monday, at 7.30 p.m.
- WOODSTOCK—At the residence of Bro. Crispen.
- STRATHROY—Two weekly meetings are held
- PICTON—Wednesday, at 3 p.m., at the residence of Mrs. Blewitt.
- MILLBROOK—Friday, at 3 p.m.
- LONDON—Queen's Avenue Church, Tuesday, at 3 p.m.
- NEWBORO—Tuesday, at 3 p.m.
- NAPANEE—Thursday, at 3 p.m., in vestry of C. M. Church.
- SYDENHAM—Tuesday, every fortnight.
- CHESELEY—Monday, at 7.30 p.m., in vestry of C. M. Church.
- BOWMANVILLE—C. M. Church, "Upper Room," Saturday, 8 p.m.

THE

Expositor of Holiness.

Vol. III.

JANUARY, 1885.

No. 7.

I'VE NOW TO PLEASE BUT ONE.

"From all its cares my heart retires,
I've now to please but One ;
Though deep and boundless my desires,
I've now to please but One.
My will to Him I gladly bow,
With Him is all my business now,
Myself at His dear feet laid 'low :
I've now to please but One.

"Christ is my way, my truth, my life,
I've now to please but One ;
The end of sorrow, doubt, and strife.
I've now to please but One.
My Lord, in love I look to Thee,
Child-like attend what Thou wilt say,
Go forth and toil while yet 'tis day,
I've now to please but One.

"Redeemed and saved by Christ the Lord,
I've now to please but One ;
He bought me with His precious blood,
I've now to please but One.
Out of this world by Jesus drawn,
My eye on Him, and Him alone,
In simple trust I follow on :
I've now to please but One.

"In this my happy lot is cast,
I've now to please but One,
In gardens fair, or deserts waste,
I've now to please but One.
Though shame and poverty be mine,
Or prosperous suns upon me shine,
On Jesus I will still recline :
I've now to please but One."

FORWARD !

Forward, then, with Jesus sharing
In the warfare here below !
Forward ! in His name unfearing,
Boldly meeting every foe.

Count it never a disaster,
When the shame for Him you bear,
But rejoice that such a Master,
Gives you in His Cross a share.

Unto sin be daily dying,
That His life may through thee shine ;
Find thy strength in lowly lying
At the piercèd feet divine.

Soon the earthly conflict over,
Christ will come to claim His own ;
Oh, the grace—the grace, my brother !—
If He then shall say " Well done ! "

FAITH CURES, AGAIN.

This subject is coming more and more to the front, and we believe should be looked steadily at, and a clear, Scriptural, common-sense creed enunciated concerning the whole matter.

We have been examining it closely, for some time, and have arrived at a, to us, satisfactory belief concerning the whole subject. This is our creed. If sick, it is our privilege, and duty, to bring the individual case of our sickness to God in prayer, and obtain His mind concerning it, which may be one of three things.

In the first place we may learn that it is the will of the Master that we should be sick, and therefore we could not pray in faith for immediate restoration to health, that God had some special object to serve in our ill-health, which would be made known to us in due time, if not here, certainly in the future world, and with this knowledge, like Paul, we could not only be content, but rather rejoice in our infirmity that the power of Christ might rest upon us.

In the second place we might learn that it was His will that we should use certain remedies and assistance, through which means, under God's blessing, we should recover.

In the third place, God might show us that it was His will that we should accept immediate healing by faith.

Now we remark here, that if they are correct who teach that all sickness is simply a temptation of Satan, and that it is the privilege of every believer to exercise faith for immediate recovery to health from whatsoever disease he may have, then, we contend, that our creed takes this in; for then God would always show to those who ask in faith *their* privilege in this matter and they would always receive instructions from the blessed Spirit, when He was accepted as their guide into *all* truth, to exercise faith for immediate healing. If then those, who maintain that the Bible clearly teaches that it is the privilege and duty of all Christians to have a sound mind in a sound body, have confidence in the work of the Holy Spirit as guide into all truth, they will leave believers without hesitancy in His hands, certain that He will confirm their teaching in every individual case.

But do we believe that the Bible teaches that it is the duty and privilege of every invalid to claim immediate healing by faith, just as pardon and sanctification are for all?

We confess that we not only do not believe that the Bible teaches such a doctrine, but we believe that it teaches the contrary. We believe, moreover, that there are certain elements of danger attending such teaching. For example, the instances reported where failure to take remedies has resulted fatally must be defended by such teachers as really resulting from their teaching. According to them they did perfectly right in refusing to employ a physician, or take medicine. The plea that their faith was not perfect cannot avail them, for according to their teaching there cannot be perfect faith where medicine is taken.

We have examined the Bible carefully on the subject, and fail to be convinced that the extreme wing of believers in faith cures is right in their interpretation of the Scriptures concerning faith cures. We do not undertake to go minutely into this part of the subject just now, for obvious reasons. It would require a book rather than an article in a magazine to treat it in an exhaustive manner. But we emphasize the statement that after careful examination we cannot find this extreme doctrine in the Bible.

And yet we believe that as the faith of God's people increases the number of the sick who will see it their privilege to pray in faith for immediate restoration will be greatly increased. We have the utmost sympathy with this revival of healing power in the Church, and as we have formerly intimated, our belief is that this holiness revival will be characterized by very many examples of faith healing. And it is because this is our belief that we feel called upon to investigate and write boldly the convictions of our mind on the subject. Whilst the movement has much of blessing in it, it is also surrounded with grave dangers.

Men are ever prone to exalt the temporal above the spiritual, and hence it is a very easy matter to turn the attention away from the spiritual aspects of this revival by undue attention to the wants of the body, to become more intensely interested in the performance of a miracle of healing in the body than in the soul.

Again, Christians who are owned of God to any extent in miracles of healing are more liable to spiritual pride, even than those who are used of God in the performance of His miracles of grace upon the souls of men. They are, therefore, more liable to be unteachable and to drift into fanaticism.

And here we insist on it that the fact of any one being the subject of a faith cure does not constitute him an oracle or ensure correct-

ness in his creed. Nor yet if one possesses gifts of healing is he on this account any the more orthodox in his teaching; for St. Paul proves to us that one may have all faith so as to remove mountains, and yet be destitute of the love of God as the ruling principle of life; and our Saviour tells us that some who prophesy and cast out devils in His name will be denied admittance to heaven.

In conclusion, we would press upon afflicted believers their privilege in Christ of knowing the mind of God concerning their state. In accepting by faith the ministry of the Holy Spirit, they may learn, as did Paul, that "the thorn in the flesh" is *permitted* for wise purposes, but with this knowledge will be given additional grace, so that most gladly will they suffer affliction that the power of Christ may rest upon them. Or with Hezekiah, in answer to importunate prayer, some fig-plaster or other remedy, through human instrumentality, may be given whereby the disease shall be driven away. Or, like Timothy, through some physician they may learn to accept a daily remedy for a chronic ailment which can only be alleviated, not cured. Or, lastly, they may, like the woman in the thronging crowd, be privileged to touch the hem of His garment and be instantly made whole. But in any case they will enter into the rest of faith concerning their sickness, will lovingly accept the will of the Master, and prove to all around them that, whether sick or well, they can rejoice evermore, pray without ceasing, and in everything give thanks.

DOES GOD SAVE US FROM THE CONSEQUENCES OF OUR FORMER SINS?

This is a question which can only be approximately answered, and yet even with such a result only possible to our researches it may be profitably considered.

Now it would be easy to instance an extreme case and try to settle the whole question by it, as for example, the thief on the cross who obtained forgiveness and admission to Paradise; nevertheless the consequences of his sins were not destroyed, for he expiated his offences against law by the death of his body that very day. But alongside of this we put the known experience of the slave to alcohol or opium, who in answer to prayer has had his acquired appetite for these completely destroyed, so that he has ever after been freed from

their bondage. In these cases some at least of the consequences of sin have been entirely destroyed.

Now, these facts seem to establish some rule that where evils can be traced to actual sin, it may be in order to ask in faith for the removal of these evils, and that where they are not removed it may be simply because the subjects of them do not by faith accept their full privilege in the Gospel; for whilst many who had become slaves by appetite for spirits or narcotics have obtained complete emancipation through faith, many others of this class, whilst receiving converting grace, have struggled on against appetite with many a defeat and fall before final victory has been achieved. These things are established facts, and men of faith and power like D. L. Moody do not hesitate to tell all the slaves of appetite and passion that there is complete deliverance for them by faith in Christ.

The question then comes up, Does this rule stop here? Is it not limited at this point simply by want of faith on our part? What is the difference between a diseased appetite and a diseased body, when both are the result of the same cause?

As a matter of fact, instances are not wanting where diseased bodies under the regenerating influence of grace divine have gradually been restored to full health, just as diseased appetite in some has been gradually cured. Why might not the cure in all these instances be instantaneous?

Then, again, diseases of both mind and body are traceable to other forms of sin, noticeably in many instances to disobedience of the calls of the Spirit for work after some divinely appointed pattern. Reasoning from analogy, when such sins are forgiven, faith should have the privilege of claiming complete freedom from the evils resulting from the particular sins confessed and forgiven.

We but indicate some of our thoughts on this subject, mindful that we tread near the borderland of fanaticism. But we here remark that whoever is driven off from investigating practical truth by the shrill scream of some wandering fanatic will make small progress in discovery in this subject.

What a mighty influence is exerted by a few fanatics. Men of mighty mind and ability to cope successfully with the grandest subjects are palsied with fear by the ravings of fanaticism.

It is high time that this state of things was changed, and Christians cease to prove such weaklings as to be kept out of any experience in the deep things of God. We expect to return to this subject in a future issue.

(For the EXPOSITOR.)

THE RESULT OF FULL SALVATION.*

BY CHAPLAIN LOUIS N. BEAUDRY.

I can never sufficiently praise the Lord for giving me thus early in my Christian life this glorious understanding, by experience, of the deep things of His kingdom. The advantages thus gained will be apparent, I trust, throughout my earthly career. At any rate, the following lessons are taught me as nothing else but such an experience could teach me:—

First. The only true joy is that which God's love and service afford. The world's joy is but the muddy flow of the torrent swollen by a glut of rain; it is impure at its best and is soon gone. The joy of the Lord is the Christian's strength and it flows ever deeper and clearer, like a majestic river, even like the crystal waves of the mighty sea.

Second. Short as my experience is, (this is an extract from my journal), I know that it not only purifies the mental and spiritual vision, but it greatly stimulates all the faculties by putting them in happy harmony among themselves, and by bringing into sweet and blessed captivity every thought to the obedience of Christ. Here I have found the sphere for which man was originally intended. This is paradise regained. What instinct is to the animal—for instinct is only the Divine principle acting and controlling—so to man, to me, is this presence of the Holy Spirit.

As a student I never made such rapid progress in my studies. There is a new light for me shining into the dark places, and a power to bring low the once inaccessible mountains. Thus the valleys, once too deep for exploration, are filled, and a level highway is made for my feet. Truly, this is that godliness which is profitable unto all things, having the promise of the life that now is, as well as that which is to come.

Third. The Holy Scriptures have been wonderfully exalted in my thoughts. They are a sublime light for my understanding, and sweet honey to my inner experience. Nothing to me in all literature is

*Brother Beaudry is preparing for the press a sequel to "Spiritual Struggles of a Roman Catholic," which will present his experience subsequent to his conversion. This is the closing part of chapter 3rd, which contains his experience of full salvation.

comparable to them. They enrich my memory, elevate my reason, guide my imagination, awaken the conscience, fortify the will and kindle on the altar of my heart the sacred fires of faith, hope and charity. Each new perusal brings new discoveries of light and depths of truth. I cannot study them without being astonished, enlightened and encouraged. One of their chapters is worth more to me than all treatises of philosophy and ethics. Christ's Sermon on the Mount is certainly the masterpiece of human language; I never tire in its study; it is my meat and drink.

Fourth. Christ is enthroned uppermost in my affections. Religion to me now is not only a beautiful system of faith and morals, of doctrine and ordinance, of historical data and argument, of stupendous miracles and prophecies, but it is also and especially the union and communion of my soul with a personal, living Saviour. Christ to me is not only the historical Jehovah who spake in the olden times to patriarchs and prophets, and who in New Testament times walked and talked with His chosen band of disciples, but He daily walks and talks with me. My fellowship is with the Father and with His Son Jesus Christ by the Holy Ghost. And my joy is full.

Fifth. I now know by experience, that the precious promises of God, covering human sin and depravity, indeed all our wants and woes, relate to the *present time*, THE PRESENT MOMENT. The Scriptures attribute no saving power nor even the slightest influence to death nor to anything whatever after death. All that men have taught contrary to this is, in my judgment, only a delusion and a snare. The principle of divine action is, "Behold now is the accepted time; behold now is the day of salvation." The beloved John says, "The blood of Jesus Christ, His Son, *cleanseth* us from all sin;" it is not *has cleansed* nor *will cleanse*, but *cleanseth* now. I am amazed at the unbelief of human hearts in the presence of such promises as these.

Sixth. This experience of the second blessing has brought out into clear light a conception of my childhood which, at times, seemed more poetic than real; it was the idea of the ministry. This had long lain almost hidden away in the depths of my unregenerate nature. Seldom, if indeed ever, had I dared to mention it to anyone, unless, perhaps, to my mother. But when I used to read of the wonderful missionary labours of Loyola and his devoted bands in Europe and Asia, also of the early exploits of the Jesuit Fathers, especially among the savage tribes on the wild banks of the majestic St. Lawrence, my heart would thrill with a peculiar, indescribable emotion. Still the thought

was crude and unquarried. But the Holy Spirit, like a skilled artist, has not only brought the rough block from the quarry, He has polished and fashioned it into a thing of beauty and placed it in such light before me, that I cannot turn my eyes from it. "He that hath an ear let him hear what the Spirit saith unto the Churches: To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

THE RICHMOND STREET CHURCH CONVENTION.

This gathering took place, as per announcement, and was a season of rich spiritual profit. All the meetings were characterized by positive, definite work done for the Master. Christians rejoiced in the communion of saints. Glad testimony was given concerning the deep things of God to their mutual profit and delight, but that delight was ever enhanced as they saw others step into like precious faith. This pleasure was given them at all the services, commencing with the very first. Brother Osborn, of Niagara Falls, was with us from the beginning, and proved himself, as heretofore, a workman that needeth not be ashamed. Being a willing worker he was used most freely, not only in preaching and managing altar services, but also in leading in holy song.

On Saturday evening the friends assembled in the large committee room, which was filled. No time was lost in preliminaries, for at the beginning some special requests were made for prayer, so that definite direction was given to the very opening prayer service. One of these requests was from some elect ladies, belonging to the Metropolitan Church, asking that special prayer should be made, that a marked spirit of liberality might be poured out upon the congregations the following Sabbath, at the opening services, when Bishop Foster was to preach—a liberality which might render it unnecessary to resort to any other means than direct appeal for gathering necessary church funds.

Another request for prayer was from a brother present in behalf of his wife who lay sick at her home, but who desired to attend the Convention. This desire on her part was gratified, for she was enabled to be with us on the following Monday, and testify that she was

present in answer to prayer. Nor was this a solitary incident of the kind.

These requests for others having been attended to, others present requested prayer for themselves as seekers of full salvation, and before the meeting closed some stepped into the cleansing fountain, and with glad shouts of victory proclaimed their joy in their new-found treasure. Altogether it was a grand inaugural meeting. The members and friends of the Association did not gather together to spend the first meeting or two in prayer for preparation to do God's work, but came prepared to do it, and so work was given them to do at all the meetings. And is not this just as it should be? Let the friends always come prepared to labor for the Master, and they will find work ready to hand.

On Sabbath Brother Osborn, after a prayer and testimony meeting of great interest, preached a searching sermon from the words, "Wilt thou be made whole?" considering specially the various hindrances which are opposed to this experience. It was a time of deep ploughing, and harrowing in the seeds of truth, and eminently suited to the occasion. In the afternoon, after short addresses and experiences were given by several of the brothers and sisters present, Brother Osborn conducted an altar service during which many professed to accept Christ as their full Saviour. At the close of the meeting, we could truly say God the Sanctifier was with us in power.

In the evening again, Brother Osborn led our devotions, preaching in the demonstration of the Spirit and in power. Again the altar was surrounded by many believers seeking the cleansing virtue of Jesus' blood, and many could testify before the close of the service that the desire of their hearts had been realized.

On Monday God was with His people not only as Sanctifier but as Teacher. Not only were souls sanctified wholly, but also the experiences of those who had been in the way was keyed up to a more heavenly pitch. Friends had come in from distant points seeking the distinct experience of full salvation, not in large numbers, it is true, still we had testimonies from friends who came from neighbouring cities and counties seeking this experience, and who went home to spread the holy fire.

Tuesday was the crowning day of the Convention, the afternoon service being Pentecostal in its character. Near the close of the meeting as one after another of the seekers obtained their heart's desire, and began to magnify the Lord with a loud voice, others joined with them

with all their might. And why should not God's people at such times shout aloud their joy? We had prayed and labored with dear friends earnestly desiring this great blessing. We had counselled and exercised faith with them. In short, had prolonged the battle with the enemy, determined to have victory, and when victory did come we were glad and rejoiced together with one accord. At such a time, if ever, noise is in order. Who could imagine a victory by one army over another celebrated in solemn silence! When news of victory reached the temperance workers in the late contest in Halton, victory was not celebrated in silence; a lady who has the gift of quietness in large degree remarked to another at that time: "O I wish I had something to make a noise with." May the God of victory give to His Church more and more of those times when the shout of victory is heard in our camps.

In the evening some business matters in connection with the Association work were brought before the congregation. The two treasurers made statements and called for additional subscriptions for the EXPOSITOR, which were responded to by over fifty being taken. These friends, very properly, after a few words on business ran into their personal experience of full salvation, and so the meeting was speedily brought back to definite work for those seeking this experience, and again definite work was done, a number entering into the rest of faith ere the close of the service. Thus we were shown that the business of the Association could be transacted in our larger meetings without checking the spirituality of the Convention.

Wednesday, being the day before Christmas, the congregations were not so large as on the other days, and indeed we had full reason to expect this. But we felt justified in continuing the Convention, for those who could be with us. Amongst those who could attend were some who were earnestly seeking full salvation, and so this work was attended to at all the gatherings to the very last, and at each service some were made perfectly whole.

Human prudence would have clamored for the close of the Convention on Tuesday evening when the climax was reached, and when it might have been closed with greater advantage in appearance. But then we might have missed helping those who obtained their heart's desire on the last day. We believe it is best to do all the work God has for us to do even if in so acting a Convention does not close up with as much enthusiasm as if cut short at the climax.

Taking everything into consideration we look upon this first Association Convention, over and above the annual ones, as a decided success, and as a promise of many more of the same kind to follow. It is our decided opinion that we should have one such gathering in the city every year.

DWIGHT L. MOODY'S CONVENTION.

We do not propose to give a full account of this remarkable gathering. Indeed it is not necessary, as most if not all our readers have seen the accounts published in some one of the many papers whose columns have been given up to detailed reports of it. No one gathering in this city, we venture to affirm, has been more widely published through the press.

We simply wish to discuss the Convention from our standpoint. In our opinion the key to unlock the mystery concerning the power which accompanies Mr. Moody in his work, was furnished by himself in his Tuesday afternoon talk. He there alluded to his experience concerning the enduement of the Spirit for service, which as a distinct blessing he received subsequent to his conversion. This experience, as given by himself in one of his Glasgow meetings, we published in one of our former numbers, but it will bear repetition in substance. He tells us that when engaged in zealously working for the Master, in Chicago, two women told him that they were praying for him that he might obtain the baptism of power. On request they prayed with him, and almost immediately he was taken with an intense longing for something he hardly knew what. For days and months the burden of his prayer was for power, spiritual power, to win souls to Christ. By-and-bye, when in New York, there came a time when his prayer was answered. Once when alone with God in importunate prayer there came into his life a wonderful experience. His love for sinners became wonderfully intensified, his whole soul seemed to be filled with the love of God. Words, indeed, could not describe the wonderful baptism he received. Suffice it to say he realized his prayer was answered, he had received the anointing divine for service.

Immediately after this, although his preaching seemed to be the same, yet tenfold power attended the Word; and so it had been ever since—a divine, spiritual power was present in all his work for God, which he believed was all traceable to that wonderful experience.

which overtook him—in New York city, when alone with God, pleading for this very gift. By this he explained to himself and others his life. He calls it the baptism or enduement of the Spirit for service.

When asked through the question drawer if this gift of power might not be received at the time of conversion, he was most emphatic in his contention that it was *always* received subsequent to converting grace.

Now we need scarcely remark that we are in fullest sympathy with this teaching. As to the slight change in name, we pay but little attention to. It simply has reference to the pentecostal gift of power, and with him we urge on all God's people the acceptance of this last best gift of Christ. This being received, all the rest will follow.

We could not but remark to ourselves that the difference between Mr. Moody and many of the ministers who eagerly sat at his feet in questioning attitude to learn in the school of Christ was, that while they preached, and prayed, and even wrote about the gift of the Holy Ghost in pentecostal power, he *possessed* that gift, and our prayer is that many of God's ambassadors now doing noble work for their Master, even as Moody did before this baptism divine, may like him accept the full baptism of the Spirit, and so become tenfold more powerful in their God-appointed work. Oh, if ministers would cease talking about this thing, but covenant with God henceforth to give Him no rest till their heart's desire in this respect was met, and more then met, in the enduement of the Spirit for service, what an improvement would come over all our Churches! Soon every service would become pentecostal in its character.

We meet many trying to account for Moody's phenomenal success by magnifying certain characteristic qualities noticeable in him, as his force of character, his tact, his perseverance and zeal. Certainly these all exist and are conspicuously prominent in his public work. But we maintain that all these without the baptism of the Holy Ghost would come very short indeed of making the man what he confessedly is. In short, we think it is the part of common sense to let Moody explain Moody, and his explanation is, as before stated, that this baptism for service alone explains his remarkable career, and through it he exhorts all to imitate him in this respect, and prove for themselves that the last gift of Christ is the best of all, which is the baptism of the Holy Ghost for service, or, as we sometimes put it, in pentecostal fulness.

DEATHS OF DRS. CARROLL AND RICE.

The great Methodist Church of Canada has been called to mourn the loss of two of its foremost men. Quickly following one another they have passed from the Church militant to the Church triumphant.

Father Carroll was, as usual, in the midst of labors abundant when paralysis put its firm hand upon his active body and forbade further work in the Master's vineyard, and after a brief delay he exchanged the activities of earth for those of heaven.

Dr. Carroll has ever been true to the cause of holiness. Very early in life he experienced the grace of entire sanctification, and continued a true witness to the close of his useful life. A short time ago he contributed a couple of articles for the pages of the EXPOSITOR, intending to supplement them by a short article written for each succeeding number. But, doubtless, he was prevented from carrying out this intention by the press of other claims on his time, particularly, we presume, by his last enterprise in church building, just brought to a successful issue ere he ceased at once to work and live; for the church, as our readers probably know, was to be dedicated the Sabbath which proved to be the next after his death. Father Carroll had a rich Christian experience, lived near to God, and for him, we believe, to live was Christ's, but to die was gain.

Dr. Rice was a true exponent of the doctrine of full salvation, as taught in the early Methodist standards. His sermons on this subject were clear and emphatic. One of his last addresses, if not the very last, to the Conferences was particularly on this subject, calling upon the ministers to be true to this peculiar doctrine of the Methodist Church. This address to Toronto Conference started the movement which resulted in the Conference resolving by vote that a holiness meeting be one of the Conference meetings for next year.

We are not writing an obituary, but are simply reminding ourselves and others that those who have fallen were standard-bearers in holiness teaching and preaching, that they gave no uncertain sound on this subject, and that it was, we believe, the main element of strength and stability in their lives. It kept them in labors abundant for the Master till the very close of life.

We trust that, whatever other lesson is the outcome of their lives, this will not be forgotten, that the strong decided stand Drs. Rice

and Carroll took in their public ministrations on the subject of entire sanctification was the chief feature of their ministry, and largely accounts for the high esteem and respect of the Church for their memory, and they being dead yet speak to all Methodist ministers to be true to our doctrines, and account as worthy of chief place among these the doctrine of entire sanctification as a distinct experience subsequent to conversion.

DR. RICE'S SUCCESSOR.

We have reason to be thankful that one has been elected to the office of senior General Superintendent of the Methodist Church, made vacant by the lamented death of the late Dr. Rice, who is, like his predecessor, true in all his public teachings, to the great doctrine of full salvation.

We remember with much satisfaction the visit of Dr. Williams to our camp-meetings, and the timely assistance given us in our work. True, we may not have been in perfect accord on the methods adopted to secure the results we all were aiming at, but in sincere desire to spread the distinct experience of holiness, and in creed, we were in perfect accord, and we all realized the benefit of listening to his matured counsels and helpful ministry.

It is to us not only a source of unfeigned joy, but more than an accident, that the two General Superintendents of the great Methodist Church are the two most pronounced in their preaching on the subject of entire sanctification, and that both have given our Association the encouragement and benefit which their presence and preaching ability could not but afford.

INCIDENTS BY THE WAY.

A CITY IN A FLAME OF REVIVAL.—Surely Toronto may be said to be in a revived state spiritually. The "Boy Preacher" getting converts at Elm Street by the thousand, Mr. Moody gathering the people in such crowds that no building could be found large enough to accommodate a tithe of the multitudes desirous of hearing the gospel from his lips, hundreds saved at other churches, noticeably Agnes Street Church, the Y. M. C. A. adding their full quota to swell the numbers of those who are starting on the Christian life, and last but

not least, in our estimation, the multiplying holiness meetings, with the ever-increasing testimony to full salvation, certainly Toronto may be said to be in a revived state spiritually, and we believe the end is not yet, but that we shall see still greater things than these.

IS IT COMMON SENSE—For a brother or sister to admit that he does not enjoy the blessing of full salvation, and is not succeeding in bringing others into its experience, and yet take up time in holiness meetings to show others how to do the work which confessedly they cannot accomplish? Yet this rare illustration of common sense we have witnessed frequently in our meetings from the very beginning of our Association work. We wonder how a person would be treated who went to any of our factories, and, after admitting that he had no practical experience in the business in question, should begin to find fault with the methods there made use of, and advise the manager to alter his style of doing things. We think he would receive scant courtesy, and, perhaps, receive some wholesome advice about meddling with what he did not, on his own confession, understand. Verily, we think that there is sometimes some lack of common sense exhibited by others than professors of holiness.

REQUESTS FOR PRAYER.—All requests for prayer given at religious meetings are not necessarily in order, and the leader of a meeting should learn to distinguish between them. He will be compelled to reject some, unless he is willing to let such things become a mere formality. We know not what things to pray for, but the Spirit helpeth our infirmities. If, then, our meeting be under His guidance He will show us which are in order and which are not. There is a nice point here which it will be well for those in charge of meetings to examine into prayerfully and intelligently.

WHO SHOULD ASK SPECIAL PRAYERS AT PRAYER SERVICES?—We answer, those upon whom the Spirit has put the burden for prayer for certain specific objects, but whose faith cannot alone grasp the answer, and they instinctively call for help from others; or those who are seeking some special blessing as pardon, purity, or power. It is always in order for such to make special request for prayer at any meeting.

But we do not think it is in order, when the leader asks for special requests for prayer, for any member of the meeting to try and remember some person he would like to see converted, and as an experiment ask for prayers in his behalf. This is to waste the time of the meet-

ing. Let such keep silent till they are directed of the Master to bring any matter before a meeting, and then it will not only add to the interest of such meeting, but the united faith of those assembled will secure the desired answer.

HOW THE SPIRIT LEADS DURING A MEETING.—We had gathered near the altar. Some had by rising professed themselves seekers of full salvation, others of pardon. And now we were bowed in prayer. We were amongst strangers. One brother lead in prayer, then there was hesitancy on the part of others to take part. We were just on the point of making a virtue of necessity and suggesting that we spend a season in silent prayer, when a sister sang a verse of a hymn. Immediately the Spirit said, "Let the people sing their prayers." We called for "Just as I am" to be sung. It was started, and the whole hymn sung. Then we requested the verse :

"Just as I am Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because Thy promise I believe,
Oh, Lamb of God, I come!"

to be sung. It was repeated a few times, then, as faith seemed to grow and be in lively exercise, the word *wilt* was changed to *do*. Then, as the promises were grasped with firmer hand, we sang the words with hands uplifted in token of our acceptance of the blessings named. We sang until our hearts melted together under the Spirit's power, and some could not restrain their words of praise because of the rich blessings then received. How safe it is to follow our Guide in His goings forth in His sanctuary of strength; seeming defeat is ever by Him turned into positive victory. Now thanks be to God who always causeth us to triumph.

OSHAWA.—We are now, whilst we write, enjoying a season of delightful fellowship with the Church under the pastorate of our friend and brother, Rev. C. Langford. On Sabbath God was with us in blessing, and now we are having a few holiness meetings together. A goodly number witness to the reception of this experience since our brother has unfurled the banner of holiness in their midst, and now the friends have resolved to second their pastor in his desire to have a distinctive holiness meeting every Wednesday afternoon. The outlook is very hopeful for revival influences. On Sabbath evening a good many stood up as seekers of full salvation, and several as seekers of pardon. We have no doubt the blessed work of grace, which has already commenced, will go on in increasing power.

HOLINESS IS POWER.—Rev. Mr. Scales was present at our first afternoon meeting, and testified that when nineteen years old he read the life of Carvosso, and it led to his obtaining the blessing of entire sanctification. Since then he had made that subject prominent in all his preaching, and he had found it the great means of promoting revivals on his various charges.

On one of his circuits an old couple, each over eighty, entered into this experience, during a visit from himself and another friend, and from this little *impromptu* meeting a revival flame spread over the whole circuit, until upwards of sixty Roman Catholics experienced religion, and every English-speaking person on his circuit, with one exception. He described different mighty revivals on his charges, and traced their origin in every case to some of the members of the Church obtaining the *second blessing*, as they then called the experience of full salvation. We ever hail such testimony to the value of distinctive teaching on the great subject of holiness.

HOW TO SAVE UNNECESSARY STEPS.—A sister told us at one of the afternoon meetings that during the morning of that day she felt she should go to see a lady friend, who she heard was somewhat unwell, but there was some important work to be done at home, so she was undecided what to do, although inclined to attend to the first thing mentioned. She determined to learn what her Divine Guide would have her do, and so in prayer she brought the matter before Him. She was impressed that she should remain at home. This she did, and not long after learned that her friend would not have been at home had she called at that time.

SALVATION ARMY WORK.—At the same meeting a brother told us that he had been a miserable drunkard; that five months ago, when partly under the influence of liquor, his attention was arrested by seeing the army kneel down for prayer in the snow; that he had followed them into the hall, and it led to his reformation; and now he was a happy Christian, free from all desire for drink or tobacco.

A SIGNIFICANT FACT.—We notice that when the officers or members of the army learn of our holiness meetings, at the different places where from time to time we hold them, that a number attend, and we are glad to be able to say that they are always a welcome addition, behaving themselves discreetly, and generally giving clear testimony concerning full salvation.

TO ALL WHOM IT MAY CONCERN.

We wish it clearly understood by those who have so generously come to the front in increasing the circulation of the EXPOSITOR that we are prepared to distribute all the copies they subscribed for from this office, to individuals, as they may send us the names, without any further cost or trouble to them, than simply sending us a list of names with their addresses. Where this is not done, unless we have special directions to the contrary, we send the whole number subscribed for to the one address of the subscriber to the fund.

TO THOSE RECEIVING THE "EXPOSITOR," NOT HAVING ORDERED IT,

we wish to say, it places you under no obligations whatever. It is a clear gift from some friend, which you are welcome to, and having read it, you can pass it on to a friend, or lay it aside. It is already paid or arranged to be paid for at this office, and you will never be billed for the cost of it, unless by some oversight, which will be rectified when the error is made known. We wish this clearly understood, for two or three to whom it has been sent as a gift have returned it, thinking doubtless they would be placed under some obligation to pay, should they accept it. We resolved from the first that we would not adopt any questionable plan for pushing the circulation of the EXPOSITOR. We believe it is a child of Providence, and our Master, who has it in charge, can provide for it, without any of those adventitious helps now so much practised. We do not propose to sandwich it between prizes of books, or silverware, or any other article of commerce, nor yet to prop it up by advertising all sorts of things.

We do not wish it to be understood that we are making a *thing* at any who adopt these methods for spreading holiness literature. We merely mention our conviction that the circulation of the EXPOSITOR should be in the future independent of all these adventitious aids, as it has been in the past.

If parties receiving the EXPOSITOR as a gift become interested in its success, and would like to help in increasing its circulation, they can do so in two ways. In the first place, they can resolve to continue taking it after the first year, at their own expense. In the next place, if they wish to assist immediately, they can order it to be sent to one or more friends, at their expense, where they think it will do good.

In such cases we will be happy to furnish it to them at club-rates, which is at the rate of seventy-five cents per copy for one year.

ANY PERSONS WISHING TO SEND IT TO FRIENDS

will receive it hereafter at the rate of seventy-five cents in place of one dollar, the usual price.

We believe the blessing of the Lord is in it, and none who assist in sending it on its mission of spreading Scriptural holiness will have cause to regret their act.

TO AGENTS.

To *bona fide* agents, who assist in the circulation of the EXPOSITOR, we are now prepared to allow forty per cent. of the subscription price in books. For example, an agent sending in the names of five subscribers and five dollars, will be entitled to two dollars' worth of books. These books may be selected from any catalogue published at the Book Room, either in the EXPOSITOR, *Guardian*, etc., to be sent to their address at catalogue prices, postage free.

TO CONTRIBUTORS TO THE PUBLICATION FUND.

Will those who at the camp-meeting or Beamsville Convention subscribed for additional copies of the EXPOSITOR, let us know by card if they wish to continue their first subscription as an independent matter, or if they wish it included in the number ordered at these meetings.

Several have so considered it, paying the usual price, one dollar as heretofore; some have not, so we have not felt free to act in the matter without due notification. At the first camp-meeting it was distinctly understood that subscriptions to the fund were independent of personal subscriptions for the Magazine, but at subsequent gatherings nothing was said concerning this thing. Friends will thus see the reasonableness of this request, and will not misjudge us in sending on the original copy ordered until notified as to the wishes of the subscriber. Please be frank in all communications to this office, for it is our desire to meet the wishes of all subscribers in every respect as far as our ability will permit. We wish to take no undue advantage; therefore, if at any time the EXPOSITOR is sent to any address contrary to the desire of the recipient, it is simply because we have not learned the mind of the party to whom it is sent.

 HYMNALS FOR SALE.

Pursuant to the request of some of our brother ministers we have had a couple of thousand of the hymns used at our camp-meetings and Conventions printed. We can now furnish them to any of the brethren who desire them, at the rate of one dollar per hundred. They contain 19 hymns, and are very convenient for special services, and there is no difficulty in using them at once in the services. From experience we find that the singing is at once materially improved when these hymnals are distributed in the congregation. Address—Rev. N. Burns, 23 Pembroke Street, and orders will be attended to as soon as possible.

 REVIVED FAITH.

“O beauteous things of earth !
I cannot feel your worth
To-day.

O kind and constant friend !
Our spirits cannot blend
To-day.

“O Lord of truth and grace !
I cannot see Thy face
To-day.

A shadow on my heart
Keeps me from a part
To-day.

“Yet something in me knows
How fair creation glows
To-day,

And something makes me sure
That love is not less pure
To-day,

And that the Eternal Good
Minds nothing of my mood
To-day.

“For when the sun grows dark
A sacred secret spark
Shoots rays.

Fed from a hidden bowl
A lamp burns in my soul
All days.”

COME-OUTISM.

To some of our readers this is probably a new word, but it indicates a movement that is full of mischief, and against which we should like to set them on their guard. Christian believers who enter into the rest and joy of perfect love are not always congratulated by their brethren. Their testimony is often received with cold indifference by those who ought to encourage them and affectionately caution them against the special perils which beset their path. In their surprise and disappointment they are too ready to listen to men who counsel them to keep aloof from all Churches, and hold fellowship only with the fully sanctified; and in various parts of the country little associations are being formed on this principle.

Those people, however greatly mistaken, are no doubt sincere in the first step of their course, but continuance in that course involves conduct so entirely out of harmony with the spirit of the gospel that apostasy is in our opinion inevitable. It is hard to understand how they should be so blind as not to see how greatly their conduct is opposed to both Scripture and common sense. How is Christian holiness to spread in our Churches if those who attain to it immediately withdraw themselves and hide their candle under a bushel? Where can the reality of holiness be better proved than in circumstances that demand the manifestation of gentleness and forbearance and Christlike love to "them that oppose themselves?" Inability to bear the chilling breath of a sneer is scarcely consistent with the charity that "endureth all things." And by whom are young believers to be led into the fulness of the blessing, if not by those who have themselves found it? What would have been the present condition of those "come-outers" themselves if in former years there had been no communities but such as they are now trying to form?

And how are sinners to be converted? We know some Christians who are hopeless in this matter, and who expect the world to go from bad to worse till Christ comes. They look with something like satisfaction upon the signs of falling away, seeing in them the tokens of the Lord's speedy advent. But "come-outers," so far as we have any knowledge of them, hold no such views. They simply regard the bringing of sinners to Christ as inferior work, to be done by men of lower spiritual standing. But this is a new doctrine. We had thought that holiness was one of the essential qualifications for glorifying God in every sphere of life and activity, and that none could possibly be too holy for the meanest work in the great Master's cause. When men attain to spiritual elevation so great that soul saving is beneath them, we humbly think it time they came down again. If it can be shown that these dear brethren do concern themselves in the salvation of the perishing, then is the absurdity of their position all the more striking; for

what is to become of the penitent seekers of God's face and the young believers? They cannot be admitted into the fellowship of those who have saved them until they obtain further blessings; to receive them at once would be to form a Church on the model of those that are condemned, and to abolish the reason for separation. And therefore these new converts must either be turned adrift upon the world as sheep having no shepherd, or they must be sent for their primary education to the Churches that are too corrupt for holy people to remain in them.

It is a perilous thing to confine thought and feeling and action to a limited patch of the field of evangelical truth. We always tremble when we hear of men devoting themselves exclusively to the promotion of holiness in believers. God's work of redemption begins in a dead soul, and is continued through conviction, justification, adoption, regeneration, sanctification, discipline, development, until that soul is fit to join in the new song before the throne; and we are to be "co-workers with God." The first object of Christ's atoning death was to put away the *guilt* of sin, that men might be reconciled to God, and at least half His utterances were to the unsaved; for until men have peace with God how can they share in the great blessings He seeks on their behalf when He prays, "That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me?"

And every true evangelist has the mind of Christ. Having learnt that the baptism of the Holy Ghost upon the Church is the first thing necessary for the salvation of men, and believing with Bramwell that every believer fully sanctified counts for a dozen sinners converted, he earnestly and continuously urges God's children to a life of entire consecration, that they may be endued with power from on high, for others' sakes as well as their own; but he cannot be satisfied with this indirect way of reaching the impenitent. If he is indeed filled with the Spirit, there is in his heart a fire of love for those who know not God so ardent that it must break out into earnest exhortation and prayer. He feels as Wesley felt when, paraphrasing the apostle's words, he cried:

"The love of Christ doth me constrain
To seek the wandering souls of men;
With cries, entreaties, tears, to save,
To snatch them from the gaping grave."

We know too well from long observation that he who confines efforts and ministrations to men in one spiritual condition, whether saved or unsaved, restrains the Spirit's influence, and loses power all round. It is well if he does not in the end make shipwreck.

Let us not be supposed to condemn all meetings, or even associations, for the promotion of holiness. If the assemblies are open to seekers and inquirers,

and if those who compose them go forth to carry the good influence into the midst of the Churches to which they belong, raising those Churches through the supply of the Spirit of Christ, to a higher plane of devocion and purity, the result is an unmixed good. But a separated community of believers that does not include in its aims *all* that is needed to lead the vilest wretch on earth to the presence of God in heaven has no scriptural warrant for its existence, and has therefore no right to expect that the Lord will be in its midst.

In England the movement is in an incipient stage, but in America it has attained to somewhat large proportions. One of its chief leaders is Mr. D. S. Warner, whose good wife went out with him. She however has seen the evil of the thing, and has published her testimony. It is so striking that we make no apology for quoting it at some length :

“ I feel it my duty to say to all God’s children that He has opened my eyes to see the evils of come-outism. I am free from it, and for ever renounce it, and praise God that He has so completely delivered me from the spirit of it. I am thoroughly convinced that this effort to unite God’s people by calling them out of the Churches is not God’s plan of unity. It simply cuts off a few by themselves, who get the idea that none are clearly sanctified unless they see as ‘ we ’ do ; and then they have a harsh grating that is the very opposite of love. I have found that the predominant spirit of the come-out movement is the same self-righteous, pharisaical spirit that Christ rebuked and denounced when He was on earth. *They hold and teach that no one can be entirely sanctified and belong to a ‘ sect.’* ”

“ It is not necessary for me to speak of the fanaticism and absurdities connected with this movement. . . . I have seen more Babylon confusion outside the Churches than in. I know whereof I speak, for I have been connected with the movement from its beginning, and as you all know, at the very head of it ; and while I believe it my duty before God to renounce it, I have all charity for those connected with it. I am confident that I have nothing in my heart but love toward them all, and love to my husband ; nor do I reject him, but I cannot endorse either the movement or its organ, the *Gospel Trumpet*. I must obey God, and walk in the light He has given me, or forfeit salvation, which I cannot afford to do. I have suffered the loss of all things, but rejoice to know that I am counted worthy to suffer for Jesus’ sake

“ In taking this step for God, I have not been hasty. I have been convicted of this duty for some time. Circumstances, and the manifestations of the spirit of this movement, have been such for several months past, that I fear further delay on my part would be disastrous to the cause of Christ and my own soul. I humbly ask the prayers of all God’s children that He will keep me firm and sweet while passing through the furnace.”

Since the world began more or less fanaticism has followed in the train of genuine religious enthusiasm ; and so we fear it will be to the end of time. Let it be ours, not to damp the enthusiasm, but to reduce the fanaticism to the smallest possible limits, walking worthy of the vocation wherewith we are called "with all lowliness and meekness, with longsuffering, forbearing one another in love ; endeavouring to keep the unity of the Spirit in the bond of peace."—*John Brash, in King's Highway.*

ANSWER TO PRAYER.

A pious friend and exemplary Christian had a son, who had been persuaded to consent to go on a boating leisure. His mother objected and did her best with reasoning with him that he should not go. She knew the company would not be abstemious as good morals demanded, and therefore persisted in dwelling upon his not going. Finally the time to go being near and he continuing obstinate in his purpose to go, the case seemed desperate and beyond human control. Nothing that she could do was left undone, but her absolute surrender of his life to God's will, on condition that he should somehow be prevented from going. The Lord read her reconsecration and chaste motives, such as a mother can experience, when she sees a sea of trouble before her, and, as He honored the faith of Abraham in the offering of His son, came to her deliverance. When the time for him to go on his intended voyage came, he was on his bed sick, and his mother silently rejoicing over the privilege of nursing him. He became so sick, she was excited to fear it possible it was wrong in her to pray as she did, but next morning he was entirely well and cheerful. Here is solid encouragement to parents and friends, to do what they can in the Lord's name, and in every extremity make direct appeals to Almighty power ; believing that what is best, all things considered, will be done, and it surely will be ! Hear what the highest authority has said, "And Samuel said, gather all Israel to Mizpah and I will pray for you unto the Lord." "For Thou Lord of Hosts, God of Israel, hast revealed it to Thy servant, I will build thee a house ; therefore hath Thy servant found in his heart to pray this prayer unto Thee, and now, O Lord God, Thou art that God, and Thy words be true, and Thou hast promised this goodness unto Thy servant, therefore now let it please Thee to bless the house of Thy servant ; that it may continue for ever before Thee ; for Thou Lord God, hast spoken it ; and with Thy blessing let the house of Thy servant be blessed forever." "And my servant Job shall pray for you, for him will I accept." "All things whatsoever ye pray believe that ye have received them, and ye shall have them."—*Selected.*

TRUSTING IN THE DARK.

In circumstances of great trial and perplexity, one of God's children who relies implicitly upon His guidance, cried out, "O for light upon this dark way!" "I want to walk in the right path, but I can't see it." In this emergency a dear Christian friend came in to see her, to whom she had made known her perplexity, and the reply was, "Now you are called as were the Israelites when they came to the borders of the Red Sea, to 'stand still and see the salvation of God.'" He will surely "interpose and open your way." As the friend was about to leave her, she said, "You will help me pray, won't you, that my way may be made plain?" "I will help you trust," she replied.

"Ah," said the anxious one—as she pondered these words—"that is the point—to trust!" God has said He has a tender care over those who love Him, and I am assured that "all things work together for good" to such. I know that I love Him, and, therefore, "I will trust and not be afraid." I have been praying all day about this matter, when I ought to have trusted. Doubtless God has heard my prayers, and meant to answer them, but He probably wants to test my faith, and He will be much more pleased to find me trusting than praying. Just then a circumstance recurred to her mind in relation to Dr. C. Cullis' faith-work in Boston. A friend said to the Doctor, "You must spend a great deal of time in prayer with reference to your work?" His reply was, "No, I have not a great deal of time to spend in prayer. My medical practice requires a large portion of my time, and my duties to the inmates of the Consumptives' Home occupy another large portion, so that with the addition of religious services devolving upon me, I have very little time left for private devotion. The other day," he added, "one of the workers in the Home came to me and said, 'Doctor, we have no provision for dinner—no food for the people.' I had no money at the time, and it looked rather dark. Do you think I went to my closet and pleaded with God for half an hour to send food for the people under my care? No! I dropped upon my knees, 'Father, here are these poor people; Thou hast sent them to me to be taken care of, and I trust in Thee to supply food for them. Amen.' I then went to visit my patients, assured that God would attend to those who were dependent upon His bounty; and when I returned found that an abundant supply had been sent in my absence; and so it has ever been. God never fails to fulfil His promise, and unflinching trust on our part is most pleasing to Him."

Then the remark of the sainted Mrs. Phebe Palmer was remembered—"One act of perfect faith is more pleasing to God than a thousand prayers." When will Christians learn the great fundamental principles of Bible religion—Perfect Trust in God?—*Mrs. D. Mary James, in Guide to Holiness.*

"HIS LOVE TO ME."

To an invalid friend, who was a trembling, doubting believer, a clergyman once said :

"When I leave you I shall go to my own residence, if the Lord will ; and when there the first thing I expect to do is to call for a baby that is in the house. I expect to place her on my knee, and look down into her sweet eyes, and listen to her charming prattle, and, tired as I am, her presence will rest me, for I love the child with unutterable tenderness. But the fact is she does not love me, or say the most for her, she loves me very little. If my heart were breaking under the burden of crushing sorrow, it would not disturb her sleep. If my body were racked with excruciating pain, it would not interrupt her play with her toys. If I was dead she would be amused in watching my pale face and closed eyes. If my friends came to remove the corpse to the place of burial, she would probably clap her hands in glee, and in two or three days totally forget her papa. Besides this she has never brought me a penny, but has been a constant expense on my hands ever since she was born. Yet, although I am not rich in the world's possessions, there is not money enough in the world to buy my baby. How is it? Does she love me, or do I love her? Do I withhold my love until she loves me? Am I waiting for her to do something worthy of my love before extending it to her?

"Oh, I see it," said the sick man, while the tears ran down his cheeks, "I see it clearly. It is not my love to God, but God's love to me I ought to be thinking about ; and I do love Him now, as I never loved Him before." From that time his peace was like a river.—*Selected.*

ADAM CLARKE ON HOLINESS.

Dear Bro. Dodge : As this is the centennial of American Methodism, and you are publishing gleanings from the Fathers, I have concluded to send you an extract on the subject of Holiness, as a Methodist doctrine, from the writings of Dr. Adam Clarke, the learned and pious commentator. He says, "We were supposed to have had, more than half a hundred years ago, the doctrine of the dispensation, so to speak, of repentance, brought into our chapels ; and we went forth throughout the nations declaring the necessity that people should repent and turn from their sins to the living God. And we might say, that of that generation to whom we had access, and who put themselves under our further instruction and direction, the majority had repented and turned from sin, and we could say, we ministered to a people

that were saved of the Lord. But we soon found it necessary not to omit this doctrine, but to extend its meaning and sanction, because we saw it was not sufficient for people merely to repent and ask mercy from God, but there were heights and breadths and depths of holiness proclaimed in the Gospel, and required by the Law, which it was well for us to dwell upon, that the people might see what they were called to." Dr. Clarke then goes on to quote the remarks of an acquaintance of his, who on a certain public occasion said, "This doctrine of Methodism is not likely soon to end--this work among them is not likely soon to terminate. I think that this revival of religion amongst the Methodists is not likely to end as long as these doctrines (forgiveness and purity) are preached; for when a man feels himself convinced of sin, he is exhorted to look to God for mercy; when he finds this mercy, and has got a testimony from God's Spirit that his sins are blotted out, then he is informed that he must go on to perfection, that he must have his heart purified from all unrighteousness—that he must be saved from his inward sins as fully as he has been from his outward sins. When this is effected—for many have received this doctrine in the truth of it, and felt the power of it, and lived the life of it; then they are told they must grow in it—have more of God's love and light and power in them—that if they don't grow in grace they will lose their grace, for all the graces that God gives He gives more to increase. Look into our best writers of the last century, and they generally leave the people in the article of justification by faith; people saw nothing further to be obtained, nothing further to be sought; the rest of their lives seemed to be spent in thanksgiving to God that they had received the unspeakable gift, their religious zeal and feelings became inactive, the earnestness they felt to bring others to the grace they had received, began to cease. Now, everything is different, when a man has attained any degree of grace, he is told he must have more; when he has got into one important state of salvation, he is told he must proceed and get into another; and when he has got into that utmost state of salvation, being saved from all sin within, he is solemnly informed he must grow in every grace of the Spirit. Thus they are kept going on till they come to eternity at last, so that this revival among the Methodists, I believe, will never terminate."

Upon this deliverance of his friends Dr. Clarke makes the following comment: "I am fully satisfied of this—as fully as that I have a spirit in this body, that while Methodists preach these truths, and in this order and way, it is impossible in any nation of the world where the doctrine is preached, that the people can lose their religion, or that it can be ever said, that the revival of religion among the Methodists has ceased so many years since."

Let me add, that, in my humble opinion, Dr. Clarke was right in his statement of the case. For the doctrine of Holiness as a subsequent blessing to conversion, attested to the believer's consciousness as such by the Holy

Ghost, is the doctrine that distinguishes our Church from all the other sects of Christendom. And in this doctrine and experience is to be found the philosophy of that marvellous work of grace, wrought in the days of Wesley and Clarke and Asbury, and denominated Methodism. And if the Methodist Church accomplishes what its founders hoped for it, viz., a leading part in the salvation of the world, the secret of its success in this mighty enterprise will be found in this conscious enjoyment and persistent proclamation of holiness, as a second blessing, attainable here and now by faith. This, and this only, will furnish the solution of the difficulties that environ the Church of God to-day. Instead of trying to discipline the Church into holy living, and instead of trying to educate the membership into a liberality commensurate with financial ability—holiness, grappling with the underlying cause of the trouble, will take the stony heart out of the flesh, and setting matters gloriously right at the inside centre, the outcome will be after the model of apostolic religion. Holiness in the pulpit, and holiness in the pew, is the one thing, and the only thing, that will save a world lying in the wicked one. For holiness means a faith that staggers not at the magnitude of the work, because the promises of God warrant its accomplishment. Holiness also implies an unmixed love to God and man; a love whose sun never sets, and whose moon never wanes. And it involves a personal energy of the Holy Ghost which inspires the believer to live and give with a divine momentum.

If we shall only prove true to the doctrine of holiness, then the blood-washed army of Methodism, sweeping victory across seas and continents, shall never call a halt till the sounding bell of eternity strikes the knell of time, and the world is brought to the feet of Jesus. May the Lord keep us true to the record.—*W. S. Wightman, in Way of Life.*

A TOUCHING INCIDENT.

The following touching incident, which drew tears from my eyes, was related to me a short time since by a dear friend who had it from an eye-witness of the same. It occurred in the great city of New York, on one of the coldest days of February last. A little boy about ten years old was standing before a shoe store in Broadway, barefooted, peering through the window and shivering with cold. A lady riding up the street in a beautiful carriage, drawn by horses finely caparisoned, observed the little fellow in his forlorn condition, and immediately ordered the driver to draw up and stop in front of the store. The lady, richly dressed in silk, alighted from her carriage, went quietly to the boy and said: "My little fellow, why are you looking so earnestly in that window?" "I was just asking God to give me a pair of shoes," was the reply. The lady took him by the hand and

went into the store and asked the proprietor if he would allow one of his clerks to go and buy her half a dozen pairs of stockings for the boy. He readily assented. She then asked him if he could give her a basin of cold water and a towel, and he replied, "Certainly," and quickly brought them to her. She took the little fellow to the back part of the store, and removing her gloves, knelt down, washed those little feet, and dried them with the towel. By this time the young man had returned with the stockings. Placing a pair upon his feet, she purchased and gave him a pair of shoes, and tying up the remaining pairs of stockings, gave them to him, and patting him on the head said: "I hope my little fellow, that you now feel more comfortable." As she turned to go, the astonished lad caught her hand, and looking up in her face, with tears in his eyes, answered her question with these words: "Are you God's wife?"—*Parish Register*.

IN AFRICA'S HEART—BISHOP TAYLOR'S PLANS.

REV. DR. SUMMERS.

Bishop Taylor's plans for work in the "Dark Continent" are now matured and contemplate the following points:

1. That a chain of from 15 to 20 mission stations be established in Central Africa, extending from Loanda on the West Coast to Tanganyika Lake, a distance of about 2,500 miles as walked.
2. That two self-supporting, heart-consecrated missionaries be left in charge of each station.
3. That to these ends, two parties enter the continent, each party consisting of about twenty missionaries and the necessary carriers. The party entering the Loanda on the west coast to be under the personal direction of Bishop Taylor, and the party entering from the Zambesi River on the east coast, under the Rev. W. R. Summers, M.D.
4. That these parties approach each other, establishing stations as rapidly as possible on the way until Bishop Taylor and the doctor meet at some point in the interior, having completed the chain. The pioneers will then return home to report progress and raise reinforcements. The Bishop's party to enter Loanda in January, 1885, and the Eastern party to enter Zambesi early in the same year.

The average transit and outfit expense of each missionary will be limited to \$500. The buildings, grounds and the industrial outfit of each station, with the expenses of overland carriages, etc., is estimated at about \$1,500,000; or an average of \$2,000 for each complete working station.—*Standard*.

HEAVEN'S BORDER LAND.

BY PROF. O. L. CARTER.

November 13, 1884.—The year once more rolls around, and brings the returning anniversary of my entrance to this land of "corn and wine."

Glory and praise to God this morning that I am still saved by His almighty grace! How marvellous His condescending love which has saved me, even me, and washed and kept me, for two years, whiter than snow!

My experience is familiar to many, having been repeatedly printed, and being on permanent record in the book, "A More Excellent Way." A year ago I wrote an article for the *Christian Witness*, also entitled "Heaven's Border Land," giving my first year's experience, and an account of the way by which I came here. I have no apology to offer for testifying frequently of the grace of God, and the return of my annual festival seems a fitting occasion to speak once more.

Two years ago to-day, "deliverance came." There had been a long period of seeking, covering about twelve and a half weeks. For three weeks I had been walking by faith alone, without a glimmer of light; then at last, on the 13th of November, deliverance came. Then, at His word, began to spring up the assurance that I had not believed in vain, the witness that I was saved from all my sins, and that God had come to be my soul's permanent guest. Then began to be felt the infinite peace of God, the blissful light of His favor and love, the conscious and utter extirpation of all anger, fear, and envy. Then began my soul's triumphal march up over the highway of holiness, which leads directly up through Heaven's Border Land, where the returning 13th of November still finds me.

It is not that I have been kept on one mountain top all the time. Oh, no! not "the mountain top;" but what is better, I have been kept in the highway of holiness. As to mountain tops, I have hardly noticed whether I crossed many or not, though I rather think I have, for it is high ground all about here, and holy ground, and peaceful ground.

It is good ground for weak and timid people to walk on. I have not seen a lion or a ravenous beast up here all these two years. Some people think the way is only for the strong and valiant, but I am convinced that it is for the children, and the weak ones.

I remember two years ago, when I entered the way, having seen a notice placed up by the King, which read thus: "The unclean shall not pass over it, but the wayfaring men, though fools, shall not err therein, for it shall be for those." You see that ignorance and timidity are not barriers; only impurity debars one from this way.

Whether a man is keen or dull of intellect, whether he is educated or ignorant, whether valiant or timid, is never asked. The valiant, the learned, and the keen of intellect, may walk here if they like, but the way is provided with such arrangements that the dull, and timid, and uneducated, may get along here just as well. The lions and ravenous beasts are all slain for the timid, and all the directions which are needed are plainly posted up along the path. I have not seen any, as yet, which require a knowledge of Greek or Hebrew to understand.

These features are, in fact, sometimes said to be against it, in the eyes of some of the saints. Not a few of these, it is said, have even entered the path and turned out of it again, so as to get some lions to fight with.

The most mischievous notion that ever got abroad in the Church regarding this way, is that it is something difficult to find, and that only a very few of the most favored of the elect can walk here. It is evidently intended for the great mass of the Church. "Holiness becometh Thy house, O Lord, forever."

You may be surprised when I say it is a good path for busy people to walk in. It never was intended for monks and hermits, though a few even of these melancholy people have gotten up here in past centuries. It is intended for hard-working, wayfaring men, for printers, and merchants, and mechanics, and expressmen, and teachers, and students. It is intended for housekeepers, for mothers, and for servants. It is not intended specially for ministers more than for other people. That is, there is nothing in the ministerial profession specially favorable to one's walking in this way, unless one's heart is disposed that way to begin with, and if one's heart is disposed that way, any other sphere in life is fully as good.

It does not require that all who walk here should devote their thoughts to nothing but divine themes, or that they should be always wrapt up in an ecstasy of rapture, which would make them dreamy and absented-minded, and unfit for the common tasks of life. The people I have met here have been mostly busy, earnest, working men; they are simply full of "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance."

The path is, however, a very delightful one, and is altogether a very beautiful and cheerful place. It is a good path for people to walk in who are fond of music and flowers. The way "blossoms as the rose, it blossoms abundantly, and rejoices with joy and singing." Even "the tongue of the dumb sings," and here the "ransomed are coming to Zion with songs and everlasting joy upon their heads."

It is a good path for those to walk in who are seeking after joy and happiness; and I find most people are of this sort. Those who come here "obtain joy and gladness, and sorrow and sighing flee away" from them.

One wonderful feature I must not forget to mention. I have neither seen a blind man, a deaf man, a lame man, nor a dumb man, in all this way. "The eyes of the blind are all opened, the ears of the deaf are unstopped, the lame man leaps as an hart, and the tongue of the dumb sings." (Isa. xxxv.)

I hope some who read this letter will be persuaded to come this way at once. Let no one talk about the special difficulties in his case. I am a Boston music teacher, and if God can save and keep me, He can save and keep you, I am sure.

Now, in closing, let me recommend four or five points to you concerning the way, and the best method of getting here.

1. Rid yourself, once for all, of the notion that there is anything about this life which makes it incompatible with active business life.

2. Rid yourself of the notion that it is first necessary for you to walk a good while in some other path, until you have become very wise, and a very valiant lion-fighter, before you can walk this path safely.

3. *Desire* to get into this path with your whole heart, and soul, and mind, and strength.

4. Trust Jesus Christ implicitly to do all that is necessary to be done, to get you here.

5. Expect to enter to-day. Why not?

Boston.

—*The Christian Witness.*

"I am perplexed in trying to form a just estimate of that man's character," said a faithful pastor to a brother in the ministry. He was speaking of one who was exceedingly devout, who spent much time in secret prayer, and was very active in Church work, but whose self-will, arrogance, and selfishness were so marked as to make him an object of general dislike. "Can that man be a truly converted man?" asked the perplexed pastor. "By their fruits shall ye know them," replied his friend, "and if a man's prayers and spiritual aspirations do not result in lifting him on to a higher plane of unselfish feeling and action, there must be a radical defect in his experience. It lacks the stamp of genuineness." This judgment seems severe; yet it is, it must be, sound; and we commend all whose piety is allied to growing pride and selfishness, to consider the following sharply-pointed sentence from the pen of Bishop Taylor: "The more holy and eminently religious we are, the more full of awfulness, and fear, and modesty, and humility we shall be; and it is a sure rule, that whatsoever heights of piety, union or familiarity with God any man pretends to, it is of the devil unless the greater also be the humility of the man."—*Zion's Herald.*

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The Dates on the Wrappers.—Subscribers will see by the figures on the wraps, that is if they are not torn off before their attention is called to them, just how their account stands according to the books of this office. If the figures read Jan/85 they will know that pay-day has again come, and that renewal is now at any time in order, as it will date from the first of this present month. Should the figures be July/85, of course it means that the Magazine is paid for up to that date, and so of the other dates marked.

Why not Print the Dates?—Simply because of the increased expense. Not having a printing-office of our own, it would involve a large additional outlay.

Mistakes.—If any subscriber should think that the date after his name is not correct, please communicate with the office at once, for although we have been as careful as possible, under the circumstances, to have everything accurate, still as more than one party necessarily has had to do with the work of readjusting the books, we would not like to hold our tenure of life on the possibility or impossibility of an error being discovered. Please don't conclude that there is any danger of an injustice being done before you communicate with us.

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

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