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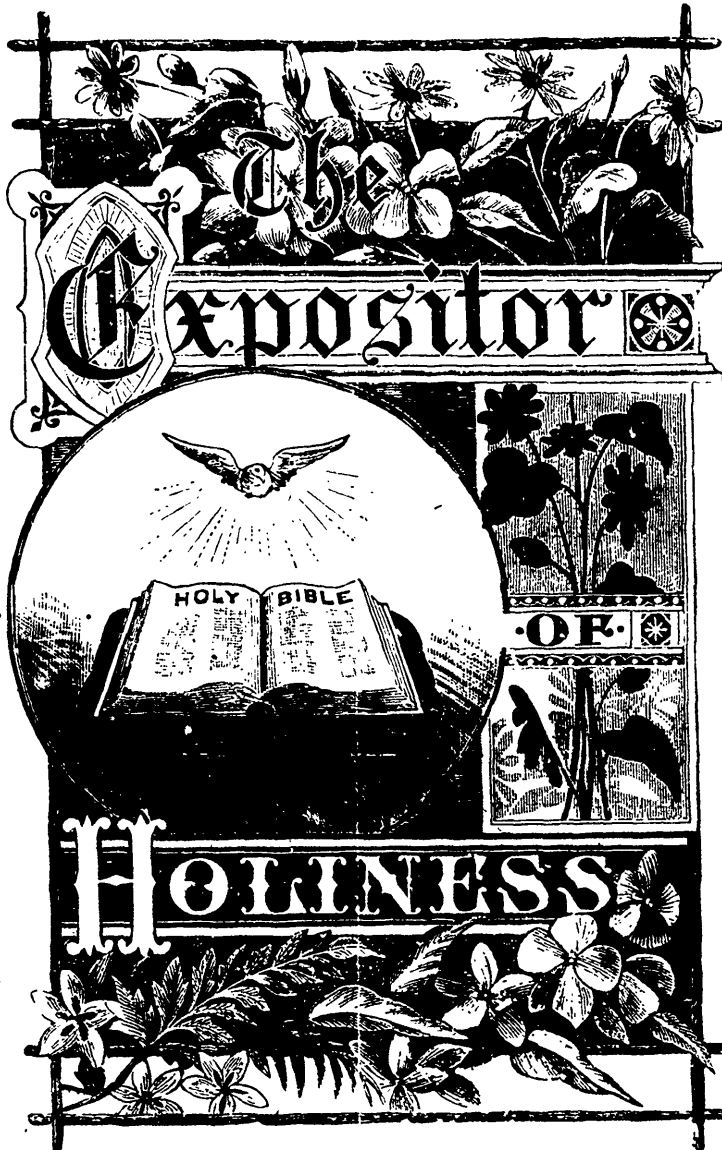
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CALENDAR OF HOLINESS MEETINGS.

- 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.
- BRANTFORD**—At the residence of Judge Jones, every Sabbath, at 4 p.m.
 " Oxford Street Church, Tuesday, at 7.30 p.m.
- ST. CATHARINES**—Welland Avenue Church, every Saturday, at 8 p.m.
- WESTON**—Tuesday evening, at the residence of Mrs. Brown.
- MONTREAL**—First French Methodist Church, every Monday, at 7.30 p.m.
- WOODSTOCK**—At the residence of Bro. Crispen.
- STRATHROY**—Two weekly meetings are held.
- FAIRFIELD**—Wednesday, at 8 p.m.
- PICTON**—Wednesday, at 3 m., at the residence of Mrs. Roblin.
- SARNIA**—Wednesday, at 3 p.m.
- DRESDEN**—Every alternate Tuesday afternoon.
- MILLBROOK**—The hour immediately preceding public service on Wednesday evenings.
- LONDON**—Queen's Avenue Church, Tuesday, at 3 p.m.
- NEWBORO'**—Tuesday, at 3 p.m.

THE

Expositor of Holiness.

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HEAVEN IS NEAR.

O, heaven is nearer than mortals think,
When they look with a trembling dread
At the misty future that stretches on
From the silent homes of the dead.
'Tis no lone isle, in a lonely main,
No distant but brilliant shore,
Where the loved ones are called away—
Must go to return no more.

No ; heaven is near us ; the mighty veil
Of mortality blinds the eye ;
That we see not the hovering angel band,
On the shores of eternity.
Yet oft, in the hour of holy thought,
To the thirsting soul is given
The power to pierce through the mist of sense
To the beauteous scenes of heaven.

Then very near seem its pearly gates,
And sweetly its harpings fall,
The soul is restless to soar away,
And longs for the angel's call.
I know when the silver cord is loosed,
And the veil is rent away,
Not long nor dark will the passing be
To the realms of endless day.

The eye that shuts in a dying hour,
Will open the next in bless ;
The welcome will sound in a heavenly world
Ere the farewell is hushed in this.
We pass from the clasp of mourning friends
To the arms of the loved and lost ;
And the smiling faces will greet us there
Which on earth we have valued most.

—Anon.

WHAT IS HOLINESS?

To those who wish to avoid the speculations of the curious, and simply gain practical knowledge to be immediately used in living a holy life, the answer is not difficult.

It divides itself into two parts, the abstract and the concrete, or, if the terms are preferred, the general and the particular idea of holiness. We mean by this division, to be still more minute: 1st, that idea of holiness which we take into the mind as a thought, a sentiment, in its general aspects; and 2nd, that idea which presents itself as a life, including all the outward acts as well as inward emotions connected with holy living.

With reference to the first part of the answer, nothing is more simple. Holy in the Bible means all or whole. Applied to God, it simply conveys the blessed fact that in His dealings with us there is no reserve. When He loves us, He loves us with His whole heart. When He proposes to become our friend, He offers to be a whole-hearted friend; there is nothing left out in His consecration of Himself to secure our best interests. Thus we are challenged to examine and see if there is anything more that He could do that He has not done to prove the completeness of His consecration to our welfare. "What could have been done more to My vineyard that I have not done?" "Greater love can no man have than this, that a man should lay down his life for his friend. God so loved the world, that He gave His only begotten Son." Thus considered, holiness as applied to God is one of the most attractive words in the Bible.

It is true that many theologians dress up an awe-inspiring idea of this word which repels, and tends to drive us far off in chilly loneliness from the dreaded image which they set up. But our God does not come near to warm human hearts with the fire of heavenly love when sacrifice is offered on such elaborate altars of human device. As in the old dispensation, the altar of approach to God must be made of rough, unchiselled stones, so to-day the ordinary, every-day common sense of humanity is all that is needed to see that the holiness of the God of the Bible brings Him near to our hearts, with a warmth of love and admiration before which the dreaded images of school-men and religionists break away and dissolve into nothingness, as the mists of the morning disappear before the rising sun.

The word holiness, or its synonymes, have nothing repellant when used in our mutual relations as men with men. A holiness or whole-hearted friend is the one above all others whom we desire and value, whilst half-hearted or unholy friendship is everywhere despised. The man who will accept the caresses of a professed friend one day, and submit to be flouted the next, is looked upon as forfeiting his manhood, and in contempt is called

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a sycophant or toady. The imperial, God-like nature of true manhood demands of his fellow-man that which God demands of him, and without committing sacrilege the man of true, honest purpose can use the language of Scripture towards his friend in regard to the relations between them: "Be ye holy, for I am holy." That is, I am your true, holy friend; return a like friendship to me, else it will not be accepted. A lukewarm friendship I will spew out of my mouth.

Holiness then, as applied to God, simply means that He loves and serves us without any reserve, that His words of promise and regard mean just what they indicate on their face. To use a familiar commercial comparison, every promissory note carries with it its face value—is worth one hundred cents on the dollar, and no discount is demanded when it is presented to be cashed at heaven's bank. Ye fearful ones, who have allowed the thought of God's holiness to inspire your souls with dread; who have hitherto pronounced the word with bated breath, and have taken your ideas of holiness from Sinai rather than Calvary's Mount, dismiss your fears—

"The clouds ye so much dread
Are big with mercy, and will break
With blessings on your head."

Now, apply this thought concerning the character of God's holiness to ourselves, and the idea of holiness in ourselves becomes so simple that "he that runneth may read." It simply means that we are required to be whole-hearted in our acceptance of Christ, whether as the object of our heart's affection, or as the Master whom we serve in the activities of life.

God has made His own character of whole-heartedness the measure of our service or friendship to Him. "Be ye therefore perfect, as your Father which is in heaven is perfect. Be ye holy, for I am holy." No other standard is permitted, no other standard should be desired. A holy life simply means a whole-hearted friendship for God—loving Him with the whole heart. And in this sense, "without holiness no man shall see the Lord." He who desires to get to heaven by any other way, the same is a thief and a robber, and for such an one is no place in the kingdom of heaven here, or in the kingdom of glory hereafter. Reader, can you not accept this truth in the love of it, and let the truth make you free from all spectres conjured up by human device? "For whom the truth makes free, he is free indeed."

The first part of our question is now considered, we think, with sufficient clearness for all practical purposes.

Consider now the second part of the answer to the question, "What is holiness?" Here we may startle some of our readers when we assert that no answer can be given to this part of the question which can be of any practical value to the earnest seeker of holiness. For here we discourse about not only the unknown, but the unknowable. Whole-hearted service of God exhibits

itself in life in endless variety of detail, and acts on the inner life in emotions which are as variable as the natures which God has bestowed upon us. God is a God of infinite variety in all His works. As no two faces amid the thronging millions of men are exactly alike, so God has made every soul an individual, and the life of that soul is a separate existence, the future unfoldings of which are only known to its Maker. How whole hearted acceptance of Christ will affect or modify that life, God only can, in the nature of things, know. Time, therefore, spent in fruitless attempts at discovering what cannot be known is worse than wasted. What form a holy life will take either in its inner or outer expression can only be known to us as moment after moment is added to its existence. Even the desire to look into this mystery is fraught with danger, for multitudes make their inability to understand this part of the subject a ready excuse for not surrendering themselves to the God of Holiness, that He may show them through their experience the practical form which holiness will exhibit in *their* lives.

Here, however, we learn a practical truth of immense advantage to seekers of holiness. No man has any scriptural warrant for settling beforehand any of the thousand and one forms which a holy life will consist of. Should a young man be tested on the subject of willingness to preach the gospel, it does not follow that because he must consent willingly so to do, if required, that, therefore, his call to the ministry is settled. If the heart is made willing to accept any outward form of godliness, whether in habits of devotion, style of living, or personal appearance, it does not follow that that particular form of godliness becomes a necessity in our future life. The only value of such tests, at the threshold of a holy life, is to discover to us when our surrender to God is absolute. When real, and even imaginary difficulties, are given over to the God of Love in the perfect confidence that He will do all things well, and duty and privilege is accepted moment by moment as He, not our fears or preconceived notions, makes them known to us, then, and not till then, is the work of consecration complete. It is only then that He can work in us both to will and to do of His good pleasure.

All this simply emphasizes the statement which we gave as the answer to this part of the question. With reference to the practical outcome or expression of holiness in our lives, either as regards our emotions or outward acts, we can know nothing definitely. Nor is this knowledge either necessary or desirable, seeing we have not to work according to some fixed plan, for it is God who worketh in us both to will and to do.

But lest some should desire further illustration of this general truth, we will test its value in particular instances. Here is a lady of refined, cultivated tastes. God has given her a spirit of extreme sensitiveness. She shrinks from public notice, even to a degree of embarrassment, if she happens at any

time to draw special attention to herself in the drawing-room. In consecrating herself to a holy life, she is met at the very commencement by the test as to her willingness to draw public attention to herself, not only in simple testimony for Jesus, as to what He has done for her, but even as an exhorter in large public assemblies. Now, this test must be admitted as legitimate, else it proves a flaming sword to guard the way to the Tree of Life. It must be met squarely, and answered in the affirmative. There must not only be a professed willingness to accept such a life of publicity, but a hearty reception of it, if God demands it. But does it follow that such will be the manner of her future life? By no means. It does not even imply that there is a probability of it. It means nothing further than a test of full surrender. To such an one yielding a point like this means yielding up everything. It means dying to self, and absolute willingness to live in all things to God. But may it not be God's design that she should hereafter live just such a life? Certainly; and the abiding such a test takes in such an eventuality, but leaves it in God's hands entirely, in the firm confidence that, as he is not a hard Master, whatever He may indicate as His will in this respect will be made her delight. That as she has to do with Omnipotence, if necessary her shrinking nature would be so changed that eagerness to go forward in this way would take the place of present dread. Thus the test, whilst it by no means connects her with any form of duty, as certain to appear in her life, fulfils its divine mission, and, in her submission to it, proves her attitude of perfect surrender to her loving Saviour, as that Being whom she desires to accept as her supreme Lord and Master. This illustration, we think, covers the whole ground, and will explain the nature of every test brought to bear on the earnest seeker of full salvation.

We would, however, correct an error which has crept into holiness literature and teaching around this point. Here is a man who is addicted to a certain habit, we will not specify its nature, only that different opinions are held concerning it by professors of holiness. Now, we do not enter into the discussion as to whether a man can be a New Testament Christian and be addicted to this habit. The particular question for this supposed individual to settle first is: Does it appear to him as a sin? If he even doubts, he is condemned, according to the plain teaching of St. Paul; for whatsoever is not of faith is sin. If, therefore, he has not a clear conscience towards God in this matter, to him it is sin, and is a question to be considered in connection with justifying grace. For if the Holy Spirit convicts him of sin here, he must confess and *forsake* to obtain forgiveness. It is one of the many tricks of Satan to burden the subject of holiness, as a distinct work of grace, subsequent to pardon, with sinful habits. When they assume the form of sin, they are inconsistent with a state of justification. For all sin is of the

devil, and must be given up, else in vain do we look for the pardon of sin from the faithful and just God. But if the person whose case we have supposed enjoys justifying grace, "is happy in not being condemned in that thing which he alloweth," then we contend the test would be exactly similar to the case above considered. Holiness, therefore, in its general character, is whole-heartedness in God's service; whilst in its particular bearing on individual lives can only be known as an experience, and *through* experience.

HOLINESS IN ITS RELATION TO JUSTIFICATION.

Now, dear reader, do not expect a sermon of the theological stamp on this subject. We simply want to find out, in the first place, how the doctrine of justifying grace is lived out in the mass of sincere Christians, and then show where the doctrine of full salvation meets a crying want in them.

Allow us again, because of the simplicity of the method, to use a representative example. Here is a man who has become convinced of sin, and after a longer or shorter period of earnest seeking obtains the blessing of pardon. He is now happy in the consciousness that all his sins are blotted out, and that he is reconciled to God. He feels that he is an heir of heaven, and that for him death is gain.

But is such an one prepared to die? Now, just at this point many perplexing thoughts are started in the minds of thinking persons, as inferences drawn from some methods of presenting the subject of holiness. For instance, it is implied in the writings of Wesley, and many other Methodist standards, that the Scripture statement, "Without holiness no man shall see the Lord," means that, however bright the experience of justifying grace, unless there be the experience of a distinct *second blessing* of holiness, preceded by repentance, and full consecration, accompanied by a distinct act of faith, and followed by a special baptism of the Holy Ghost, no man, and therefore the individual whose experience we are considering, can see the Lord, that is, can enter heaven.

Now, we do not intend to enter into an exhaustive discussion of this phase of the subject; we propose to remain true to our intention to be entirely practical. We remark here that Wesley and Wesleyan writers maintain that, in the event of such a truly justified person dying, God cuts the work short in righteousness and makes an end of sin in him, and so he is most surely translated to the abode of the blessed. So, without staying to discuss the merits of this theory or argument, or part of "the scheme of redemption," or whatever one chooses to call it, the fact remains, that writers and preachers of holiness of this class, all agree that the truly pardoned soul,

who has only attained to the experience of justifying grace, is a child of God, an heir of heaven; and whether or not, according to different teachers, a further change in his religious experience must take place, God has, if it be necessary, charged Himself with the responsibility of seeing to its accomplishment; and therefore, practically, the man who enjoys the grace of pardon is a saved man, he enjoys the favor of God here, and is, whilst in this gracious state, sure of his heavenly home. No Scriptural preacher of holiness will discount this conclusion one iota, and therefore cannot depreciate the glorious doctrine of justification by faith.

Having settled this point, let us now look closely into the life of this justified soul. For a time he runs well, is happy in God, and labors to do good, and is cheered by observing that his labors are not in vain in the Lord. But suddenly he becomes aware that he has lost his joy in the Lord. He may have yielded to a sudden temptation of Satan, to doubt its genuineness, or be overtaken in a positive fault; the result is, his peace is gone, and his mind is left in darkness. Again, after more or less hesitation, he comes to Christ, confesses his sin, and finds forgiveness. The same peace and joy become his that first he knew when he tasted and saw that God was gracious. But he finds, as time goes on, that this sense of need of forgiveness, and the actual experience of it, are very frequently repeated in his Christian life. Conscious failure, wholly or in part, to do duty, yielding to well-circumstanced temptation to commit positive sin—all, from time to time, bring about seasons of darkness, to be followed by frank, honest confession of sin and faith in Christ for forgiveness, until a retrospect of the past presents sinning and repenting as alternate links in an unbroken chain of constantly recurring experiences. Our example in this, his heart history, represents multitudes of earnest sincere Christians in the Church visible at the present time. There is another class, we trust by no means as large as the former, who do not make honest confession of sin, or bring forth fruits meet for repentance when they lose the conscious witness of the Spirit to justifying grace, but, because this gospel way seems too straight, they substitute activities in Church work, rounds of religious duties, and strive to be satisfied therewith. To these the gladness of the Spirit's witness to sins forgiven is, at best, but a memory, whilst consciously or unconsciously their present trust for salvation is in the performance of duty—the works of the law. These, having fallen from their first love, are really backsliders in heart, if not in life. These constitute the dangerous class in the Church, for in heart they are opposed to the Spirit's work: "for the carnal mind is enmity to God." From these professors of religion in the churches, whether in the pulpit or the pew, come nearly all the opposition that is experienced against the spread of the teaching of the doctrine of holiness as a distinct blessing.

Reader, if you have not the witness of the Spirit to sins forgiven, as satisfactorily as at the beginning of your Christian life, you belong to this class, and our advice to you is, meddle not with the subject of entire sanctification till you get back your first love, for you are fallen from grace.

If you do not belong to this class, this presentation of the subject will clear up many of your difficulties in trying to understand the attitude of many professed Christians, both in the ministry and out of it, with reference to aggressive forms of holiness work.

But let us return to our first example. As his experience goes on, and he becomes more and more conscious of oft-recurring failure in meeting all the requirements of God's law, he redoubles his efforts at complete conformity to the Divine will. After every fresh act of forgiveness he determines to do better, but the result is ever the same; for although he may be able to repress somewhat the outward expression of his besetting sins, when he comes to examine his motives, his desires, his feelings, the result is dissatisfaction, and conscious failure to fulfil the Bible ideal of a holy life; and the prayer, "God be merciful to me a sinner," involuntarily uttered, seems to put him, from time to time, beside the publican as a sinner needing pardon.

Many at this point yield to discouragement, and give up the battle, whilst others settle down into the belief that the Christian religion does not offer anything better as an experience, but that it must be endured till heaven shall set us free from sin, and compensate for all our efforts at continuing the warfare to the end, in spite of all our failures and shortcomings.

Now, notice that this supposed example will take in its scope of illustration many a saintly life, which may stand out somewhat conspicuously in the Church, for while the exterior life of such men strike the onlooker with admiration, the sense of oft-repeated failures in their inner life leaves them in a chronic state of fault-finding with themselves. For it is only when our heart condemns us not, that we have confidence towards God. And really and truly, "as a man thinketh so is he."

It also includes those whose besetting sins are of a less subtle form. The rigid recluse whose iron will keeps in subjection all grosser passions, when conscious failure is realized, may only yield to murmurings and unbelief. But these are as sinful in the sight of God as more public besetting sins. The Christian who has inherited a love of drink, and who may have indulged it to excess before his conversion, unless he at once confesses his sin after every conscious departure from God, no matter how unimportant it may seem, and claim, forgiveness and the witness of the Spirit, is almost certain to drift into his besetting sin, and publicly disgrace his former profession in the eyes of all men. And yet the other, in simply letting his sin of unbelief paint itself on the countenance in discouraged, unhappy looks, may do as much damage to the cause of God, by encouraging secret antipathy to expe-

perimental religion, as the other. God's thoughts are not our thoughts in these matters.

In all these varieties of outward or inward departure from God there is but one safe method of procedure, and the true Christian—the one who has set his face as a flint to gain heaven—sooner or later, after every conscious failure in the Master's service, comes back to the mercy-seat, and after frank, full confession of sin, by faith accepts the freely-offered forgiveness of Christ. "For if we confess our sins He is faithful and just to forgive us our sins."

Does the Saviour ever tire of forgiving his individual followers? Hear Him speak His mind on this matter to Peter. Peter, doubtless, thought he had stretched the prerogative of forgiveness between men to the utmost tension when he put the question to Jesus, "How oft shall my brother trespass against me and I forgive him. Till *seven times*?" But the answer of Jesus opens up to us limitless forgiveness, for in His reply he required Peter to multiply his seven by seventy. Now, Jesus nowhere teaches us to excel Himself in forgiveness, therefore there is no limit to the number of times that we may by faith claim forgiveness of God, so long as it is written in the Word, "But if we sin, we have an Advocate with the Father, even Jesus Christ the Righteous."

Here, then, is the glorious doctrine of justification by faith, in its practical, work-a-day dress, viz., an active, momentary faith in the promise that if we confess our sins He is faithful and just to forgive, not only at the entrance of Christian life, but at every point where conscious sin of omission or commission is realized.

There are plausible human objections often urged against this simple statement of Bible truth, but all are cleared away on close examination of the Scriptures; and it will ever be found that the most satisfactory experience of justifying grace is exhibited by him who with the least hesitancy comes to Christ for forgiveness, after every conscious failure to do just right, or to keep from doing wrong.

Reader, it is your blood-bought privilege, *just now*, to plunge into the fountain opened for sin and for uncleanness, and be made whole of whatsoever sin you may have. Practically, there is no need for you to discuss the thousand and one speculative questions raised around this point of experience by hair-splitting writers, or to be kept back by any fears concerning your past, present, or future life. It is your only course, if the evidence of acceptance is not clear as noonday, to accept Jesus as your forgiveness, for He of God is made unto us righteousness. He is the Lord our righteousness.

But lest some might sound the alarm that this mode of making practical the doctrine of justification by faith savors of license, we remark, that frank, full confession of sin to God must, in the nature of things, include sorrow

for and detestation of the sin committed, and eager desire to avoid its repetition, and, when genuine, is always followed by the witness of the Holy Spirit, sealing pardon in the heart of the believer. And unless the witness of the Spirit be received, the confession of sin and acceptance of Jesus as our righteousness cannot have been complete. For we have to do with a faith-keeping God.

Again and again we have presented a post-office order at the place appointed. Invariably, when we have fulfilled all regulations, the order has been accepted, compared with instructions received, approved of by the clerk, and, in token of that approval, sealed or stamped. Then on presentation of this stamped order at the bank the money was instantly handed to us. Once we presented an order, and it was returned to us unstamped. Why? We were consciously honest, were satisfied that the money was due to us up to the amount mentioned on the order, we had presented our claim at the right time, and at the right place. What was the matter? We had omitted one of the rules of the transaction—had forgotten to sign our name to it. But when, in place of making a great ado about our failure to get the coveted stamp, or going to the bank, presuming on its genuineness without it, we simply rectified the mistake, affixed our name, and went through the formality again of presenting our order, it was stamped, and then accepted at the bank.

The lesson of this illustration is obvious. The sealing will, must necessarily follow every genuine following of instructions with reference to the Gospel bank, and where failure to obtain the witness of the Holy Spirit to the fact of forgiveness is known, there must have been some error in complying with Bible directions.

Let no professed Christian make light of the witness of the Spirit to the obtaining of the pardoning mercy of God. It is an essential part of the Gospel plan. Reader, have you this witness to the forgiveness of sin just now, and just as clear as when first you gave your heart to God? If so, you are a fit subject for going on to perfection, not otherwise. If there is any indistinctness on this point, and you are an earnest inquirer after truth, your work is to attend to this definite business. You cannot go beyond any one point till you shall have first reached that point. You cannot get beyond justifying grace till you have clearly, unmistakably reached justifying grace, and retained the ground you have reached.

Here full salvation comes in, for now the question is often asked: Has not the gospel some power in it whereby these gaps in Christian experience may be filled up? Is there not virtue enough in Jesus to take a sinner, blot out all the past sins, and then keep him blameless until death, or the coming of Christ? Every sincere child of God has in him the instinctive yearning for such an experience. It is the ideal which Scripture places before us,

and to every true heart it is a consummation most devoutly to be wished. Notice that in the justified state, experience simply measures up to faith in Christ's power to forgive, Christ is accepted as forgiveness of sins, while we rely chiefly upon ourselves to fight temptation and labor for God. When we learn from the Bible that Christ's work for and in us goes further, and embraces this completion of Christian experience, we secure one of the most practical thoughts as to the nature of full salvation. When the Christian, walking in the light of justifying grace, realizes that His name was called Jesus, to indicate this very work of saving from sin, that is from sinning, he is prepared, by an act of appropriating faith, to secure for himself personally the fuller merits of the death of Christ. Because just as he gave up all trying to secure the remission of sins that were past, and entrusted the matter absolutely to his Saviour, and through faith apprehended His power to forgive, so now he is prepared to give all trying over, to cease from his own works, and by a similar act of faith take Christ as his Saviour from all sin. This is the rest of faith, in which the soul reposes momentarily on Christ, and trusts Him to keep from falling, and preserve blameless—Christ the Almighty Saviour, saving from the uttermost to the uttermost. We simply give up any further efforts to keep ourselves, or to work the works of righteousness, but surrender the whole matter to our invisible, though ever-present Jesus, and according to our faith it is done unto us. If the surrender, that is, our consecration is complete, and our faith perfect, then Christ fulfils His promise to us, which is "to work in us both to will and to do of His good pleasure," that is, He, by His power, so acts on our preference, our choice, *our will*, that we, moment by moment, delight to do the will of God, and also He so fills us with conscious ability in the carrying out of that will that, with no effort of our own, but in the conscious strength of almighty power we *do* His good pleasure, that is, we do exactly the things which please Him. Hence there is no condemnation to them who are in Christ Jesus—who walk not after the flesh, but after the Spirit. This is our doctrine of full salvation, in its most practical form, when considered in its relation to the doctrine of justification by faith.

Christmas is coming, and in distributing your gifts don't forget the claims of Him who made it a merry Christmas to all believers in Jesus Christ. If happy in the faith that is in Him, as freely you have received so freely give. Do not let this call for the distribution of a much needed handbook on full salvation be unheeded. Unite with us in a 5,000 Christmas box to the reading public, and thus we will fulfil the Bible command, "Sow beside all waters."

 CONSECRATION AND HOLINESS.

Does not a man consecrate himself wholly to God before he can obtain justifying grace? Why, then, talk of full consecration in this connection as if it was something different?

Now, without entering into all the subtleties of argument connected with this seeming difficulty, we can gain all needed practical knowledge by noticing that consecration is a momentary act, and, therefore, may vary each moment. Just as the rainbow varies, as we change our position, or as the shifting clouds bring different particles of vapor to the proper angle of vision, so that it is in reality a different rainbow we see every successive moment, though seemingly unaltered, or but gradually changed, so our consecration, though perfect as the rainbow's glorious form, yet, being a simple act of volition on our part, takes its shape, its character, from the circumstances of the passing moment. For example, here is a man, converted in Yorkshire some years ago, where scarcely a soul suspected that it was wrong to use beer as a daily beverage. He comes out to this country, and under the clear reasoning of some temperance lecture, becomes convinced that as a Christian, for example's sake, he should deny himself the pleasure of his loved drink. Immediately the consecration of this man must be enlarged to include self-denial on the beer question, if he would still walk in the light of justifying grace. And so it is all along our Christian course, according as our surroundings change, whether from increased intellectual knowledge, or from direct teaching of the Holy Spirit, so our consecration must vary, and measure up to our varying circumstances in these respects, else there will be no solid ground for the faith that justifies; for "if we regard iniquity in our heart the Lord will not hear us."

Now, apply this argument to consecration preceding the acceptance of the blessing of holiness. The very act of seeking it includes a change in our surroundings, which must necessarily affect consecration. For example, an improved experience will make necessary additional testimony to take in this work of grace when received. The new experience may make larger claims on time, on property, on deportment, and consecration to be complete must perfectly coincide with our individual light on these and all other matters that immediately or remotely appertain to the subject in hand. We repeat it, consecration is a momentary act of volition, and necessarily takes its complexion from the surroundings of that moment.

We think this method of viewing the subject will clear away all those theological puzzles which metaphysical minds have thrown around the subject of full consecration, in connection with the subject of holiness.

A rather more intricate question to answer is this, often put by the

earnest seeker : How can I know that my consecration is full, is satisfactory to the God of holiness? Many sincere souls have great and prolonged trouble here, and in replying to it we do not feel that we are fighting a man of straw of our own creation. We must have satisfactory evidence that our consecration is perfect, else in vain we attempt to exercise faith for full salvation. Again let us, dear reader, suppose a representative example. Here is our old friend of the former chapter; he has now become established in justifying grace, but the Spirit has arrested his attention to the subject of entire sanctification. He has examined the subject, and is fully convinced of his duty and privilege of going on to perfection. Publicly he has taken the position of a seeker of this grace. He now endeavors to consecrate himself afresh to God, having this definite blessing in view, but is troubled with doubts as to the completeness of the act of consecration which he essays to perform. Sometimes he thinks he has succeeded, but soon after, as he examines his motives, or as some strange tests of a monstrous character pass before his mind, he doubts concerning the thorough nature of the work done. Then he takes an excursion into the possibilities of the future, and fears that some at present unknown duties may start up along his path from which he will shrink, and thus imagined coming events cast their shadow of doubt over the present. Now, the more he fights it out on this line the further he seems to get from a satisfactory experience on this subject of full consecration. The fact is, this method of reasoning ourselves into confidence is faulty, and cannot bring solid satisfaction.

Nevertheless, we believe there is provision made for a clear cut experience here, and a confidence in its completeness so solidly founded that it need not be continually re-examined to discover its genuineness.

Our friend, on perusing the Bible, makes this discovery, for he comes across the Scripture declaration that the blessed Spirit is promised to him, as a guide into *all* truth, and he argues correctly that all includes truth absolute concerning this, to him, vexed question, and, in the gladness of this discovered knowledge, he puts himself under His immediate guidance, in the confidence that thus with infalible certainty he can settle the whole question of complete consecration. He resolves not to insult the Holy One by experimenting concerning this thing, that is, by retaining a residuum of doubt as to His ability or willingness to guide him into *truth*, nor yet as to his privilege of invoking His aid. Already, now, at the very commencement, he is conscious of the beginning of complete satisfaction, for the confident expectation that at last he has entered the way of truth strangely calms his formerly perturbed mind. Under the guidance Divine he now examines his position, and realizes that the Holy Spirit has charged Himself with the responsibility of bringing to his consciousness anything which militates against perfect consecration. Now, real difficulties appear to rise

in his mind, and he is conscious of a battle commencing against unsubdued will. Unwelcome forms of duty present themselves, from which he shrinks, habits of doubtful character intrude themselves upon his notice, prejudice concerning the whole subject of holiness, or the Spirit's operations, array themselves in serried ranks of hostile foes, until he is tempted to give over the fight in despair. But true to his heavenly Guide, he meets one by one these enemies of a holy life, and audibly, or with the soul whisper, says yes to every demand of surrender on the part of the heart-searching One. And still he retains his independent individuality in this wondrous progress. As he is being searched he is conscious that at any point of the process he, as a free agent, may answer yes or no to every demand of Heaven, and that while his yes seems but to invite further discoveries of unsuspected enemies to the will of God, his no, but once uttered, would end the whole process, and leave him in condemnation, a rebel against the righteous demands of a holy and loving God. But by and bye, after a longer or shorter period of questioning and hesitating, the battle is over, the victory is won; he is now conscious that, in the immediate presence of the omniscient God, under the directing counsel of the heavenly Guide, he realizes that he can say yes as to his willingness to let God have His way with him in every particular. Now, at this stage he may have the indirect witness of the Spirit that the work is complete, for if not complete, then His work has been faulty. But this, in the nature of the case, is an impossibility. Hence the outcome of it all is this inference drawn from Bible teaching, that when the work of consecration is done through faith in the guidance of the Spirit, then it must be properly done, and we may assume, on the strength of our faith in God's word, that our consecration is perfect and well-pleasing to our Master. Moreover, we rightly infer that any work of consecration not thus performed must be incomplete and unsatisfactory, and cannot have upon it the seal of God's approbation. This latter thought accounts for the wavering nature of many experiences on this subject; the human effort in their consecration to God is so prominent that God's work is obscured or wholly crowded out of view. The Holy Spirit only can guide into absolute truth in the work of consecration. But He freely offers His aid to every willing soul who, with unquestioning obedience, puts the whole matter into His hands, and faithfully complies with all His loving demands.

But is this work of consecration complete for life? By no means; it is simply a complete momentary consecration. As new duties and privileges appear in the soul's history, the same uncompromising answer of acquiescence to the will Divine must be given, until the attitude of the soul towards God for all time to come must be that of an eternal yes.

We remark, in the passing, that the process leading to the completed work of full consecration need not be so long as may seem to be implied in

the foregoing example. The Spirit often seizes upon one supreme test, which is all-embracing in its scope, and the soul's yes to that one requirement implies all else, and the work is thus crowded into a few moments of time. But in all the variety of the Spirit's operations here the result is the same: according to our faith it is done unto us, and the earnest seeker of full salvation, in implicitly following the directions of the Divine guide, will most speedily reach solid, satisfactory ground in the matter of entire consecration.

Dear reader, fear not to follow the Divine order in this matter. Satan may rage, and, acting on your fears, paint the Blessed Spirit as a hard master, and try to make the way too straight and forbidding, but he is the father of lies. Search and see for yourself that this glorious Guide, the ever-blessed Spirit Divine is as loving, as considerate, as kind, as forgiving as Jesus Himself. In His hands you are safer than ever was child in the arms of the most loving of mothers.

"Following Him you need not stray,
As far from danger as from fear,
While Love, Almighty Love, is near."

IMPORTANT NOTICE.

It will be seen that the first three articles of this number have a certain connection. Indeed, they are the first half of a pamphlet which we propose to issue next month, to meet a felt want for a hand-book on the subject of the higher life, suited to inquirers. Many are already asking for some short compendium adapted to persons whose attention is arrested by the subject of holiness as a distinct blessing, and which will not consume much time in its perusal. The matter of cheapness is also a consideration in this connection, for so many are now being awakened to unusual interest in the subject, that persons desirous of distributing holiness literature are deterred by the expense. It may be objected that there are books already in print which could be utilized for this purpose, either by condensing or by getting out a cheap edition. This phase of the subject was thoroughly canvassed, but it was thought that we needed something which, whilst it harmonized with the general teachings on this subject, would be as distinctive in its character as is the present holiness revival. Methods of presenting the same truths are ever varying, even as the character of the times is a varying quantity.

At all events, after deliberate consideration of the whole subject, we have come to the conclusion to epitomize our method of presenting this subject of entire sanctification in these three chapters, to be followed by three or four more chapters in the the next issue of the EXPOSITOR. Then the whole six or seven articles will comprise a hand-book on the subject of holiness, about the size and containing about the same amount of reading matter as a copy of the EXPOSITOR OF HOLINESS, that is to say, thirty-two pages. These we can sell to those who order them any time between now and the end of the present month at the rate of one dollar and a half per one hundred copies. We think our friends will have sufficient data after reading these three articles for coming to a decision as to the number they will require, or as to the amount of assistance they should render to the undertaking. Already the Rev. H. Johnson, of the Metropolitan Church, has spoken for five hundred copies; and we trust we will be able to order five thousand copies to be printed before the type is distributed.

The conviction was entertained by many at the Grimsby Camp-meeting that the time was not distant when, as an Association, we must distribute holiness literature broadcast. This is but carrying out in practice those thoughts.

We would not ask our friends to assist in this matter were we able ourselves to guarantee the fifty dollars necessary for having five thousand copies struck off while the type is set. So we invite all who with us believe that good can be done in this way in helping on the cause of holiness to assist in distributing these pamphlets. After the first of next month the price will be much higher, for another issue cannot be got out so cheaply as the first.

Friends of holiness, we ask you to read these chapters, and ask yourself if they are likely to be read by others, and if, being read, they are likely to materially help inquirers after truth, or to awaken an interest in the subject of holiness. If so, send a card at once bespeaking a certain number, either for free distribution or for sale in your congregations or amongst the people with whom you associate.

We repeat the conditions, so that there need be no mistake. To those ordering before the New Year, we will send the proposed pamphlet, containing the three first articles of this number, to wit: "What is Holiness?" "Holiness in its Relation to Justification," "Holiness and Consecration;"

with other articles under the heading of "Holiness and Faith," "Holiness and the Operations of the Spirit," "Holiness and the Guidance of the Spirit," with possibly one or two smaller articles, the whole comprising a book, the same size as this number of the EXPOSITOR, without the cover, at the rate of \$1.50 per hundred copies, \$7 per 500 copies, or \$12 per 1000 copies. Smaller orders at the rate of \$2.00 per hundred.

INCIDENTS BY THE WAY.

GUIDANCE OF THE SPIRIT IN FINANCE.—The following incident was lately given us by a brother minister, as a personal history. It is so remarkable in itself, and freighted with such weighty truths, that it is our conviction that said brother should break through his natural modesty, and publish it in full detail, for the strengthening of the faith of timorous souls, and as an incentive to many to go and do likewise. Our brother had put up an expensive church, on one of the appointments of his circuit. This church he had pushed through to completion, with very little sympathy from the leading men of the neighborhood, and even in spite of some warnings from his ministerial brethren, on the ground of its being too large and expensive for the place. He, however, was clear in his own mind that his motives were right, and that he was following the voice Divine in the work he had undertaken, and had now brought to completion. But now his faith was to be still further tested and tried, for when in prayer concerning the amount he should personally contribute at the opening exercises, to his dismay the same guiding voice of his Father required the sum of fifteen hundred dollars as his share in meeting the obligations incurred in its erection. Now, he only owned six hundred dollars, all told, and this sum he had, in his mind, arranged to be used for a very different purpose. So it will be at once seen that the test was a severe one. However, after a short but sharp battle, faith in the Divine guidance of the blessed Spirit conquered, and he astonished every person by the announcement, at the preliminary meeting of officials, and at the public gathering, of his intention. Friends remonstrated, and some even, out of sympathy, wished to make up a part at least by an appeal to others on his behalf for a special fund to meet his obligations in this respect. But to all his reply was "This thing is of God, and He will see me through with it; therefore I need neither sympathy nor assistance." Now, mark what followed. First, the immediate result was that the sum needed to provide for all indebtedness on the church was subscribed at the opening services, when, without the direct and indirect assistance of this extraordinary

subscription, the matter could not have been arranged. In the second place, our brother, through the strange provision of Providence, was enabled to pay the whole amount, as it became due. In the third place, that whole amount was returned to him on the very circuit where it was given. For it so happened that at one time, to secure a place in which to live, he was in a measure compelled to buy a property, and the property, in its increased value, has recouped him for the whole expenditure. Verily none ever trusted in the Lord and were confounded.

COMMUNION OF SAINTS BY LETTER.—How delightful the task of communing with distant friends concerning the deep things of God. Not quite equal to communion in each other's presence when eye flashes intelligence to eye, when the tone of the voice, the varying expression of the countenance, as well as that mysterious soul magnetism, all lend their assistance to the words used in heightening the pleasure of heart communion with the lovers of a common Saviour. Still let us thank God for Christian communion by letter. Ever and anon we take such special delight in perusing and replying to some of the letters of our correspondents, that we yield to the temptation of letting our readers share our joy, and in our impatience to do so sometimes publish the letter and ask the privilege of doing so afterwards. As we have not made any serious mistake thus far, we take the liberty of treating our brother Flint after the same summary manner. We have derived such genuine pleasure from his bright, full-salvation letter, that we feel constrained to let our patrons rejoice with us who do rejoice.

CLAREMONT, Nov. 19, 1883.

DEAR BROTHER BURNS.—With joy I write you. My experience is one of rejoicing in God my Saviour who always causeth us to triumph. The law of the Lord is my delight, but Jesus is the magnet of my soul. Your visit in our midst was the first starting towards a new life in me. The success which has attended your labor, I am sure, will not puff you up, but will lead you to thank God and take more courage than ever. I am rejoicing that I was led to Grimsby simply because there I began to see and believe Jesus as a perfect Saviour, "manifest to destroy the works of the devil." Through the power and grace of Jesus my peace has been unbroken, since I last saw you, with a few brief interruptions. Joy has abounded at times, but always sweet contentment reigns along with a loving activity. The work seems rest now. I do not want to speak too strongly, but all to Christ I owe. This is not stronger than what He actually is working in me. I wonder at it, for I used to think this was not for me. O praise Him for His love.

The promises seem so sweet. Many which were of no attraction before are now a priceless treasure. Yea and Amen in Christ Jesus. I do feel His will is being done in me and by me. This is the Lord's work. To obey is better than sacrifice. My soul seeks a loving obedience to Jesus. Keeping his words is gladness. I have not been without temptations and very strong ones, but where I failed in the past Jesus now succeeds. "Kept by the power of God."

Last Sabbath I spent among the Episcopal Methodists at Myrtal and Raglan. Here I found a few enjoying the fulness of salvation. One brother with whom I went for dinner, said he found the blessing at the union camp meeting in Scarboro', about noon on Friday, closing day. Now he lives rejoicing constantly. He was a good Sunday-school man before, but he says he has a relish for it now. Ready for any good word and work.

We have a few who are fully given up to God, who although dull and dark before are now filled with heaven's sunshine. There is a yearning in many quarters for sanctification. The EXPOSITOR is exceedingly welcome. I read everything in it, and always find something to encourage. You have my prayers in your work. Can a person be said to be a real Christian who does not love God supremely? Yours in Jesus, P. FLINT.

WEEP WITH THEM THAT WEEP.—Just before answering the above joyous epistle, we had been called upon to sympathize, by letter, with Bro. J. F. Berry, Methodist minister at Mount Clemens, Michigan, who had just buried two children, snatched away by death. And such is life. Sorrow and joy chase each other in quick succession across the horizon of life, even as clouds and sunshine follow each other across the sky. But to the Christian the Sun of Righteousness, calm and serene, ever shines on, for there is no night to him who walks in the light, even as He is in the light, having fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin.

A TRIUMPHANT DEATH.—Miss Keagy, sister of the late Rev. John Keagy, came forward with other members of the Church, and bowed at the altar as a seeker of holiness, during the late Holiness Convention at Dundas. Shortly after, she entered by faith into this experience. Almost immediately, in the mysterious providence of God, she was smitten with a fatal typhoid fever, and after a few days of severe sickness, passed to her heavenly home. But what a change had come over her being! She, who formerly shrank with peculiar dread from death, now welcomed it as a friend. Grace triumphed so marvellously in her that she longed for heaven, often praying that she might see her beautiful home ere the day was done. It was difficult to grieve for one who so longed to be free from earth, that she might reach the mansions of the blest. When full salvation is received, how the recipient thereof, when the call comes, sweeps through the gate, into the city of God.

REVIVAL ITEMS.

There is wonderful activity in the Churches at the present time. Special services to promote revivals are the order of the day, in every part of the land. And we do not remember when the subject of holiness, as a distinct blessing, was so frequently mentioned in newspaper accounts of them.

In conversation with Rev. Dr. Harper, of Barrie, we learned of the remarkable revival still in progress in his church. In this revival, which, in his opinion, is fully equal to any of the remarkable revivals he has seen under Caughey, Hammon, and other evangelists, the subject of entire sanctification has been the leading feature. The majority of the membership of his church have entered into this experience, and, as a consequence, sinners have flocked around them like doves to their windows.

At Dundas, in the special services following the Convention, just to the extent that the membership has sympathized with this experience, and showed that sympathy in a practical manner, so has the work prospered, and *vice versa*. Bro. Woodsworth has taken into the Church upwards of forty members; many of the former members, who simply had a name to live, have been saved, and a goodly number have experienced full salvation. But the faith of God's people claims the whole town for Christ. Now the Salvation Army has commenced operations in that place, and, in all probability, will be honored with promoting the work of God with the masses, which the Church, if it had been willing in the "set day to favor Zion," would have been enabled to do. But, after all, it matters but little, so long as the work is done and the masses brought to Christ.

Bro. Neelands, of Adelaide, writes us of prosperous revival work. Bro. Teeter, also, is rejoicing in continued victory in aggressive fight against Satan's kingdom. We had the privilege of a short visit on Pickering Circuit. Bro. Langford had been making inroads on the enemy's territory, and capturing a number of prisoners; and quite a number of his members had got on believing ground with reference to full salvation. We rejoiced together, but felt with them the need of a Pentecostal baptism to complete the work. They resolved to appoint additional afternoon meetings, and make this object a special matter of prayer and labor in the Lord. Since then Bro. Langford sends us word that on Thanksgiving Day the Pentecostal gift was given in a glorious outpouring of the Holy Ghost. Blessed be God! Pentecost is always repeated when we take the New Testament methods of procedure. But O for Pentecostal power in our churches, so mightily displayed as to attract the masses from the lowest strata of society to our churches, that they too might be endued with power from on high.

Bro. Philips, of Granton, sends us news of a glorious work of grace on his circuit, as the following section of his letter shows:

"I am at present engaged in a wonderful revival of religion. The points which give it prominence are the conversion of a most besotted drunkard, who a few months ago attempted suicide by throwing himself on the railroad track in front of an approaching engine. He is now a marvellous example of the mighty power of God to save. The other case is that of the conversion of a school teacher who holds a first-class certificate, and who for 14 or 15 years has been a confirmed sceptic, and now rejoices in what he calls 'the

mighty power of God to save.' I am holding in connection with the evening service an afternoon meeting for the promotion of holiness—'That dear redeeming grace for every sinner free.' It is taking hold of the members who have entered the domain of 'perfect love' and quite a number are groaning to be made free. For weeks we have had an overwhelming sense of the mighty power of God. The Holy Spirit is convincing the people that 'holiness' is moral power."

[We gladly welcome to the pages of the EXPOSITOR another contribution from our esteemed brother Rupert, and trust he will more frequently favor us with an article. However, we are free to say that we do not share his fears as to the danger of increasing the *way marks* on the "highway of holiness." We are constantly meeting dear brethren who are clear in their experience of full salvation, but who pant for more conscious power in extending the Master's kingdom. We have seen some of these seek their heart's desire under the name of a "baptism of power," and after its reception make proof in their ministry by much greater success. Now, for our own part we would just as soon have these friends receive their desire under the name of "more love" as any other name, so long as increased efficiency in the Lord's service is secured. The experience is what we covet for all; and we have a dread lest disputes about names might in any way divert the attention from growth in grace.—ED.]

WAY-MARKS IN THE DIVINE LIFE.

BY REV. E. S. RUPERT, M.A.

In spiritual things it is well to keep in view the way-marks. Sinners are far off, yet such may be near, "When Jesus saw that he answered discreetly, He said unto him, Thou art not far from the kingdom of God." In justification and regeneration, blessings that are co-ordinate, a way-mark has been passed. In this new relation and state we are the sons of God—God has predestinated unto the adoption of sons all who cross the line. By faith in Christ, as a last step in a process, we pass from without to within the kingdom of God; and in the new life we "walk by faith"—Christ is the first and the abiding object of our trust.

In this state of the Divine life in the soul there are degrees or varying quantities. The spirit is given by measure; and some have ounces, when others have pounds. The quantity is not always the measure of ability for effective Christian service. For other gifts, equally from God and prior to regenerating grace, are to be taken into the account. Yet so important is the indwelling of the Spirit of Christ that our strength lies in this. He ever says to His disciples, "Without me, ye can do nothing."

In these varying grades all along the line, there are remains of the carnal mind. How many have almost doubted their conversion, as they have detected "roots of bitterness"—the springing up of *pride* and *self*. On this account the sanctified (for God has no unsanctified sons) often mourn before the mercy-seat ; and their prayer is

" This moment end my legal years.
Sorrrows, and sins, and doubts, and fears.
A howling wilderness."

Vital questions meet us here. Is there another way-mark for me to pass before I sweetly rest in a full salvation ? And do the provisions of the New Covenant render it possible to pass now this second line ; and dwell where God is loved " With all the heart, soul, mind and strength ?" To these questions the Word of God, by implication and in " divers manners," answers *Yes !* Here, as before, by faith the gift is claimed and in answer to faith it is given. The " Amen " of the rich promises is now a blessed experience. This is the " Rest where pure enjoyment reigns, and God is loved alone." The various terms, Christian Perfection, Entire Sanctification, Perfect Love, express but one state of Divine life gained. A second way-mark has been passed. Every faculty is consecrated to the temple service. The application of the Atonement is complete. The Holy Spirit is " unhindered and unlimited " in His work in the soul.

As intimated, this is a gift. It may be approached gradually, or " the process may be hastened and condensed into a short space." Whether the process is condensed or not, there is an instantaneous passing of this second way-mark. And now *all the intentions* and *all the affections* are pure. The whole current of life flows in the channel of *love to God*.

To any who are anxious to shorten the process, I would say, "*Seek and you shall find.*" Hesitate not at a consecration that means " none of self " and " perfect obedience." There is much seeking that is hesitating, simply because there is doubt and fear just at the point of committing *all* to Christ and for Christ. A good standing in sanctification seems about far enough, and entire sanctification a little too far for the present. Dear seeker, with a conviction that the better state is for you, " Go forward." Take the gift of perfect love—by faith in Jesus. When ? *Now !*

In this, as in the former state there is growth—and John may outrun Peter. In reading the Acts, 2nd and 4th chapters, we see there was more than *one* filling with the Holy Ghost. And all along, in line of the wholly sanctified, some have enjoyed more frequent renewals than others. It is not strange, therefore, if varied ability for effective labour in Zion be as manifest as was noted in the former state.

I come now to a delicate point. I wish to let fall upon it a ray of true light—not by any means a new discovery. I have read of a " Baptism of

joy,"—a third way-mark ; and I have been in a meeting where all who enjoyed the blessing of holiness were requested to hold up their right hand, and then all who have received the "Baptism of power" have been asked to give the same token—an additional way-mark. These way-marks, put as thoroughly distinctive blessings, are rather confusing than helpful. It is scriptural that our love (even perfect love) "Abound more and more in knowledge and in all judgment."—Phil. i. 9; that we be "Strengthened with all might, according to his glorious power."—Col. i. 11. But these and other blessings are common in the estate of perfect love. Wesley says in "A Plain Account of Christian Perfection :"—"It were well you should be thoroughly sensible of this,—the heaven of heavens is love. There is nothing higher in religion : there is, in effect, nothing else : if you look for anything but more love, you are looking wide of the mark, you are getting out of the royal way. And when you are asking others, Have you received this or that blessing? if you mean anything but more love you are wrong ; you are leading them out of the way, and putting them upon a false scent. Settle it then in your heart, that from the moment God has saved you from all sin, you are to aim at nothing more but more of that love described in the thirteenth of the Corinthians. You can go no higher than this till you are carried into Abraham's bosom."

I was lately much pleased to notice an article, from the pen of Rev. Dr. A. Mahan, touching clearly this very point. He says : "A Great Mistake. By individuals who stand very high in Christian regard, and deservingly so, believers are exhorted to 'seek the baptism of the Holy Ghost for service,' as if the exclusive mission of the Spirit is to endue us with power for one end, saving the souls of 'sinners lost.' Here we meet with the too common mistake of putting the half of a great truth as the whole of it. A fundamental part of the revealed mission of the Spirit is to endue with power for such service. It is equally a part of His mission to 'enlighten the eyes of our understanding, that we may know the things which are freely given us of God,' to 'strengthen us with might in the inner man, that Christ may dwell in our hearts by faith,' that thereby 'we may be rooted and grounded in love,' and 'know the love of Christ which passeth knowledge,' and 'be filled with all the fulness of God,' and *thus* be 'abundantly furnished unto every good work,' 'the love of Christ constraining us.' They unconsciously do a great wrong to themselves, to the Church and the world, and to Christ and the Spirit, who thus confine the mission of the Spirit to the one end above presented."

New words, definite and terse, have a charm. But, after all, it is doubtful whether we can coin better terms than those Wesley has given—*they accord with the inspired Word* : May all the *sanctified* pass the second way-mark and dwell in the estate of *entire sanctification*. God witnesses when sin is all destroyed ! "To the praise of the glory of his grace !"

INVERMAY, Nov. 14th, 1883.

SPIRITUAL GUIDANCE.

 REV. J. H. SMITH.

Our very caution against fanaticism may switch us off into a disbelief of the actual leading of the Holy Ghost. Our very orthodoxy about the inspiration and sufficiency of the Scriptures, may lead us to forget that the Holy Ghost has other teaching offices besides that of an inspirer, and may misguide us to attribute a sufficiency and use to the Bible which it does not claim for itself. In our zeal to "consider what the inspired writers *said*," we may overlook what they *prayed*, "the Lord give thee understanding in all things."

There is now an inquiry in many sincere hearts, not as to "whether there be any Holy Ghost or not;" but whether there are any leadings of the Spirit distinct and separate from the light He throws upon Scripture and upon Providence. Does the Holy Ghost guide the soul personally and directly? It is noticeable too that while this question falls from the lips of those who love their Bibles and esteem common sense the most, nevertheless *it arises from a felt need of just such guidance*. The occurrence of fanaticism is not so much a demonstration that there is no such thing as a genuine Divine guidance as an evidence that there is a valuable something in that line which Satan is busy in counterfeiting. Because the universal sanctified judgment tells us that the gift of Inspiration is withdrawn from the Church, it hardly forces us to believe that we are left to the mercy of such misleading light as our own fallible understandings.

Must we not *force* many of the promises to make them admit of any medium between the teaching spirit and the taught soul? "*I will instruct thee and teach thee in the way which thou shalt go.*" "The secret of the Lord is with them that fear Him, and *He will shew them His covenant.*" "When He the Spirit of truth is come, He will guide you." "God hath revealed them unto us by His Spirit." "We have received the Spirit which is of God, that we might know the things that are freely given to us of God." Now, it does seem that these texts (with a hundred other) meet the sense of need which the earnest and studious soul feels, as it reaches out its hand hoping to take hold of a stronger hand for guidance, as it cries, "Guide me, O *Thou* great Jehovah!"

And, blessed be God, Christian testimony comes to the stand, and notwithstanding the prejudice with which fanatical error has obstructed its way, it declares "we are all taught of God." "He leadeth me." "He makes every path of duty straight and plain before my face." And, indeed, the

fruits of the Spirit which ensue, challenge the doubter in multitudes of cases to show that these witnesses are mistaken.

I do not hesitate to say that such guidance is necessary, no matter how complete a knowledge we may have of the Scriptures. Let me show this by a point of experience. The Bible is very complete and explicit upon the matter of gifts and calls to the ministry, and yet all the Bibles in the world could never have satisfied me that *I* was called to the ministry. What devout Christian has not, in stepping from the general revelations of God's Word to the personal application in their own case, felt the need of something more than their own sanctified judgment or the opinion of their brethren?

We say "the Spirit never leads us *farther* than the Bible;" true, but He often leads us far beyond our previous knowledge of it. "He never leads in *conflict* with revelation." Never, but He sometimes leads us right across our biased interpretations of revealed truth. "He never leads us out of harmony with *Providence*." No, but he does lead us to *anticipate* Providence and to *detect* it where we were unconscious of it.

Let us, beloved, while thankful for all the lesser and reflected lights, be not cheated of our privilege of having "God Himself shine in our hearts!" Let us be "led of the Spirit," and thus enjoy the title and heritage of the "sons of God!"

But "I am so afraid of running into extremes." You will run a whole eternity before you reach the extreme of Divine love and infinite wisdom. You are now in the extreme shallows of this ocean because you refuse to go beyond the bounds of sense and reason. But "have not many run into fanaticism?" Not here. Spiritual guidance is only promised upon certain heart conditions. Meekness, entire conformity, walking in present light, and a firm intention to obey. What you get on other terms is not the leading of the Spirit, and these very conditions are in themselves the requisite safeguard against fanaticism.—*Christian Standard*.

DANGER OF NOT SEEKING HOLINESS.

"To-day if ye will hear his voice harden not your heart." [Heb. iii. 7-8.] This Scripture is often quoted in exhorting sinners to come to the Saviour, but it more especially applies to believers. Paul is writing to the Hebrew converts and rehearsing the history of their fathers, of their journey through the wilderness from Egypt to Canaan. He tells how they hardened their hearts against the voice of God to go and possess the land. He tells how they entered not in because of unbelief. He tells how God was grieved forty

years with those who had sinned, whose carcasses fell in the wilderness, and says: "Let us therefore fear lest a promise being left us of entering into his rest any of you should seem to come short of it." The rest to which Paul here refers is not rest in heaven, for he says: "*For we which have believed do enter into rest.*" Dear brothers and sisters, "Let us labor therefore to enter into that rest" lest any of us "fall after the same example of unbelief." If the children of Israel had obeyed God they might have had complete victory over all their enemies, and entered the land of Beulah within a few weeks after leaving Egypt. But instead, they murmured against God and Moses, and when after the return of the twelve spies whom Moses sent to spy out the land, they *entered not in because of unbelief* and said, "Would God we had died in the land of Egypt or would God we had died in the wilderness." And they said one to another let us make a captain and let us return into Egypt." Yet when they saw the judgments of God visited upon the ten unbelieving spies who died of the plague before the Lord, and learned through Moses that God had condemned them to wander and die in the wilderness, they grieved—not because they had sinned against God—but because of the punishment which had come upon them, and presumed to go up at once and to possess the land. But, alas! the opportunity was past—God was not with them—the ark of the Lord and Moses departed not out of the camp, and they were destroyed and defeated by their enemies. [Read Num. 14th chap.] Very few seem to realize that one of the greatest dangers to believers in not seeking holiness [*the rest of faith*] is the danger of delay resulting in the *loss of opportunity*. Sinners are warned not to harden their hearts against God, nor to trespass upon His mercy, lest the Spirit cease to strive; but they are urged to seek the Lord while He may be found and to call upon Him while He is near. [Isa. lv. 6.] But few believers realize that God in thunder tones is calling in these same words to every child of grace. To-day if ye hear His voice, harden not your hearts—against the commands; go on to perfection, [Heb. vi. 1.] Be ye therefore perfect even as your Father which is in heaven is perfect: [Matt. v. 48.] Be filled with the Spirit; [Eph. v. 18.] This is the will of God, even your sanctification; [1 Thes. iv. 3.] And present your bodies a living sacrifice holy and acceptable unto God—that ye may prove what is that good and acceptable and perfect will of God, [Rom. xii. 1, 2.] "We must either be in possession of this high state of grace, or be pressing after it, if we would retain the favor of God, and be certain of heaven."—John Wesley.

"If we do not seek holiness, and are not made pure and Godlike, we disobey Him. How can we be disobedient and grieve the Holy Spirit without forfeiting the witness of the Spirit, and the light of justification?"—Rev. J. A. Wood, in *Purity and Maturity*, p. 204.

"A converted person who does his duty to God and his fellow-man, and

so keeps clear from condemnation, *will go on to full salvation.*"—Rev. B. T. Roberts, in *Fishers of Men*, p. 50.

"To voluntarily omit holiness in desire, in prayer, in the strivings of the heart, would be disobedience and *hence real apostasy.*"—Bishop Peck.

"Bishop Hedding says: "It is as important that you should experience this holy work as it is that the sinner to whom you preach should be converted."

John Fletcher says: "Christian believers are safe, who either *stand in it* (Christian perfection,) or *press after it.* And *if they do neither* we are prepared to prove that they rank among *fallen believers.*"

"The failure to seek holiness on the part of the converted, results, sooner or later, in the loss of a positive experience of salvation and brings the soul into the *realm of doubt.* There is always a time after conversion, through which the soul carries a positive experience of pardon, and conscious acceptance; but there is also a period when—from those who fail to go on unto perfection—*these positive assurances are withdrawn.*"—M. L. Haney, in *Inheritance Restored*, p. 128.

The Rev. B. T. Roberts says: "The experience of James Brainard Taylor, of Prof. Upham, of Pres. Mahan, of the Congregational Church; of Dr. Edgar Levy, of the Baptist Church; and many others show that *if converted souls will press forward as God leads, He will give them full salvation.*"—*Fishers of Men*, p. 52.

A man who nearly lost his life by drowning, when afterward relating his experience at the time, said that the first time he rose to the surface he made all possible effort to secure help—fully realizing his danger; but that by the time he rose the second time his feeling of anxiety had changed to one of indifference as to whether he was saved or not; and that when he rose the third time he had no desire only to be let alone, and was angry with those who came to his assistance. So it is with the sinner under conviction for pardon, and the believer under conviction for holiness. At first they are conscious of their need and danger, and feel their need of help, but if they fail to get into the light, they become indifferent as to whether they have help or not, and finally want to be left alone, and are angry with those who would rescue them from their awful destiny.

Dear reader, if you are in need of either pardon or purity, do not grieve the blessed Spirit of God. Do not harden your heart by refusing to come to Jesus.—*Selected.*

'Tis sweet to live! To learn, to know, to be!
 To bravely toil and gain the mastery
 In every strife. To aim at do mean height
 Of intellectual strength, or moral right.

—MRS. E. C. WHITNEY.

YOUNG PEOPLE'S DEPARTMENT.

SUPPOSE.

Suppose you lived in a little green house
 Where the sun shone thro' the roof,
 And over your head a canopy spread
 With light for the warp and woof.
 While a mother-bird cuddled you under her wing
 Whenever a leaflet stirred,
 Suppose—why, don't you suppose you'd be
 As happy as a bird?

Suppose you lived 'neath the sunny sky
 In the meadows fair and wide,
 And drank of the stream and ribbled the grass,
 And skipped by your mother's side
 And cooled your feet in a bubbling brook
 Where your woolly playmates swam,
 Suppose, now—don't you suppose you'd be
 As happy as—a lamb?

Suppose you swung on a slender stem
 Where your sister-roses hung,
 With a graceful nod for each passing breeze,
 But a heart where the dew-drops clung,
 And a burning cheek like the crimson streak
 That fair in the sunrise glows,
 Suppose—ah, yes, I suppose you'd be
 As sweet as a—blushing rose.

But I suppose your mama knows
 A secret sweeter by half.
 If she could hear she'd fold you close
 And answer with a laugh.
 She'd say, "Why, *here's* my singing-bird,
 My precious little lamb,
 My sweetest rose"—and you would say,
 "I'm nicer as I am."

—Our Little Men and Women.

Raise each low aim, refine each high emotion,
 That with more ardent footsteps I may press
 Toward Thy holiness.

—J. D. BURNS.

THE STONE LAMB.

A German clergyman, Pastor O'Feuke, tells a story in a very interesting book of his about things which have really happened to him, or which he has met with in his travels. In 1865, he stood before the beautiful Roman Catholic chapel of Werden an der Ruhr, in Germany, waiting for the key to be brought that the door might be unlocked for them to enter. While they waited they saw something on the ledge of the roof, which they found to be a carved stone lamb, and began to wonder what it meant up there. So they asked an old woman who was hobbling along a little way off, if she could tell them about it, and she replied, "Yes;" and then related why it had been placed in that strange place.

"Many, many years ago," she said, "where that lamb now stands, a man was busy repairing the roof of the chapel, who had to sit in a basket fastened by a rope as he worked. Well, he was working in this manner one day when suddenly the rope which held the basket gave way, and he fell down, down from the great height to the ground below! Of course, every one who saw the dreadful accident expected that the man would be killed, especially as the ground, just there, was covered with sharp stones and rocks which the workmen were using for building. But to their great astonishment, he rose from the ground and stood up uninjured! And this was how it happened: a poor lamb had wandered quite up to the side of the chapel, in search of the sweet young grass which sprung up among the stones, and the man had fallen exactly on the soft body of this lamb—it had saved his life; for he had escaped with the mere fright, and with not so much as a finger broken. But the poor lamb was killed by his heavy fall upon it. So, out of pure gratitude, the man had the stone lamb carved, and set up as a lasting memento of his escape from so fearful a death, and of what he owed to the poor lamb.

Do you not think this a beautiful story? Does it not remind you of the story of the Lord Jesus, the Lamb of God, who was slain for us that we might live forever? Never forget that "He was wounded for our transgressions, He was bruised for our iniquities." And let us copy the poor man's example in being truly thankful, and showing we are so. He could not do anything more for the lamb which had so wonderfully saved his life than make a little monument or memento of what it had done. But there is much that we can do for the Lamb of God who was slain for us. We can love Him for what He has done, and we can give Him the one thing He wants from us. Do you ask what it is for which even the God of glory longs, He who has all the riches of the world, and to whom heaven and earth belong? He says, "My son, give me thine heart."—*Reformed Church Missionary.*

THE STORY OF LAYYAH BARAKAT.

BY LILLIE R. GRACEY.

Mrs. Barakat is a converted Syrian, and is now in this country making addresses for the Woman's Presbyterian Missionary Society. She is a fascinating speaker, and her story is a most thrilling one. The following is a brief outline of it:—

‘I come to you from the cedars of Mount Lebanon. In 1860, when the massacre between the Maronite and Druse populations took place in Syria. I was obliged at the age of twelve to flee with my parents from Abeih, our home. On the road my father was assaulted, and had his right arm cut off. He was overtaken with sickness, and died. After the massacre we returned, barefoot and penniless, to our native village, to find our old home in ashes. We had nothing to live upon.

‘Hearing of some of the Christian schools where sewing was taught, I ventured to go one day. The teacher distributed small articles to be made, with a promise that whoever did them best should have a prize. I joined the class, and my sewing pleasing the most I went one day, much scared and much ashamed of my old shoes, through the mud to Mrs. Bird's house to get my reward of a pretty handkerchief. She asked me if I also went to the Mission Sunday-school. I told her ‘No.’ Noticing my old shoes she inquired if they were the best I had, and if I was very poor. She then offered me a new pair if I would promise to attend Sunday-school. I told her I would go ‘just once, only.’ Though much frightened I went and liked it. I kept going, and my faithful attendance brought down on me and my family the wrath of our Mohammedan priest. He told my mother she must make me give up hearing about this ‘New Religion.’ But neither he nor my mother nor my brother could prevail upon me to stop. My brother would beat me, and say wicked things about the Protestants, and at night, hearing me repeat the prayer I had learned at Sunday-school, would hit me in the mouth and treat me cruelly. At length, because of his treatment, I had to give up going. But I heard a good many sermons. When going to the well for water I often used to stand under the windows of the church, with my jar full of water on my shoulder, and listen sometimes for an hour, sometimes stand for two hours. But I was found out; my brother had been watching me.

‘Then the family concluded to send for an uncle of mine to take me away. He carried me off to his home and told me to give up all my foolish ideas about the Christian religion, that he would rather have me die than take it up. Finding me still wanting to go back to Sunday-school he locked me in a room by myself as a punishment, and informed me that they would

find me a husband and get me married, though I was not yet in my teens, and then I would be helpless to do as I pleased. The third day after I had been locked up my aunt came to see me and to tell me that she was going down to the village to make preparations for my wedding. She forgot to lock the door on going out, and I made good my escape. I did not know at all what directions to take, but I ran, and whenever I met anyone I would stop to take breath and ask if they knew where the 'American Mission-house' was. After many hours of long and exciting running I found myself at the house of Dr. Jessup.

"Scarcely had I told him my story when my pursuers were after me. Everything was done to snatch me away; my uncle sent any number of muleteers and demanded me; my aunt begged for a private interview; my brother hearing where I was would spend nights under my window singing and beseeching me to return home. But Dr. Jessup would not allow any one to see me, and kindly cared for me by placing me in the seminary at Beyrout. I was converted my first year there. After finishing my education I taught two years in the school. After my fifth year both my mother and my brother were converted.

"One day a letter was received at the seminary saying a teacher was greatly needed in Upper Egypt. I volunteered to go if they would first send for my mother and let me see her. To go back to my old home would be to let the people kill me.

"I taught two years in Egypt in a school which was supported by a converted slave dealer; and during my third year I was married. My husband had been engaged in mission work fourteen years, and was a native of Damascus. The summer vacation of 1882 we went to see his sister at Alexandria, and rented a house near hers. We had only been there a week when the massacre of Christians occurred. My husband, my babe, and myself barely escaped with our lives—but I must not break your hearts by telling you very much. The city was up in arms, the tumult was great, the groans of the dying were heard on all sides. This was in the year 1882. When it was announced on June 14th that Arabi Pasha had brought 25,000 Bedouins to massacre the Christians, we resolved to make ready to leave Alexandria. My husband and I decided it would be better for us to flee in different directions; but before doing so we knelt down to pray together, not knowing but we might be killed on our knees, or that we should ever see each other's face again. Taking my little one with me, leaving all behind us, we parted with the understanding that the sea would be our meeting-place.

"After perils and sufferings we met again, and succeeded in reaching the island of Malta. We had lost all our property. The Christians there helped us some. Hearing that the French Government was aiding refugees, we went to Marseilles. There we walked the streets day after day trying to find some-

thing to do. Not succeeding we procured tickets for America from a company, but had to go by the way of London and Liverpool. We were going to America only for this reason, because it was the country where the Sunday-school children, by their pennies, supported Layyah in the seminary at Beyrout. We didn't know anybody or anyone's name, save as I remembered that while a scholar I often heard the names of Dr. Dulles and Dr. Dana, for it was Dr. Dana's church that had cared for me. We did not have his address, all we knew was 'Dr. Dana, Philadelphia, Chestnuts.' We supposed all steamers went to New York. We did not know how far Philadelphia was, or how we should get there. Our joy can be imagined when we found the *Indiana* landed in Philadelphia. We thought we would soon find the place we wanted, but were mistaken. We could speak very little English. We wandered every day up and down the streets, hungry and tired, inquiring of every one if they knew where 'Dr. Dana, Chestnuts,' was. Nobody knew. We were hooted at by the children, and followed by a crowd that called us 'gipsies.' We saw a man dressed differently from others, wearing brass buttons, and when we asked him he took us into a store, and opened a book and there found the address we wanted, and put us on a west Philadelphia car.

"I had been frightened a good many times in my life, but never anything frightened me as much as that street-car. I was more afraid than in the massacre in Egypt. I told my husband I knew we were being rushed to a terrible death. I never for one moment took my eyes off the conductor's punch, expecting every instant to be shot. In time we reached Dr. Dana's house alive. The bell was answered by the girl, who told us no one was at home, and that Dr. Dana would not be back for three days. I then asked my husband to write on a piece of paper 'Layyah, from Syria,' and leave it with the servant, and to ask her to direct us to Dr. Dulles'. It happened only to be a few squares away, and when we reached it the girl told us the family were out of the city for three weeks.

"We did not know what to do next. I was exhausted, my baby was hungry, and our clothes had not been changed since leaving Marseilles. I sat down on some steps and commenced crying, and told my husband we had left our own land only to die in this. He stood by me so noble, so faithful, and asked if I thought the God who had hid us in Egypt would forsake us in this beautiful land. Our only thought of relief was to make our way to the Custom House, and there tell our story. Providently we were overtaken by Dr. Dana's servant, who on reading my name and knowing me, had run after us to take us back home with her until the family should return. We found friends. The Church which had supported us in Egypt came to my assistance again.

"You have my history and it is the history of many. Remember how many Syrian women are in the same degradation in which I was before I knew what Christianity was. The only difference between the American and Syrian woman is that one has lived under the shadows of the Gospel of Jesus Christ, and the other under the Mohammedan Koran. Who is to help Syria? You must do it. I have been in Egypt and in Syria, in France and in England, and nowhere have I seen women so happy, so blest, as in your own beautiful America; and with the great possibilities there are for doing good for Christ's sake, I come to you in the name of many Layyahs who are crying to you from the cedars of Lebanon: 'Cast thy bread upon the waters and thou shalt find it after many days.'"—*Northern Christian Advocate*.

RENEWING.—A goodly number of subscribers have renewed their subscriptions for the second year, but others are permitting it to escape their memories, and to such we give this reminder. Promptness will prove a blessing to all parties concerned. Those not intending to renew will kindly return to us the July and August numbers, as we are running short of these, and they can take this method of informing us of their determination. Whilst we believe there is a blessing in the magazine in its monthly visits to the homes of its readers, we do not wish it to be an unwelcome visitor to any. We continue to send it to all who have not notified us of their wish to have it discontinued. The number of those discontinuing it is, we are happy to say, small.

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