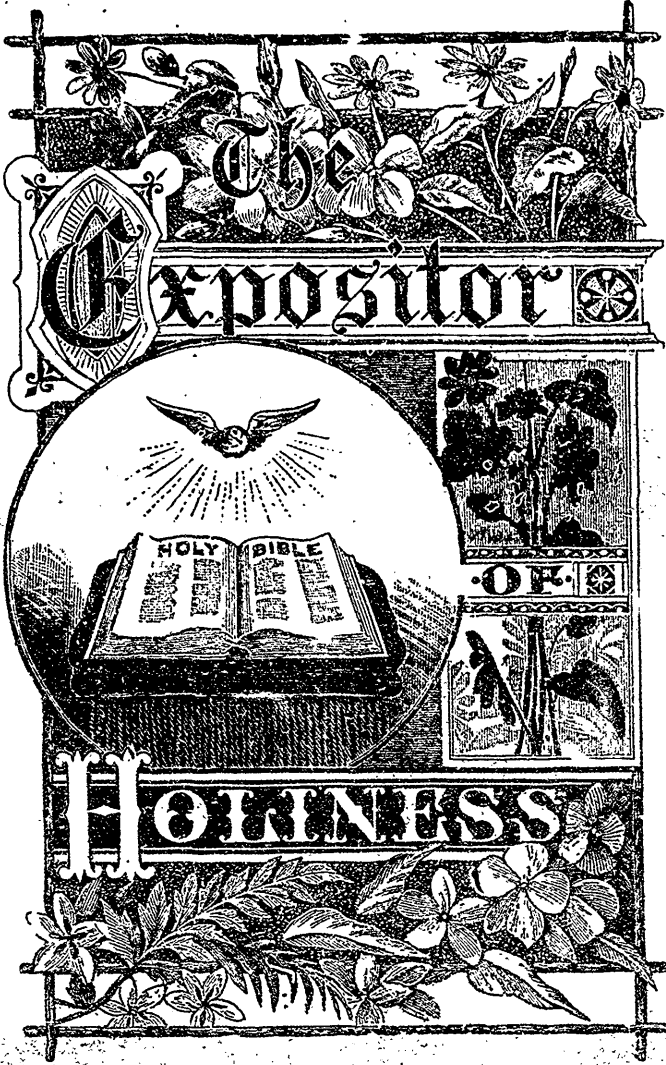


ONE DOLLAR A YEAR. POSTAGE PAID BY PUBLISHER.

VOL. III.

SEPTEMBER, 1884.

No. 3.



Toronto

Published under the Auspices of the Canada Holiness Association.

CONTENTS.

	PAGE
POETRY: I AM WITH THEE.—BY FRANCES RIDLEY HAVERGAL	65
FRIENDS OF HOLINESS	66
THE GREAT HOLINESS CAMP-MEETING —BY THE ASSISTANT EDITOR.	67
HOW MUCH SHOULD I GIVE TO THE HOLINESS PUBLICATION FUND?	70
INCIDENTS BY THE WAY	73
AMONG THE CANADIANS	77
POETRY: PERFECT PEACE.—BY FRANCES RIDLEY HAVERGAL	79
“ALL THINGS POSSIBLE.”—BY W. B. MONROE, M.D	79
BE EXPLICIT.—BY S. P. JACOBS, OF INDIA	81
THE ENGINEER'S REMEDY	83
NO SUBSTITUTE FOR THE SANCTIFYING SPIRIT.—BY REV. G. D. WATSON	84
“A CHRISTIAN TO-DAY”	85
A BUDDHIST FULLY SAVED.—BY REV. C. P. HARD, BOMBAY	87
THE FAITH NEEDED	89
CONVERSION OF A CHILD	89
REJOICING	90
GOD'S PART AND OUR PART IN THE WORK OF SALVATION	91
“I WILL GIVE NOTHING”	92
ANECDOTE OF DR. ADAM CLARKE	93
LACK OF CHARITY	93
ALMOST A TRANSLATION	94
“IN CHRIST”	96

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.
 " Gerrard Street Church, Sabbath 4 p.m.
 " Agnes St. Church, Tuesday, 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. Crispin.
- STRATHROY—Two weekly meetings are held
- FAIRFIELD—Wednesday, at 8 p.m.
- PICTON—Wednesday, at 3 p.m., at the residence of Mrs. Blewitt.
- DRESDEN—Every Monday afternoon.
- MILLBROOK—Friday, at 3 p.m.
- LONDON—Queen's Avenue Church, Tuesday, at 3 p.m.
- NEWBORO—Tuesday, at 3 p.m.
- NAPANEE—Thursday, at 3 p.m., in vestry of C. M. Church.
- SYDENHAM—Tuesday, every fortnight.
- 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.

SEPTEMBER, 1884.

No. 3.

I AM WITH THEE.

BY FRANCES RIDLEY HAVERGAL.

“I am with thee !” He hath said it
In His truth and tender grace ;
Sealed the promise, grandly spoken,
With how many a mighty token
Of His love and faithfulness.

He is with thee !—In thy dwelling,
Shielding thee from fear of ill ;
All thy burdens kindly bearing,
For thy dear ones gently caring,
Guarding, keeping, blessing still.

He is with thee !—In thy service
He is with thee “certainly,”
Filling with the Spirit’s power,
Giving in the needing hour
His own messages by thee.

He is with thee !—With thy spirit,
With thy lips, or with thy pen ;
In the quiet preparation,
In the heart-bowed congregation,
Nevermore alone again !

He is with thee !—With thee always,
All the nights and all the days ;
Never failing, never frowning,
With His loving-kindness crowning,
Tuning all thy life to praise.

He is with thee !—Thine own Master,
Leading, loving to the end ;
Brightening joy and lightening sorrow,
All to-day, yet *more* to-morrow,
King and Saviour, Lord and Friend.

He is with thee !—Yes, for ever,
Now, and through eternity ;
Then with Him for ever dwelling,
Thou shalt share His joy excelling,
Thou with Christ and Christ with thee !

FRIENDS OF HOLINESS.

DEAR FRIEND,—

We, the undersigned Committee, appointed by the Canada Holiness Association to inaugurate a scheme whereby holiness literature may be distributed more thoroughly in our Dominion, make our appeal to you, trusting to enlist your hearty and substantial co-operation in our work.

In the first place, we call your attention to the need of further and more direct efforts to spread scriptural holiness in its definite form in the churches.

After giving due credit to the agencies employed, and in no wise disparaging the results witnessed, still the fact stares us in the face, that a very small proportion of professed Christians even claim to be possessors of the grace of entire sanctification, the great majority classing themselves as seekers, thus on the very best testimony showing a very large field for additional labor in spreading this experience.

Now, amongst other agencies for the accomplishment of this desired work, distinctive holiness literature has been conspicuously owned of God in this regard; and, after close observation and testing, we are fully convinced that "THE EXPOSITOR OF HOLINESS," the organ of our Association, is a child of Providence, raised up as no mean agency in propagating the experience of full salvation in our country. This conviction has been reached by us, not only by attentive perusal of the Magazine itself, but by observing its influence upon others, and is fortified by the endorsement of many of our most competent judges. But most of all, we value the testimony given by many who have, through its agency, either been brought into the experience of perfect love or have been greatly strengthened in their experience. From all of which we are profoundly convinced that the extensive circulation of this periodical will materially aid in developing a strong type of holy living amongst Christians.

The Magazine has just closed its second year, and has, amidst many difficulties, secured a circulation of nearly 1,200. After much prayer and earnest consideration we have fixed 3,000 as the circulation to be aimed at for this year, and we hope to reach that figure with your assistance, given after the following manner:—

We ask you with us to become responsible for the distribution of a certain number of copies, according to your ability or as God may put it in your heart to do. Copies will be furnished you at the rate of 75c. each, which you may either distribute gratis or with which you may form clubs of *bona-fide* subscribers; or, if you prefer it, they can be distributed from this office. Whatever number you order, you will be expected to pay for in two half-yearly instalments.

This scheme was launched at the late Grimsby Holiness Camp-meeting, and at once upwards of 500 copies were taken by the friends there assembled, in quantities varying from 5 to 60, raising the circulation of the EXPOSITOR to upwards of 1,700. We trust you will materially help us in this laudable enterprise of scattering holiness literature throughout the country. We believe the blessing of God is in it.

All monies received will be duly acknowledged.

Signed on behalf of Committee,

REV. T. COLLING, *Secretary.*

W. J. DOUGLAS, } *Treasurers.*
ISAAC ANDERSON, }

Address all communications to 23 Pembroke Street, Toronto.

THE GRIMSBY HOLINESS CAMP-MEETING.

BY THE ASSISTANT EDITOR.

Our second Holiness Camp-Meeting has come and gone. It commenced, according to appointment, on Tuesday evening, August 5th, and ended on the following Tuesday evening, the 12th. The weather was favorable throughout, and, during the most part of the time, delightful. It would, we think, be difficult to find a location more beautifully adapted to the purposes of a camp-meeting than Grimsby is. A natural amphitheatre is supplied by Providence for the worshipping assembly, majestic trees spread their grateful shade over the grounds, while the most beautiful of our Canadian great lakes unrolls its blue expanse on the northern side of the grounds, affording

opportunity to the oarsman and bather to gratify their tastes in these healthy recreations, and with its almost continuous wave-beat upon the pebbly beach contributing to the quiet harmony of the scene. God sends to all of us our trials, which sometimes test our faith to the utmost. Let us be grateful that around our earthly pathway He also strews flowers of beauty and fragrance, that we may know that we do not live in an enemy's country.

The inworking of the Holy Spirit was powerfully felt from the very first gathering. Meetings for the *promotion* of holiness are never sapless or dry, and we found that, as meeting followed meeting, the Divine Teacher brought forth some fresh lesson in the science of the divine life, making the camp-meeting a school of practical and experimental Christianity. Teaching from the pulpit was followed immediately by prayer for the virtue taught, consecration in view of it, and testimony to its possession and its value. We thought of the saying of Paul: "We speak wisdom among them that are perfect—yet not the wisdom of this world." We scarcely had a single quotative of *that* kind of wisdom. It was a wisdom teaching how to deny self, how to get as much of God as we could hold, how to imitate Jesus, how to do the greatest possible good while we live.

Among the meetings notable for the special form which was developed was one on systematic giving and God's relation to the financial state of the believer, led by Brother Woodsworth. Bro. W. gave an address, showing with great clearness and force the obligation of the "tenth" principle, illustrated by some incidents in his own experience on that line, which wonderfully and gloriously confirmed the doctrine elucidated. It would be well if Bro. W. would furnish the address and experience for publication. It could not fail to do good on a line on which many Christians greatly need enlightening. Another meeting developed on the line of faith in God's power to accomplish impossibilities. Bro. Colling had preached on "With God all things are possible," and, in the fellowship meeting that followed, a good sister having quoted a promise from the Word, Bro. C. asked for another, which was promptly given and followed by the quotation of more than a hundred of the "exceeding great and precious promises which our loving Father has given us," that by these we "might be partakers of the Divine nature." Those pious people who profess to be greatly afraid of "animal excitement" ought to have been in that meeting. It was all *faith*, and in a peculiar sense eminently scriptural.

We were favored with the help of two eminent brethren from the

U.S.—Rev. W. B. Osborn, the originator of the Holiness Camp-Meetings of the United States, and Rev. Geo. Hughes, editor of the *Guide to Holiness*. Their sermons and addresses were beyond ordinary compliment. Bro. Osborn is a man evidently shaped for great enterprises, having a grand physique, an ardent temperament, a "level" head, which is massive and well shaped, and all permeated with the perfect love of God. His sermon was what might be expected from such a man—godly and manly in the highest degree. The meeting that followed was one of extraordinary power and blessing. Bro. Hughes' physical proportions are not so near the gigantic as are Bro. Osborn's, but his sermon was accompanied with wonderful unction. He called up in our minds our imaginative picture of Wesley as a preacher—every sentence having its divine mission, no useless explanations or digressions, his half hour filled with "thoughts that breathe and words that burn"—as he told in what unparalleled blessings are the immediate result of receiving the Holy Ghost. He also led a fellowship meeting next day, in which he told us his interesting experience. When he left, the meeting developed into prayer for special objects. When anyone preferred a special request, the leader of the meeting requested such person to go on their knees there and then, and allow the meeting to hear the personal supplications of the one most interested. We think that was a very proper requirement, for more than one reason.

Other preachers not already mentioned were Revs. J. A. Williams, D.D., A. Russ, T. Boyd, C. Langford, A. Truax, W. L. Scott, H. Manning, W. I. Hewitt, Dr. Gardiner, and the President and Vice-President of the Association. There was no failure, and no flat address or unsuitable sermon among the whole. Rev. Dr. Hunter, of Hamilton, and S. J. Hunter, of Toronto, also took part in our meetings.

One meeting to be specially noted was led by Sister Howe, formerly of New York, but now of Canada. It took the form of class-meeting. Sister Howe's remarks and searching questions were powerfully adapted to bring every one to the bed-rock of godly reality in experience. Two or three meetings like hers would turn upside down many of the classes of our Methodism, with the result of bringing the experiences of many right side up.

In the business meetings of the Association it was shown that the EXPOSITOR has been a success, and measures were taken that it might become much more so. All seemed to agree as to the excellence of its editing and the great good that has been accomplished by it. The

Association gave its recognition and endorsement to Sister Howe as an evangelist, knowing her deep devotion to God and great spiritual intelligence. She will not, however, be paid by the Association, nor otherwise trammelled in her action by us.

The delightful weather, the pleasant scene, the holy and happy society of the place, and the rich spiritual blessings received, made the writer feel like Peter—not exactly to build a tabernacle, but to stay and dwell in one of the many tabernacles on the spot, for “it was good to be there”—to many it was a mount of spiritual transfiguration. But we knew that at the foot of the mount there was a multitude waiting for help and blessing—there were devils to be cast out, and prayer and fasting to be done in order to have them cast out—and so home to our circuit we sped, not without some additional famishing for our loved work of leading souls into holiness.

Let every reader who wishes to be helped into all the fulness of God, resolve to attend the next Holiness Camp-Meeting at Grimsby.

HOW MUCH SHOULD I GIVE TO THE HOLINESS PUBLICATION FUND?

Now, in answering this question it really seems needful, at the start, to settle the whole matter as to the proportion of income you should set apart for the Lord during the current year; that is, if that subject has not been definitely settled between you and your sanctifying Lord. We remark here that we have yet to meet the Christian who has been bold enough to say that God requires less of him than one-tenth of all his increase. Many believe it to be their privilege to give more than that proportion. But we will proceed on the assumption that you have promised God to set apart for Him at least one-tenth of all.

If you have recently received the grace of holiness, and have not had your attention turned to this subject in a definite form, we admonish you to beware how you treat it now, lest, yielding to temptation, Esau-like, you sell your glorious heritage of full salvation for a mess of pottage. Many a person who has really obtained the blessing of a clean heart has permitted “the love of money, the root of all evil,” to smutch his hitherto unsullied conscience, through unwillingness to be led by the Spirit into all truth concerning giving—the

first call to subscribe for some charitable object, whatever it may be, being the means used by Satan to destroy the work of God in his heart. Professors of holiness, as you value the possession of your experience of this grace, be sure and keep a clear conscience in money matters before your Master, who seeth in secret. Unless this matter is settled under the direct ministry of the Spirit, and you have His witness that it is so settled, you will ever be exposed to danger here. Nay, this very article may prove unto you a savour of death unto death. For if you love not to know the whole truth concerning these matters, as they affect you personally, you are already sinning against the God of truth.

We assume, then, that you have settled this matter of proportionate giving, and now we ask you to consider as to the proportion of this tenth which you should devote to this particular work. You are in the receipt of an income of one thousand dollars, more or less. One-tenth of this is, of course, one hundred dollars, which you feel called upon, as your smallest offering, to present to your loving Saviour as the first-fruits offering for the year. Now there are many claimants on this fund, such as support of the church where you worship, the missionary cause, the poor, etc. Manifestly it will be necessary to weigh these several claims in the balance of relative importance before you can decide correctly.

We assume you are either a determined seeker, or a possessor of the blessing of holiness. You now place a very high estimate on this experience, and eagerly desire it to spread rapidly in the Churches. Indeed, you believe that a healthy revival of this experience in the ministry and membership of the Churches means conspicuous success in everything that is good. Indirectly, it means the conversion of sinners, the more rapid development of missionary operations; in short, it is increasing the central power which, in the nature of things, includes additional life and energy to the outermost limits of spiritual work. You have realized this in your own experience. This central idea of Christianity, as Bishop Peck puts it, now a fixed fact in your history, has acted and reacted on everything in your life, proving a blessing unspeakable and full of glory. Now what it has accomplished for you it is calculated to secure for every believer, and so for the whole Church, for the whole world. Should not, then, this subject really have first place in your givings as well as in your thoughts?

Again, it is but reasonable to conclude that, for the present at least, the practical expression of sympathy for definite work on this

subject will be confined to those who enjoy this experience, or are really *growing* after it. This fact should have due weight with us, seeing it really leaves the giving, to all intents and purposes, to be done in connection with this distinct holiness revival, with the classes just mentioned.

We are only just waking up to this fact. At the beginning of our organized work there was no call upon liberality. God seemed to be just welding us together in the unity of the Spirit. The third year, when several hundred dollars were needed to start our publishing work, God bestowed this privilege on one individual, who gladly responded to the call, and still regards it one of the grandest opportunities of his life. Last year the call was evidently to others to take part, and it was heartily responded to, and yet it was necessary, it seems, that the Lord should have one person prepared to contribute a large amount for that year. But now it seems to be the indication of Providence that no one person be far ahead of others in caring for this work, but the call is for the many, for all, to share it amongst us; not so much to secure the sums needed, as to secure blessings to be conferred upon the givers, and their increased sympathy and interest in spreading the distinct experience of holiness in our country.

Still the question is unanswered as to how much I should give. And we propose to leave it unanswered; but, in the light of the thoughts here brought out, we think it ought to be easier to come to a satisfactory conclusion.

We know of one brother who felt the claims of this holiness work so strong that he concluded to devote one-half of his tithes in this direction. Now we do not put this forward as a standard, and yet we are inclined to think that, as the real friends of the movement wake up to its vast importance, that proportion will be more and more approached until it will become rather the rule than the exception.

The fact is, the claims, rather, we would say, the opportunities, will multiply as time goes on. The one incident related at the camp-meeting, and given in the last EXPOSITOR, where the magazine was used of God in helping one into the experience, ought to arouse in each one who heard it the desire to have the magazine extensively circulated in his neighbourhood, as well as help to scatter it broadcast over the country. What are two thousand amongst four millions! Besides, we have the conviction that other works in tract form will soon be called for to be published and scattered freely amongst the people.

The opportunity is golden. Let us remember that he that soweth sparingly shall reap also sparingly, but that he that soweth bountifully shall reap also bountifully.

INCIDENTS BY THE WAY.

GRIMSBY HOLINESS CAMP-MEETING.—We may well be pardoned for again going to this meeting for incidents by the way.

THE RIGHT PREPARATION FOR WORK.—Bro. Woodsworth remarked once to the meeting that at different times, when he felt a strong desire to speak on some subject, along came the President to ask him to do that very work, so he was prepared beforehand for his work. The secret of the Lord is with them that fear Him. And this, we believe, was by no means an exceptional experience. The blessed Spirit understands His work, and always has the proper person prepared for the occasion. Under such circumstances it matters but little concerning the length of notice so long as the preparation is adequate.

PAYING A CHURCH DEBT.—Well, not exactly paying down the money which would cancel the debt, but there is such a thing as casting the burden of church debt on the Lord, and resting from all worry about it, and at the same time have the glad conviction that He, the Master, will so manage the whole business that the result will be most satisfactory.

This act of faith was performed by a brother minister during one of the services. He informed us that the good Lord had accepted the whole burden, and that he was confident it would be attended to most satisfactorily, and that he himself would have a blessed, restful time of it erewhile. We venture the assertion that if this brother holds fast the profession of his faith, without wavering, he will see the desire of his heart accomplished, and it will not be done by *forced work* either. He who has promised is rich and is faithful to every engagement.

CARRYING CAMP-MEETINGS.—The attempt to shoulder a whole meeting, and carry it for a time, has a certain fascination about it, but is not often repeated by the same individual; for just a few moments, let alone hours, of such crushing weight upon us leaves a wound that does not easily disappear. Many times have we been hurt by lifting, when the Holy Spirit did not appoint the task, and it not only

pained us at the time, but generally left some proud flesh about the wound, which the most velvety touch would irritate and cause to bleed afresh. But when the lifting was of God, then no trace or scar ever remained.

HOW TO BE PERPLEXED.—By simply not trusting in the Lord with the whole heart and, just a little, leaning to your own understanding. Whilst one good brother was criticizing the management of the Camp-meeting, and intimating that he could not support us as heartily as formerly, another came and, taking us by the hand, said: " Worlds could not pay for the wondrous blessing I have received at this meeting. God bless you! God bless you!" Wouldn't it be perplexing to lean to the understanding at such times?

SURPRISES.—Each successive meeting was a surprise, for it differed from all preconceived opinions entertained about it. The wonderful shower of promises which rained upon us for nearly an hour was started by some one, under the Spirit's leadings, mentioning a scriptural promise, when the leader, recognizing the Divine prompting, at once let it go into a promise meeting. And it was a meeting of wondrous promises. How they did fall around us in pearly showers, flashing forth in the Spirit's light in all the heavenly beauties God alone could give them. It was not dry, perfunctory duty, but the joyous exercise of minds and hearts penetrated by holy influences, and tuned in their action to the harmonies of heaven.

So, too, in the wonderful prayer-meeting, on the morning of the last day, God used a dear sister to give it that form, when, obeying the Spirit's leadings, we were carried into a prayer-meeting of nearly two hours' length, the result of which eternity only can show. How majestically the tide of devotion moved on, first taking up particular prayers concerning individuals, families, neighbourhoods, it gradually increased in volume, taking in churches, camp-meetings, cities, parliaments, culminating in one united petition for this Canada of ours. There was no diminution of interest, no time lost, not time even for singing, the tide of continuous prayer rushed along resistless in its course, controlled, almost visibly, by the ever-present Spirit Divine. One brother tried to take sufficient time to interest prayer for his church, but could not, the words seemed to freeze on his lips. In surprise he asked his Heavenly Father the meaning of it, when he got the answer, your church is already on the altar. There was no time, then, for needless repetition.

The closing meeting was a surprise to most. It was presumed, by

both saint and sinner, that what excitement was developed during the camp-meeting would have its climax that evening; that those who were wont to pray loud would pray their loudest; that shouters then would surpass themselves, and that, at the least, midnight would behold the friends still together and reluctant to depart. Indeed, from some source, the information reached us that orders had been given to have the electric lights burn as long as we might desire. But as a matter of history the lights were put out at the regulation hour. The closing meeting consisted of a sermon and a couple of addresses, and general hand-shaking, without even a procession. It was found that but very few of the many who were seeking definite blessing had not received their heart's desire. These few were attended to after the meeting by some of the friends, and we were afterwards assured that most, if not all, received a satisfying portion ere they left the consecrated spot.

THE RESULTS.—Who can calculate them? And yet it is not wrong to talk about them. Personally, we were conscious of being lifted higher and higher in the divine life. We could tell of wondrous revelations of divine truth. How blessed were the manifestations of the approval of the glorious Captain of our salvation after straight work done for Him. The "Well done, good and faithful servant," is not to be confined to the other world, as we feel confident many with us realized in blessed experience.

Many professed to have obtained the baptism of power, and many more stepped from a justified state into full salvation, and, as elsewhere remarked, nearly, if not all, who were seeking definite blessing received the desire of their hearts. Already we hear of the effects of the endowment of spiritual power. At a holiness meeting in this city a lady of marked natural timidity told us that her friends, having witnessed the wonderful change in her Christian experience, were flocking around her, calling at her home to have her talk to them about Jesus and His love. That is working for God after a Pentecostal sort. A brother at our Tuesday afternoon meeting told us that he had been spending a few days with one of the ministers who professed to have obtained the baptism of power at the camp-meeting, and he was fairly astonished at the change in him; and so were his people, and, although it was in the midst of harvest, all the prayer and other meetings on his circuit were filling up, and the spiritual interest was already such as warranted him in saying that they were on the eve of a wonderful work of grace.

We received a letter from a dear sister, the first fruits of the camp-meeting, which is most encouraging, and which, if we were at liberty to publish it, would settle the doubts of the most sceptical as to the reality of the experience of the baptism of power. We expect to see results of the most pronounced character, as months go on, growing out of the second Grimsby Holiness Camp-Meeting.

LEADINGS OF PROVIDENCE.—We parted company with some of the friends at Grimsby with the full expectation of meeting them at Wesley Park, at the International Camp-Meeting; but in place of this we find ourselves at the Ebenezer Camp-Ground, on the Napanee District, having been officially asked to come and enjoy with the friends here this “feast of tabernacles.”

EBENEZER CAMP-MEETING.—This spot is somewhat famous as the place where many glorious victories have been won for the God of holiness. Here, over a score of years ago, the late Dr. and Mrs. Phoebe Palmer unfurled the gospel banner in the name of the Triune God of holiness with their usual success, and their names are still as ointment poured forth. In the testimony meetings frequent allusions to them and their work are made. They, being dead, yet speak. Upwards of forty tents surround a large tent or tabernacle, said tabernacle capable of accommodating fifteen hundred people. The friends evidently have a mind to work and wait on God, and there is every reason to believe that their waiting on God will not be in vain.

HOLINESS MEETINGS.—Special meetings for the promotion of holiness are held every morning, commencing at nine o'clock, and many believers are stepping into the cleansing fountain. The distinctive work of the Spirit is being made prominent, and with blessed results.

On Sabbath the large tabernacle was filled to its utmost capacity. It was the largest holiness meeting we have been called to hold as yet. At the close, in response to the call of Bro. Pearson, several hundreds stood up as seekers or possessors of full salvation. Now we do not presume to say that all, or even the majority of these, will press the matter to a positive result and so seek as to obtain. But, as a public and hearty endorsement of our distinctive teaching on this subject, we value it highly. It corroborates our statement, often repeated, that the interest in this subject is widespread. Our people are hungry for this experience, and the call to all who have entered this rest of faith to go work in the vineyard with still greater hope and energy, is growing louder and louder.

ONENESS IN SPIRIT.—How delightful the communion of saints when kindred spirits meet. Here we have met with one who we feel will ever be a brother beloved in the Lord. Bro. Kines, of Montreal, about a year ago accepted the ministry of the Spirit in all His Pentecostal fulness, and since then has been walking in all the comforts of the Holy Ghost with ever-increasing delight; and it has proved to him not only a complete salvation of the soul, but also of the body. In place of needing a year's rest or a trip across the ocean, as his physician decided, he now is well in body, although abounding in the labors of the Lord. How wondrously near common experience in the deep things of God brings us. What blessed communings by the way as again and again we traversed some favorite sylvan walk. It was well worth the visit to Ebenezer alone to meet such a true yokefellow in the work of Christ. His visit here has proved a rich blessing to many. The good Lord raise up an army of such Spirit-baptized workers in His harvest.

We trust Bro. Kines will favor the readers of the EXPOSITOR with some portions of his rich experience in Divine things, especially in the Spirit's work of Guide and Indweller. We are sure it would prove a source of great encouragement to God's people, especially at this crisis when such general interest is evinced in these glorious themes.

AMONG THE CANADIANS.

We clip the following kindly notice of our work from the *Guide to Holiness*. In reading it, those who were privileged to be at Grimsby when the writer preached to us will feel that they are again listening to the words of one whom they then received as a friend in Christ:—

On Monday we left Silver Lake for Grimsby, Canada. After halting a little at Niagara Falls we journeyed eastward, arriving at our destination early in the evening. We received a truly fraternal greeting from Rev. N. Burns, President, and other brethren of the Canada Holiness Association, under whose auspices the Camp-Meeting was being held. We were assigned to excellent quarters in a handsome new hotel, "*Lake View House*," with a fine outlook over Lake Ontario. After being refreshed awhile, Bro. Burns informed us that we were expected to give a Gospel message that evening. A good congregation was assembled and the Spirit of the Lord was evidently

among the people. The God whom we serve graciously granted us a good degree of liberty in discoursing on the baptism of the Holy Ghost. The invitation being given quite a number pressed forward to the altar to seek the New Testament endowment. It was near eleven o'clock when the meeting closed, the time being well occupied. Some, we believe, entered into Canaan.

Next morning, by invitation, we breakfasted with Rev. W. Wetherall, Congregational minister, of St. Catharines. He said, with a cordiality never to be forgotten, "I will give you as good a breakfast as your Master had!" The hour was spent delightfully in their family tent in front of the lake, bearing this expressive inscription, "*Holiday Nook.*" We hope to break bread with that dear family in our Father's Kingdom. At 8 o'clock we were summoned to the stand for a social meeting. God was blessedly present. We gave them some account of the way in which the Lord had led us. Then other testimonies followed, rich and unctuous. The President of the Local Association uttered some earnest words. He said, "some had complained of having this Holiness Camp-Meeting on the ground, and he did not know but they might set him aside as President—if so, all right; but if they turned away from holiness the very trees must testify against them."

Having to take the train at 10 o'clock we had to leave abruptly. On the way to the station we were met by a brother saying the people insisted on shaking hands with us before departing. To our surprise they had ranged themselves in front of the stand, and brethren and sisters grasped our hand warmly as we passed along, many a hearty "*God bless you!*" being uttered. This was our first acquaintance with Canada people, and if what we saw at Grimsby is a specimen of the character of the Canadians we shall be most happy to see more of them.

The Canada Holiness Association is doing a noble work. God is with them. "THE EXPOSITOR," of which Bro. Burns is editor, we were gratified to learn, is doing well. The excellent Secretary of the Association, Rev. T. Colling, accompanied us to the station, and bade us "*Good-bye,*" in real brotherly style.

God, who is liberal in all His other gifts, shows us by the wise economy of His providence how circumspect we ought to be in the management of our time, for He never gives us two moments together.—*Fenelon.*

PERFECT PEACE.

FRANCES RIDLEY HAVERGAL.

Like a river glorious,
 Is God's perfect peace,
 Over all victorious
 In its bright increase.
 Perfect, yet it floweth
 Fuller every day;
 Perfect, yet it groweth
 Deeper all the way.

Hidden in the hollow
 Of His blessed hand,
 Never foe can follow,
 Never traitor stand.

Not a surge of worry,
 Not a shade of care,
 Not a blast of hurry
 Touch the spirit there.

Every joy or trial
 Falleth from above,
 Traced upon the dial
 By the Son of Love.
 We may trust Him solely
 All for us to do;
 They who trust Him wholly
 Find Him wholly true.

"ALL THINGS POSSIBLE."

BY W. B. MONROE, M.D.

In the *Christian Witness* of July 17, the published sermon on "The Holy Spirit the Conservator of Orthodoxy," by Rev. Dr. Steele, is so valuable and so appropriate to the present state of the Churches, that it should be published in tract form,* on thin paper, envelope size, so that a copy could be enclosed in a letter to friends, who will not otherwise see or read it. I would like to possess a few dozen copies to distribute in this manner.

One unfortunate utterance should be omitted, and that is in reference to the Southern Methodist Church being charged with being a backsliding daughter, because she has abolished probationary membership. It is doubtful whether in the M. E. Church, where the probationary system prevails, and class-meetings are neglected,—many Churches not even requiring either full members or probationers to attend class,—it is doubtful whether in this Church they are any better.

We had recently been preaching on the importance of restoring the lost spiritual arts of the early Christian Church, and consequently have been pleased and strengthened in our faith in reading Dr. Steele's appropriate remarks in his sermon upon that subject. We have, perhaps, gone a little further than he, in prophesying not only the restoration of the graces, but

* It can be had in tract form at the *Witness* office, at 50 cents per dozen, or \$3 50 per hundred.

also of the gifts, of the Holy Spirit, in the grand programme already inaugurated by the Divine Mind for the speedy enlightenment of the nations and taking this world for Christ. I am so glad Dr. Steele insists on taking the whole Bible between the two lids and believing all, and quotes the Brahmin who reproached Christians for not being as good as their book ; if they were, five years only would be required to conquer India for Christ. Why should we object, or be surprised, even, if miraculous gifts and works should accompany the faithful messengers of Christ in their proclamation of the great salvation, especially in heathen lands, if that shall hasten the coming of the kingdom of our Lord among the nations ? Good people, and holy men and women, may sometimes unwittingly be disposed to discredit and even ridicule well-attested facts, based upon the supernatural power of God in answer to believing prayer, simply because they are new to them. It is well always to remember, that whatever is not of God will come to naught, and accept the testimony of reliable witnesses, lest we should give offence or grieve the Spirit of God by ignoring His power even to work miracles if need be. We read in His Word that God can do everything, and that nothing is too hard for Him.

A GREAT PROBLEM SOLVED BY A WOMAN,

namely, how to secure exemption from the deadly African fever ! Several months since we were most joyfully surprised to learn from a reliable source that Miss Sharp, of Monrovia, Africa, formerly sent out by the W. F. M. Society, although not at present operating under the auspices of that Society, does not consider her royal commission annulled, and has no idea of abandoning her well-known work. She says : " I had the promise of life and health. I took the ninety-first Psalm. I have slept sweetly when it was considered almost death to whites. I believed God would preserve me from the dreaded African fever. The test came. ' Will you assert it at once ? ' I did so, to be laughed at. But I passed right on untouched by fever. We have scarcely got within the suburbs of the great salvation. God is able to do *exceeding abundantly* above all that we ask or think."

She further says : " I have no anxiety about the future. The Lord will provide for His workmen. The work is His ; I am His. I expect greatly to enlarge and extend my work. I think I shall build, and then take forty or fifty of the brightest and most promising boys and girls, and train them for teachers and preachers."

One of our first missionaries to Africa—Rev. Melville B. Cox—said : " Let a thousand fall before Africa be given up." I felt moved to write a letter for the encouragement of Rev. William Taylor, who had been elected and ordained Bishop of Africa, that the great question had been solved, and henceforth there need be no excuse, on account of a malarial climate or any other deadly foe, for God's servants to hesitate to go wherever human souls

could be found in need of salvation. Sister Sharp had been living in the ninety-first Psalm, but from another source information was given that she took the promise of Christ in the last chapter of Mark, where it is written: "These signs shall follow them that believe" . . . "no deadly thing shall hurt them."

Let us live according to our Book, and believe everything contained between its lids, and how graciously Christ will honour our faith?

BE EXPLICIT.

REV. S. P. JACOBS, OF INDIA.

Holiness requires explicitness. Truth is always explicit. Like light, it moves in straight lines. It chooses the direct address; circumlocution seems cowardly. Only when error mixes with it does truth become indefinite. Genuine truth has a clear utterance. Indefiniteness is close kin to compromise. And compromise ends in revolt and ruin.

Indefinite testimony has ruined its thousands. How many have in sorrow confessed: "I lost the blessing of entire sanctification because I shrank from giving definite testimony to it!" A dear brother once said: "I have been keeping my testimony a little below the facts of my experience, lest my life might not come quite up to my testimony. I now see this is wrong." This brother failed to grow during that time. He was weak, easily made sick and overcome. 1 Cor. 11: 30.

The one who walks by faith will find his life fully matching his testimony to all that God really works within him. This glory of God shining in the heart, beaming forth for the salvation of others, is a wonderful gift of Divine love. (2 Cor. 4: 2-6.) It may not be depreciated.

Satan would have the saints hide this glorious light "under a bushel." His object is twofold: to hold the light of God from men, and to rob its possessor of it. It is no marvel that so many witnesses of perfect love, through failing to give definite testimony, have lost the blessing. How could it be otherwise. A Christian must be truthful. And a fully sanctified Christian cannot waver from the truth; for this grace is the "holiness of truth." (Eph. 4: 24.) And such people are exhorted to "hold fast their confession of faith without wavering." (Heb. 10: 23.)

Many preachers because they failed to testify and teach explicitly this glorious grace and doctrine, have lost the experience of perfect love. And no wonder, for God hath put a punishment upon the repression of His truth and grace. "For the wrath of God is revealed from heaven against all

ungodliness and unrighteousness of men who hold the truth in righteousness." (Rom. 1 : 18.)

Now if God so punishes an enlightened heathen for repressing God's righteousness dimly revealed to them, what must be His punishment upon the repressing of God's righteousness as revealed in God's justification and sanctification? For the standard of accountability ascends with the increase of light and privilege. (Heb. 10 : 28-29.)

Many preachers, as well as Church members, are deceived here. They think that their act of disobedience caused a fall—a misfortune, but no sin. They believe that Eve and Adam's disobedience was a fall into sin ; but, in their own special case, direct disobedience was a fall from perfect holiness into justification! So, after a time of deadness of spirit, they are brought out again into light and liberty, and now they pass for entirely sanctified believers! The Church at this time has many such believers in its communion.

What is the result? A holiness (?) with liberty to read, dress, and act very much like the world. Many people desiring to be considered fully sanctified, are now living on a moral plane below what they years ago considered hardly admissible as a state of justification. They seldom say anything definite by way of testimony or teaching to lead others into entire sanctification. They are so generally known, that frequent reference to their sanctification would seem trite or boastful. They have no sharp rebuke for the worldliness and wickedness creeping into the Church. They don't wish to be considered as belonging to the class of special holiness agitators. They believe in holiness ; but they do not want to see it made more prominent than the other doctrines of the Bible. They believe in exhibiting holiness by example rather than by loud profession. Holiness with them is a sweetness of temper and amiability in behaviour toward everyone, which they never felt before. Now they have the rough edge replaced by love, which never offends the fastidious with obtrusions of Christian duty!!

Now this deceivableness and perversion of the truth often comes from the lack of definiteness in testifying and teaching entire sanctification. Such love is a misnomer. It is a license of evil. Love cleaves to the written word of God. "The law of thy mouth is better unto me than thousands of gold and silver." "O how I love thy law! It is my meditation all the day." "Thy word is very pure; therefore thy servant loveth it." "My tongue shall speak of thy word; for all thy commandments are righteous."—Psa. 119 : 72, 97, 140, 172. "Love is the fulfilling of the law."—Rom. 13 : 10. Of necessity love offends the fastidious worldling; for it spontaneously keeps the command: "*Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine.*"—2 Tim. 4 : 2.

Be explicit. Many are explicit in their definition of holiness and in

stating its conditions; but they are very indefinite as to time. God says now: "Behold, now is the accepted time."—2 Cor. 6: 2. *Be explicit.* Be explicit in every particular. Mr. Wesley's exhortation is timely:

"You can never speak too strongly or explicitly upon the head of Christian Perfection. If you speak on'y faintly and indirectly, none will be offended and none profited. But if you *speak out*, although some will probably be angry, yet others will soon find the power of God unto salvation."—*Standard.*

THE ENGINEER'S REMEDY.

My engineer was a gray-haired, thick set man of fifty, quiet and unobtrusive, and deeply in love with his beautiful machine. He had formerly run a locomotive, and now took a stationary engine because he could get no employment on the railroads. A long talk with the superintendent of the road from which he had been removed, revealed only one fault in the man's past life; he loved strong drink.

"He is," said my informant, "as well posted on steam as any man on the road; he worked up from train boy to fireman, from fireman to engineer, has rendered us valuable services, has saved many lives by his quickness and bravery; but he cannot let liquor alone, and for that reason we have discharged him."

In spite of the discouraging reports I hired the man. During the first week of his stay I passed through the engine-room many times a day, in the course of the factory rounds, but never found aught amiss. The great machine ran as smoothly as if its bearings were set in velvet; the steel cross-head, the crank-shaft, the brass oil-cups, reflected the morning sun like mirrors; no speck of dust found lodgment in the room. In the "fire-room" the same order and neatness prevailed; the steam-gauge showed even pressure, the water-gauges were always just right, and our daily report showed that we were burning less coal than formerly. The most critical inspection failed to find anything about either engine or boiler that showed the faintest symptoms of neglect or carelessness.

Three weeks passed. The man who had been recommended as "good for five days' work and then two days' drunk," had not swerved a hair from his duty. The gossips were beginning to notice and comment upon the strange affair.

"I should like to speak with you a moment, sir," said he one morning as I passed through his sanctum.

"Well, John, what now?" I said, drawing out my note book. "Cylinder oil is gone?"

"It's about myself," he replied.

I motioned him to proceed.

"Thirty-two years ago I drank my first glass of liquor," said the engineer, "and for the past ten years, up to the last month, no week has passed with out its Saturday night drunk. During those years I was not blind to the fact that appetite was getting a frightful hold upon me. At times my struggles against the longing for stimulant were earnest; my employers once offered me a thousand dollars if I would not touch liquor for three months, but I lost it; I tried all sorts of antidotes, and all failed. My wife died praying that I might be rescued, yet my promises to her were broken within two days. I signed pledges, and joined societies, but appetite was my master. My employers reasoned with me, discharged me, but all to no effect. I could not stop, and I knew it. When I came to work for you I did not expect to stay a week; I was nearly done for; but now!" and the old man's face lighted up with an unspeakable joy, "in this extremity, when I was ready to plunge into hell for a glass of rum, I found a sure remedy! I am saved from my appetite!"

"What is your remedy?"

The engineer took up an open Bible that lay, face down, on the window ledge and read:

"The blood of Jesus Christ cleanseth us from all sin."—*The Common People.*

NO SUBSTITUTE FOR THE SANCTIFYING SPIRIT.

REV. G. D. WATSON.

The Christian Churches have for hundreds of years been substituting other agencies for the Holy Ghost. We have put learning, culture, science, art, this little thing or that as a substitute for the baptism of fire. We try to educate people into giving money. We fail. We try to educate a dead church to go to prayer-meeting. We fail. We try to educate timid sisters to talk in meetings. We fail. We try to educate young people to hold classes and young people's meetings—and we fail. We educate, educate, educate; and the more we educate the harder the Church gets;—I mean the more we try to educate people to do what the Holy Ghost alone can make them do. It is impossible to educate a man to pray in public. It is impossible to educate a timid man to take up his cross. It is impossible to educate a stingy man into a liberal man. It is impossible to educate the devil out of a man's soul. It is eternally impossible to educate a dead soul into a living, active, praying, Christian. The baptism of fire, cleansing a believer, will make him testify; that will make a timid Christian talk, a stingy man

give, a fretful man patient, a grumbling man willing to be lowly. The baptism of the Holy Ghost can do it all!

A farmer in January plants a garden with peas, potatoes, onions and vegetables. In a month he goes out with a little rake, bought in some toy store, with a nice handle to it, and with a water pot; and he goes to rake it very diligently. "What are you doing, farmer?" "I have some seed planted down here, and I am trying to EDUCATE them to sprout, grow and bloom." He scratches away, but the more he scratches the more they die. "Farmer, lay aside that rake, get the sun to come up from the tropic zone and pour down tons of red-hot sunlight, and a baptism of sunshine will make things sprout." The sun sends his baptism of fire, and the sunbeams go down into that soil deeper than that rake can go, and if there is any latent seed, the sunbeams will find them and make them grow.

Well, do you know that through our land—if you will open your eyes you can see it, how many gardeners there are in God's vineyard going hither and thither with a little rake, trying to educate you to pray in public, trying to rake, with a little pointed rake the garden of God, and make it sprout and bloom with Divine verdure? Oh, would God that this folly might all be laid aside, and that the Sun of Righteousness might arise with healing in His wings! The baptism of fire falling on the pulpit would waken every dead church in Christendom. The baptism of fire falling on the official brethren would waken up every dead church member in the Christian Church. The baptism of fire falling on the members would consume the dross of sin and set the whole church sprouting, and growing, blooming, and bearing fruit for God and heaven. The baptism of fire is a Divine remedy, and what is not a Divine remedy is a failure.—*Standard*.

"A CHRISTIAN TO-DAY."

About fifteen months ago I met one of my workmen in the country, a few miles from home. He was a man of about fifty years of age, generally kind and indulgent to his family in the use of the unusually large wages that he earned by his trade, but often profane in his language, and subject to fits of violent passion. In one of these he had, a few weeks before, driven his family from the house, and beaten his youngest son, till his Christian wife, in fear for the boy's life, had to interpose and resolutely say that he must strike her before he should again assault the boy. He was a peculiarly interesting, open-hearted man, but had so long withstood the claims of Christ in the midst of a religious community, that there seemed little hope of his conversion.

Addressing him, I said, "John, I have been watching for your soul for two years, and now I want you to become a Christian TO-DAY!"

We sat down, and I again told him, as I had done several times a year before, the story of the cross, solemnly pressing the gospel of salvation home upon his heart. He listened respectfully, saying but little; but when we were about to part, and I asked him if he would not kneel while I asked God's blessing upon him, he replied with characteristic frankness—

"Well, I am much obliged by your kind interest in me; but, to be honest with you, I am really not now interested. I have sometimes felt these things deeply at meetings; but I have no interest in the subject now: I feel nothing."

He however consented to kneel, and a friend joining us, we bowed before God. The prayer ascended, that as Jesus, in the days of His flesh, had looked upon the faith of those who broke through all obstacles to place their beloved sick before Him, and had said, "Son, thy sins be forgiven thee!" so now He would look upon the poor sin-sick soul whom we had brought to His feet, and in mercy make him whole.

It was a bold request, but God honors our petitions when we ask great things. Almost immediately the man broke down, weeping and pleading for mercy.

His wife, who seeing me in conversation with her husband, had followed us as we turned aside for prayer, now stood behind us. Soon after our prayer had been answered in his conversion, she received, as he rose from his knees, her now Christian husband with a joy better conceived of than described. As he left, he exclaimed, "I am a new creature in Christ Jesus!"

I suppose that hardly ten minutes had elapsed between the time of his expression of entire want of interest and feeling, and his confession of Christ as his Saviour.

I learned afterwards that besides his wife's prayers during probably thirty years of his conversion, some of his fellow-workmen had selected him as apparently the most unlikely to become a Christian among several hundred who worked together. I also found that a wife of a fellow-workman, a mother in Israel, had been awakened about twelve o'clock the night before, and had found herself so praying in the Spirit for this man that she could not go to sleep again.

When he came among some of his Christian workmen, and told what God had so marvellously done for his soul, their joy was unbounded. More than anything I have ever seen, its expression made me understand how David must have felt when he danced before the ark. They embraced one another, and wept and laughed for joy, as they welcomed the poor sinner so suddenly snatched from the snares of the fowler.

About fourteen months of faithful walk, under my own almost hourly observation, "adorning the doctrine of God our Saviour in all things" (so far as human observation can discern), have demonstrated, were such demonstrations needed, that the whole glorious chain of events—the wife's long-continued prayers, the selection of this man by his comrades for special prayers, the midnight intercessions of the aged saint, the word of testimony, and the laying him at the feet of Jesus to be healed—all these events were but the links in the chain of God's marvellous purposes of grace to the profane sinner.—*R. P. Smith.*

A BUDDHIST FULLY SAVED.

REV. C. P. HARD, BOMBAY.

Weeresooriye, now a captain in the Salvation Army, is from Ceylon, a Singhalese, of a beautiful nut-brown color, having straight and glossy hair, a mental make-up, and a spiritual experience reminding one of Dr. Daniel Steele. From being a Buddhist he has gone far into the interior of the Canaan of perfect love. We extract one article in the series being published in the *Indian War Cry*, giving his experience :

"The desire of the true salvation of others along with the distinct call to give up all and follow Jesus, by degrees increased. I said plainly what the Lord wanted. Now unforeseen troubles rose from quite a different quarter. All sorts of evil began to be spoken of me everywhere. They got together and pointed at me as I passed, my friends began to avoid me. Every day I met a large crowd in the street where I told them of Jesus. I was asked by a few friends not to go to the street because there were enemies everywhere trying to injure me. I laughed at all this. Before my conversion if half that trouble had come upon me I would have gone down with it. Now, praise God, it was all sunshine. "Peace, perfect peace, with sorrows raging round." Now, I did nothing myself, because I did not know what to do. I lived for the moment and prayed for the moment. At times of prayer, my faith rose very high up. Often I remember to have stopped praying, quite startled to see my heart filled with the answer. I did not like to ask any more, fearing that I would get all. "Delight thyself also in the Lord and He shall give thee the desires of thine heart." This verse led me into a great secret, which opened the treasures of heaven to me. I knelt down and without making any particular petition, simply delighted myself in the Lord. Before long I was in a fill of love. The mind thus well seasoned, every petition, without any effort, moved before the Lord, according to His will. I did feel proud. I opened my eyes, laughed and longed if

possible to show these things to the unbelieving young men and boys of the school. The whole day I would be thinking and getting ready for the glorious time at night. This, I felt, was my only business now—talking to the Lord and delighting myself in Him. Some nights it was a dreadful struggle. Things done and said during the day kept floating before my mind. I was determined not to pray till my mind was fixed before the Lord. My soul was drawn out of the body in agony in trying to get hold of the Lord. Mind and body were equally engaged, sometimes upsetting a stool or chair in the room. I did argue and almost quarrel with the Lord. The more I failed the more I was determined. Through the weakness of the body, some nights I had to postpone the struggle. Bless His name, He often took me by surprise. In desperation, I sometimes groaned out, "Wrestling, I will not let Thee go! *Break my thigh bone* if you like; but look at me and smile." Ordinary Christian people, who are strangers to such blessings, hearing the language I used at such times they would have blamed me for blasphemy. I, myself, wondered, rejoicingly at quiet times, at such unlimited boldness. Now I look at the Bible. From the former dry surface, and dead letter, soul-stirring truths seemed to leap out. I was fast forgetting the world and all my connections with it. The play ground, the evening walk, or the witty company of young men had no charms for me. My old companions looked at me with jealousy, because I had found a friend in Jesus. They seemed to say that "the horn that came afterwards is greater to you than the ear." Satan seemed to ask from me often, "Are you not going to think about your troubles, difficulties, enemies and whisperers against you?" "Let not your heart be troubled," said I. I clung to that. Let the troubles take care of themselves. I will take care of the Lord and not bother my head about them. "Don't you hear what they say?" I was perfectly deaf to everything. I occasionally stepped into the Wesleyan Chapel and there I heard Wesley's song—

"Thee will I love, my strength, my tower,
Thee will I love, my joy, my crown,
Ah, why did I so late Thee know,
Ashamed I sigh and inly mourn,
That I so late to Thee did turn."

These lines were the language of my heart.—*Guide to Holiness.*

Not long since Lily, a little girl of five years, after saying her evening prayers, began to indulge in an original petition of her own. She was aware that she had not been particularly good on a certain day, and her evening prayer was thus supplemented: "I pray the Lord to make Lily a good little girl, and if at first you don't succeed, try, try again."

THE FAITH NEEDED.

A man came to me, a stranger; he asked me some questions about healing. I asked him if he loved the Lord Jesus. He hesitated, and then said that he had a great struggle when he was a boy, and finally united with the Church, but he drifted away a good deal, until he rather thought that God did not change his plans and laws to answer prayers. Then he asked me if I thought God would answer his prayer, if he prayed for somebody to be healed.

I said "No."

"Well, I thought you believed in faith healing."

"I do, but it is *faith* healing. You say that you have drifted away from the love that you once knew, and your belief in the divinity of Christ and the atonement of Christ. There is no promise that he will answer prayer coming from a heart of unbelief. That would be no prayer at all. Thousands and thousands of people wonder and exclaim that God does not answer such prayers. Our names may be on the church books, and not on the Lamb's book of life."

What we must offer is the prayer that is according to the grace of God and our Lord Jesus Christ. What we need is to be out and-out for God, to be filled with His Spirit, to know him as the one who died for us, and the one who rose again, and who lives with and in us, the resurrection life itself.

DR. CULLIS.

CONVERSION OF A CHILD.

I was at this time pastor of a large Church in Boston. Special interest arose among our people, and I was holding a few extra meetings, and giving some addresses to the children and young people. I was greatly pleased to see Lucy at several of the meetings, coming of her own accord. One Monday morning a week or so after this, as I was going down to the dining-room, she intercepted me at my study door. I was surprised to see her down so early, for she was not usually the first down to breakfast. She came towards me with a strange eagerness. I saw by her face and the tears standing in her eyes that something unusual had happened to move her. I said, "What is it, dear?"

She made no reply at once in words, but with a bound she flung her arms around my neck and began to cry and sob, not as if in sorrow, but with gladness, hugging and caressing me all the time.

Presently she said, "Papa, I have got something to tell you." I at once turned and drew her with me into the study. And catching her in my arms

she sat on my knees in the chair where a few months before she had so unwilling sat to receive my rebuke and instruction in righteousness. "Now, tell me all about it, dear," I said to her.

"Well, papa, you know how naughty I was when you talked to me here a long time ago. I did not forget it. I have been very sorry and ashamed about it, and have often since prayed to God to make me a better child. Well, you know the little meetings you had with the children? I went to some of them and resolved that I would give my heart to Jesus, but I did not. Yesterday your sermon in church made me see what a great sinner I was, and I went to bed very unhappy last night, thinking of my sins and wondering if God would forgive me. I don't know how it was, but I think God must have awakened me. It was in the night and quite dark when I awoke. I thought of my sins, and then thought of all you had taught me about Jesus. Then I got out of bed and knelt beside it, and gave my heart to him, and oh, I am so happy! and I have been awake ever since, waiting for the morning to come so that I could tell you."—DR. G. F. PENTECOST.

REJOICING.

Real cheerfulness is a duty. The command, "Rejoice evermore," is as divine as is the command, "Thou shalt have no other gods before me," or "Thou shalt not kill."

Innocence and happiness go hand in hand. Everything in its place, and while in its place, is happy, except as they are punished by man; or as they are made to suffer with him, and as the result of his sin.

The insects and birds sing and use their wings for joy of it. The fish swim and constantly dart about through delight. The lamb skips and plays for the same reason.

Beauty and joy becomes all alike. Plaintive songs to the minor key are the results of sin. God is love. Sunlight, flowers, beauty and music are all streams pouring forth from the fountain of love. Mercy, goodness, grace, salvation, heaven, all flow from the same source.

The rejoicing of the sinner is a spark quenched in the ocean of despair—a bubble floating in the air. The rejoicing of the Christian is a living stream flowing on forever; a beam, yea, sun shining forth in the "kingdom of our Father."

For the child of God to be sad is a disgrace to his Father, and a reproach to the family.

Christian, lift up your heads; victory is at hand; "your redemption draweth nigh." Storm-clouds do not blot out the sun. Thunderbolts cannot reach it. When all of earth shall die, still God shall live.

“Rejoice, again I say rejoice!” “Rejoice in the Lord, O ye righteous, for praise is comely for the upright.”

Sing, pray, trust, “shout aloud for joy.” “Let them shout from the tops of the mountain! Let the inhabitants of the rock sing!” Floods, wind, hail, vapor, young men and maidens, old men and children, let them all praise the name of the Lord.

Praise ye the Lord from the heavens! Praise Him in the highest! Praise ye Him all His angels! Praise ye Him all His hosts! Praise ye Him sun and moon! Praise Him all ye stars of light! Praise ye Him all ye heaven of heavens and ye waters that be above the heavens! Let them praise the name of the Lord, for he commanded and they were created. He hath also established them forever and ever. He hath made a decree that shall not pass. Praise the Lord from the earth, ye dragons and all deeps, fire and hail, snow and vapors, stormy wind fulfilling His word, mountains and all hills, fruitful trees and all cedars, beasts and all cattle, creeping things and flying fowls, kings of the earth and all people, princes and judges of the earth, let them praise the name of the Lord, for His name alone is excellent; His glory is above the earth and heaven. Let everything that hath breath praise the Lord!—*Evangelist.*

GOD'S PART AND OUR PART IN THE WORK OF SALVATION.

A more important utterance than the following never took form under the pen of that wonderful man of God, St. Augustine, namely: “He who made you without you, and redeemed you without you, will not save you without you.” “True,” as the editor of the *Christian Advocate* well says, “even in the beginning of the Christian life, and eminently true in reference to the attainment of highest spiritual gifts. Have we received Christ by faith? Is there a blessed beyond in Christian experience towards which we look with eager desire? Do we wonder why we do not enter at once upon the inheritance of the purchased possession? Just here comes in our part. God has done all His; more He cannot do until our part is done. We may ask why—since we desire it so much—does not God make us at once what He would have us be? Has he not the power? He is not making machines—perfect, indeed, but mere instruments moved by the great engine of His will—to weave out mechanically His plans. He is training character for His glory and for His companionship forever. They are faulty systems of human teaching in which the pupil is crammed with the letter of the text-book without comprehending its spirit, or gaining any intellectual development. God is a wiser and better teacher. His “strong meat” is for those who, “by reason of use, have their senses exercised to discern both good and evil.”

In vain, as far as we are concerned, will be the death of Christ, and all the provisions and promises of grace, unless we will perform the part assigned us in our redemption. "If we confess our sins, He (God) is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Suppose, now, that we neglect or refuse to comply with the condition here prescribed—that is, to "confess our sins;" God, in that case, will leave us to die in our sins and to "perish in our own corruptions." Think of the wondrous promise found in Ez. xxxi. 25-27. Every item of this exceeding great and precious promise will God fulfil to the letter in our blissful experience, provided we will comply with the condition prescribed in verse 37 of the same chapter. But if we refuse or neglect to "enquire of God to do it for us," in that case that promise will stand to our eternal condemnation. God will "keep us in perfect peace," provided "our minds are stayed on Him." If we refuse, or neglect to trust in Him, however, we shall never be established, but shall ever be "weary tossed with tempest and not comforted." God has done His part; let us do ours.—*Gospel Expositor*.

"I WILL GIVE NOTHING."

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."—Prov. xi. 24.

A minister soliciting aid toward his chapel, waited upon an individual distinguished for wealth and benevolence. Approving the case, he presented to his minister a handsome donation, and turning to his three sons, who had witnessed the transaction, he advised them to imitate the example. "My dear boys," said he, "you have heard the case; now what will you give?"

One said, "I will give all my pocket will furnish."

Another observed, "I will give half of that I have in my purse."

The third sternly remarked, "I will give nothing."

Some years after, the minister had occasion to visit the same place, and recollecting the family he had called upon, he inquired into the actual position of the parties. He was informed that the generous father was dead; the youth who had so cheerfully given all his store was living in affluence; the son who had divided his pocket-money was in comfortable circumstances; but the third, who had indignantly refused to assist and haughtily declared he would give "nothing," was so reduced as to be supported by the two brothers.

The incident furnishes a most suggestive comment upon the text which stands at the head of this article. And there are plenty of parallel texts and facts.—*Selected*.

ANECDOTE OF DR. ADAM CLARKE.

In the year 1787, while Mr. Clarke was stationed on the Island of Jersey, Mr. Wesley, in company with Dr. Coke and Joseph Bradford, visited the Norman Islands, which are situated on the coast of France. Having spent the time allotted for the visit in preaching and visiting, they shipped for Southampton, as Mr. Wesley was appointed to preach at Bristol. They had not long left the harbor before sailing became very difficult, in consequence of a strong head wind, which necessitated frequent tacks. Mr. Wesley was sitting reading in the cabin, and hearing the noise and bustle which were occasioned by putting about the vessel, he put his head above deck, and inquired what was the matter? Being told that the wind was contrary, and the ship was obliged to tack, he said, "Then let us go to prayer." Dr. Coke, Mr. Bradford, and Mr. Clarke prayed, after which Mr. Wesley broke out into fervent supplication, using the following words: "Almighty and everlasting God, Thou hast way everywhere, and all things serve the purposes of Thy will: Thou holdest the winds in Thy fist, and sittest upon the water floods, and reignest a King forever; command these winds, and these waves that they obey Thee, and take us speedily and safely to the haven whither we would be!" The power of this petition was felt by all. He rose from his knees, made no kind of remark, but took up his book, and continued his reading. Mr. Clarke went upon deck, and, to his surprise, found the vessel standing a right course, with a steady breeze, which slacked not, carrying them at the rate of nine to ten knots an hour, they anchored safely at St. Michael's Mount, in Penzance Bay. Mr. Wesley made no remark at this answer to prayer, as such he was in the habit of receiving.—*Christian Standard.*

LACK OF CHARITY.

The lack of charity can be detected not only in the world and in the Church, but in religious exercises and even in holiness meetings. It often happens in religious meetings that persons make unkind allusions to others' testimony, and make invidious comparisons between the Lord's children. For example: one person happens to speak of being in a fiery furnace, and another gets up and says, "I never speak of fiery furnaces—I am not in the furnace business; I believe in praising God;" and similar remarks. Now, however holy and joyous such a person may be, they certainly lack charity. Another person alludes to the case of their children, and how their heart is burdened for them. Then somebody comments: "If we train our children

right and trust fully in the Lord, we need not be burdened." Another speaks of having to live on naked faith, or dry faith, for long periods of time. One replies: He does not "understand any such faith as that;" with him "salvation is a conscious joy and power in the soul." I need not enumerate examples. You are all familiar with what I am alluding to. It is a very rare thing to find the fulness of true, scriptural charity, and in a great many places in the Bible it is put as the crown of all religion, and in many places is mentioned as coming after full sanctification. See Col. iii. 8-15. Charity is a tender, loving regard to the smallest rights and feelings of others. It is not only the spirit of doing good, but of doing good in the best possible way; not only the spirit of testimony, but the spirit of testifying in such a way as to build up other souls. It is not only having a pure heart, but having the soul so flooded with love that our opinions, words, tones of voice and manner, are under the control of love.

Now suppose in any of the cases I have mentioned above, the person speaking were the child of one who spoke next, in what manner would the second person have spoken then? Love always seeks to save those it loves, but studiously avoids giving them unnecessary pain; and if believers were possessed of this sentiment, it would make every religious gathering a table of fat things, and a very garden of spices. It requires a great deal of charity to magnify Jesus in our testimony without in some sly way boasting of self. "Let love be without dissimulation;" "speak in love," "esteeming others better than ourselves." "Above all things put on charity, which is the bond of perfectness."—*G. D. W., in Christian Witness.*

ALMOST A TRANSLATION.

From the "WAY OF LIFE."

Fifteen years ago the Rev. L. Q. Allen, of the North Georgia Conference, had a cancer removed from his tongue by some of the physicians of Augusta, but the operation brought no relief, and he died in great pain a few months after. He left a widow and four children—three boys and one girl. One week ago to-day, one of these boys—now nineteen years old—was busy at his work in Gainesville, when he fell from a joist overhead across a sleeper below, injuring himself fatally. He suffered intensely for about thirty-six hours. Then began a scene in his bedroom that beggars all description. He had been converted at the age of ten years, and had lived a life of noble uprightness since.

From the moment of his fall he thought it possible that he might die from his injuries, but he said, "It is all right—I am ready to go." At nine

o'clock on Wednesday night his strong frame ran up the pale white flag of surrender—the struggle was ended, and every pang was over. I reached him at eleven o'clock, and found him on the brink of what he called “The Little Brook,” waiting the command to step over to the other shore. Calmer than the gifted physicians at his bedside—calmer than I could be to save my life as I gazed into his shining face—he looked away from a fading world, and feasted his eyes on “things not seen.” As I approached him he said, “Glory to God! Brother Jarrell, I am almost gone, and I am so glad it is I rather than any other member of the family.”

“Do you suffer any pain, Julian?” “Not a pain in all my body. It is the sweetest night's rest I ever had in my life; but pray for me until the last breath leaves me. Pray now; I want to hear you one more time before I go.” Our prayer was all praise one time. As we rose from our knees he struck up and sang through that entrancing chorus:—

“O Beulah Land—sweet Beulah Land,
As on thy highest mount I stand,
I look away across the sea,
Where mansions are prepared for me,
And view the shining glory shore—
My heaven—my home for evermore!”

“Where is Joe, Brother Jarrell?” “He is at home.” “I wish I could see his sweet face once more. Tell him to meet me in glory.” In a moment I slipped out to bring my son—only too glad for him to witness a sight I had myself never seen equalled. As we walked in he put his arms around Joe's neck, and kissed him a sweet good-bye. “God bless you, Joe. Meet me in heaven, for I am almost there.”

“Brother Jarrell, you called on me to pray in public the other night. It was the first time I had ever tried to do such a thing, but O how I thank you for it now! ‘The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. Yea, though I walk through the valley of the shadow of death I will fear no evil; for Thou art with me. Thy rod and Thy staff they comfort me.’

“I can't remember my father, but I shall know him above. And the world has not known a better stepfather than I have had. The doctors say I am dying; but if this be death, O how easy to die! Death is only a little brook, and I'll soon pass over and be with my father.

“Why, howdy, pa! Glory to God, I saw my father!” What wonder if he did, since he was more in heaven than on earth.

“Brother Jarrell, tell my Sunday-school class—tell the school and the whole church—tell all Gainesville, how easy it is for a Christian to die when he is full of the grace of God.”

But my pen is poverty-stricken when I come to tell it as I saw it then.

"I have better medicine than these dear doctors can give. I have the presence of Jesus, and there is not a pain in my body." He sang:—

"Jesus can make a dying bed,
 Feel soft as downy pillows are,
 While on His breast I lean my head,
 And breathe my life out sweetly there.

Chorus.—I'm going home to die no more."

About half-past four o'clock on Thursday morning his last mooring was loosed, and he began to glide away from us. At five he had entirely disappeared; but his calm, sweet face seemed to say, "Not dead, but sleepeth." Our noble young brother, Julian Allen, "was not, for God took him." Blessed be the name of the Lord!

A. J. JARRELL.

Gainesville, Ga., Jan. 14th, 1884.

"IN CHRIST."

The apostle says, "I knew a *man in Christ*." And this is no unimportant knowledge, for "if any man be *in Christ*, he is a new creature." "A man in Christ" is a man redeemed, pardoned, blest, saved; "a man in Christ" is a man who is not of the world, who is chosen out of the world and whom the world therefore hateth. "A man in Christ" is crucified to the world, and the world to him. The life that he now lives is by the faith of the Son of God, who hath loved him and given Himself for him. "A man in Christ" may be unknown, yet he is well known. He may be surrounded by enemies, yet he possesses an almighty Friend. He may be a pilgrim and a stranger on the earth, yet there is for him a city that hath foundations, and a home beyond the flood. "A man in Christ" is a branch of an undying vine! He partakes of eternal life; he drinks from the fountain of divine vitality, and the life that he now lives is by the faith of the Son of God. "A man in Christ" is a partaker of a heavenly calling; a member of a celestial brotherhood; an heir of God and a joint heir with Jesus Christ, to an inheritance incorruptible, undefiled, and that fadeth not away. Blessed are they whose fellowship is with the Father, and with His Son Jesus Christ, and with one another.

Are you "a man in Christ?" Do you know Him in the power of His resurrection life? Do others know you as "a man in Christ?" Do you know others who are "in Christ;" or are you imposed upon by every empty hypocrite, and ready to join hands with every sectarian who belongs to your "body," or who pronounces your shibboleth? A man in *the Church* is one thing, "a man in Christ" is another. Which are you? Do you know?—*The Armory.*

IMPORTANT NOTICE.

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

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

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

THE ENTIRE EDITION SOLD—Over 5,000 "Manuals of Holiness" have been sold, comprising the entire edition. We have, however, reserved a few of the covered ones for retailing. We can therefore supply parties desiring single copies. Price 10c.

DON'T BE ALARMED—If you receive a copy of the *EXPOSITOR* without having ordered it, for it places you under no obligations whatever, seeing that according to arrangements made, a number will be sent as a clear gift to many homes this year. If it should chance to be an unwelcome visitor, kindly pass it on to some one else.

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

BOOKS! BOOKS!!

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

Any Book mailed post free on receipt of price.

WILLIAM BRIGGS,

OR,—

78 & 80 King Street East, TORONTO.

C. W. COATES,

S. F. HUESTIS,

Montreal, Que.

Halifax, N. S.

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

The Expositor of Holiness,

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

ONE DOLLAR PER YEAR IN ADVANCE.

OUR PLATFORM

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

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

FRIENDS OF HOLINESS.

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

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

TORONTO, ONT.