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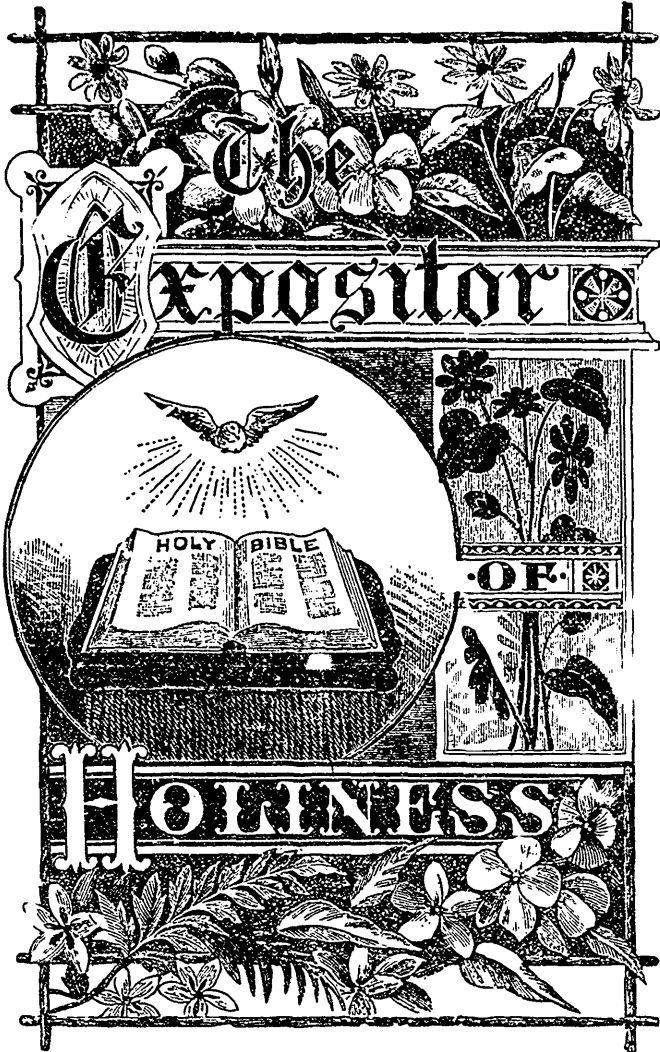
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No. 1.



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# CONTENTS.

	PAGE
POETRY: "THE NIGHT COMETH" .. .. .	1
X HOW TO KNOW THE VOICE OF GOD .. .. .	1
X THE THING WE NEED .. .. .	3
LEAVE-TAKING .. .. .	4
THE HOLINESS CAMP-MEETING—"HE LEADETH ME" .. .. .	6
THE RECEPTIVE LIFE .. .. .	9
"THY LOVE IS BETTER THAN WINE."—BY REV. J. B. FIGGIS .. .. .	11
"COME AND SEE."—BY REV. A. J. JARRELL .. .. .	12
PARTNERSHIP WITH GOD.—BY REV. J. B. KNIGHT .. .. .	14
POETRY: I WORSHIP THEE .. .. .	15
RECEIVING THE SPIRIT.—ADDRESS BY MRS. M. BAXTER .. .. .	16
HOLINESS TO THE LORD!—BY REV. JOSEPH PARKER, D.D. .. .. .	17
HONORING THE HOLY SPIRIT.—BY REV. H. J. FOSTER .. .. .	18
X THE HOLY GHOST A REAL GUIDE—THE WAY TO OBTAIN POWER .. .. .	20
HOW TO LIVE .. .. .	21
FAITH FOR DEFINITE BLESSINGS.—BY REV. D. STEELE .. .. .	21
THE KING IN HIS BEAUTY.—BY MRS. BOARDMAN .. .. .	22
POETRY: A YIELDED LIFE .. .. .	24
BAND TIDINGS .. .. .	24
BAND CORRESPONDENCE .. .. .	26

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## CALENDAR OF HOLINESS MEETINGS.

Every Tuesday, at 3 p.m., at 205 Bleeker St. A hearty invitation is extended to all to attend this meeting. Friends are free to come late or leave early when they are not able to remain during the whole service, which usually continues for two hours. Strangers in the city will easily find the place by taking any Sherbourne Street car as far as Howard St., and a very little inquiry at that point will suffice to find the place, as it is quite near.

Avenue Road Methodist Church, Friday evening.

Brockton Methodist Church, Friday evening.

Every Saturday, at 8 p.m., at Bloor Street Church. This meeting is easy of access by Yonge or Church St. cars. It is one of the best holiness meetings held in the city, and we would particularly invite strangers who wish to attend one of our meetings to come.

Every Saturday, at 7.30 p.m., at Dundas Street Church.

Every Saturday, at 8 p.m., at Woodgreen Church.

Every Sunday, at 3 p.m., at 111 Avenue Road.

Every Sunday, at 4 p.m., at Berkeley St. Church.

Every Monday, at 8 p.m., at 284 Robert St.

Every Monday, at 8 p.m., at Queen St. Church. This is led by Dr. Ogden. Is well attended, and will well repay strangers visiting the city for attending.

Holiness meetings are held in Tilsonburg, Welland, Montreal, Park Hill, and some other places, which we will place in the calendar so soon as we receive details.

THE  
**Expositor of Holiness**

AND

BAND WORKER.

Vol. VI.

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No. 1.

“THE NIGHT COMETH.”

Watch the sun sweep o'er the sky.  
Low, in the cradle of light,  
Born at the dawn of the day ;  
Smiling the cloudlets away ;  
Making us promises bright.

Work !

There at its noon it is shining.

Work !

Far in the west sky declining.

Work !

For the night—the dark night—draweth  
nigh.

The golden sun has touched the hill ;  
And all my life seems robbed of worth.  
The light is fading from the earth ;  
The night is coming drear and chill.  
“Stand still, O sun ! Great sun !  
My work is not yet done ;  
The goal of life not won.”

Heedlessly, heartlessly sinking,  
The sun goes out of sight ;  
Mournfully, fearfully thinking,  
I wait the dreaded night.  
There comes no sound upon the breeze ;  
I feel a silent loneliness ;  
I feel the darkness of distress ;  
A blackness broods about the trees.

The darkest night will have its dawn,  
And oft precedes a sunny morn.  
Joy treads the very steps of grief ;  
Man's trials and his life are brief.  
Peace follows strife, as spreads the blue  
Behind the storm-cloud's leaden hue.  
Our toils but bring a sweeter rest,  
And earth will make e'en Heaven more  
blest.<sup>a</sup>

What are those stars in the sky ?  
Stars in the form of a cross ;  
Shedding a Heavenly light ;

Charming the blackness of night,  
Far from their silvery course.

Hark !

There is a voice from above.

Hark !

Still He is speaking in love.

Hark !

For the night—the dark night—now is nigh.

“Thy work is Mine ;

Mine thine.

Give Me thy sin confessed,

Take thou My sinlessness ;

Give Me thy weariness,

Take My eternal rest.”

T. P. GRAY.

HOW TO KNOW THE VOICE OF  
GOD.

There is one condition which is always exacted, is always present, and the absence of which must of necessity prevent the Christian, however ardent in his pursuit of this knowledge, from knowing intimately and constantly the voice of his Divine Guide. But this one and principal condition is generally the very last which is accepted on our part. This chief condition is absolute self-abandonment to be led in *all things*, great and small, by the Holy Spirit. The vow of absolute surrender which the Jesuit makes to his superior is not more exacting than that which we are called on to make to our Guide.

We become co-partners with the God-head, and the executive of that co-partnership, the Divine Spirit, in His special work of guiding into all truth, must have complete right of way throughout our entire being. We no longer act in any

matter on our own responsibility, but all our acts carry with them the responsibility of the entire Firm. Hence the Saviour's words: "We," that is the Trinity, "will come and make our abode with you." "It is not ye that speak but the Spirit of your Father that dwelleth in you." And these statements of Christ are witnessed to in the experience of the apostles and early Christians. "I can do all things through Christ," exclaims Paul, but immediately adds, "yet not I," thus recognizing the dual character of his life, now that he had accepted the partnership Divine.

Now this unity to be complete must obtain in every act of life, not leaving out the most minute, or else it is not recognized in heaven as a *real* partnership. Indeed, after the articles of union have been signed, sealed, and delivered, the least mental reservation on our part at once cancels the whole, when the partnership must be re-established, and a fresh start made, or it remains a partnership only in name.

We are prepared to admit that this general statement of truth is readily accepted by most professed Christians, especially when it is fortified by an appeal to scripture, and numerous quotations are made of passages which clearly establish it. But it is in the practical application of this creed in active life that unbelief on the part of many is discovered, hence the necessity of submitting to tests to discover our attitude towards the doctrine of Divine guidance.

Here is a parent deciding concerning the future career of his child: What school shall he send him to? What studies shall he take up? What trade shall he learn? At what business shall he place him, etc.? In these things he may listen to the recommendation of friends, have regard to the dictates of common sense, of reason, of circumstances, and the inclinations of the child, and yet be prepared to have them all superseded by the voice of the Master calling him to take a course entirely different—a course whose only justification is the command or advice of the Divine co-partner, and the only excuse he may offer to friends in taking that course, at variance, perhaps, with their and his ideas of what

is right and proper, is that God requires him so to act.

How many Christians are there, we ask, who are prepared to accept a co-partnership which involves such possibilities?

Again, one is dangerously ill. The question as to what physician, and what remedies should be used is evidently of vital importance. But here also the voice Divine may be heard in the soul, requiring a course at variance with all our finite views of what is best, and in carrying it out may call for no little fortitude on our part in braving, not only our own natural fears, but also the hostile criticism of friend and foe, not unmixed with suggestions concerning fanaticism or mental derangement.

How many professed Christians there are who have approached this subject of Divine guidance with good intentions, and with kindly thoughts towards the author of their salvation, who take alarm at such a possibility, saying: "This is a hard saying; who can bear it?" and so turned away and "walked no more with Jesus."

And yet we contend that to entertain fears concerning any course we may be called to take, even at such grave crises of life, as not the very best possible, no matter how foolish they might appear to onlookers, must stand in the way of hearing the voice of God in the more ordinary affairs of life: "No man having put his hand to the plough, and looking back is fit for the kingdom of God."

We admit that all this wears a hard, forbidding aspect to one who is not intimately acquainted with the Holy Spirit. But this repulsive look wears away on acquaintance. Hence it is highly essential for the person who would walk with God in close and satisfactory conversation, to study carefully the *character* as well as the attributes of the Holy Spirit.

In cultivating this acquaintanceship much that has been unconsciously received as gospel from former teachers may have to be given up, for we remark that many well-meaning Christians, in the relation of their mental struggles, have managed to convey the idea, that the Holy Ghost is possessed of some touches of human frailties, such as undue

sensitiveness, the abuse of authority, and difficulty of being appeased when once slighted or grieved. If one but gives his attention to this subject, he will be astonished to observe how adroitly Satan has used even some of the memoirs of the very best saints in all our churches to propagate these serious errors.

In view of this, it cannot be too strongly insisted on, that the character of the Holy Spirit should not be studied in the lives of Christians. There is one only way of obtaining a correct creed here, and that is from the study of the man Christ Jesus, for like as with God the Father, so with God the Holy Spirit, Christ is the revelation to man of the character of both. In love, in kindness, and compassion, and in forgiveness they are absolutely the same.

True it is that in the interest of humanity itself, God has guarded the work of the Holy Spirit in man with special care, denouncing a particular judgment on all who attribute His work, in its manifestation, to the devil. But this in no wise renders the character of the Spirit different from the other members of the Godhead, for still it is true that Jesus in His life, lived in this world, reveals to us exactly the character of the Holy Ghost.

Therefore, in the study of this subject our advice is: First, examine closely the character of the Holy Ghost, as portrayed in the life of Jesus Christ, and then, when all fears are dispelled of any possibility of being guided at any time into a course which is at variance with the highest form of common sense, of reason, and of your best interests, both for time and eternity, then, and not till then, will you be prepared intelligently to commit *all* thy ways to the Lord, and *prove* that the steps of the good man are ordered of the Lord, and that He shows unto such His covenant.

Reader, in throwing out these hints we are but epitomizing our personal experience, and have but to add, if need be, as an incentive to zeal in the practical study of this important matter, that the result to us is satisfactory beyond what words can utter.

God will deliver in the hour of temptation and trouble those who are faithful to Him.

"If God should let a red-hot, sanctified John Brown sort of a man burst upon society—a man that would strike as much terror to the dead pulpits of the Church, as to the dens of iniquity—it would be the thing we need."—*Sel.*

No, that is not the thing we need, for such a man, even if capable of accomplishing all that it is presumed he would, could live but a few years, and unless his children could or would catch his mantle, his career would soon be but a memory.

It is to rouse up the churches that were founded by *John Wesley*, that the sigh is heaved for a man of this sort, indicating, in the very wish, the ephemeral character of such human agency.

No, what is wanted is the recognition of the fact that the Holy Ghost, who came into the world as the "Promise of the Father" on a certain well-remembered date, who energized the six score prepared souls, turned the fiery Saul into the zealous Paul, made full and free use of all who were willing to be used by Him in evangelizing the Roman world, whether in the capacity of teachers, preachers or martyrs, that this same Holy Spirit, as a distinct personality, is still, and always will be ready to utilize the crudest as well as the most refined material in the shape of human beings for evangelizing the world.

What is wanted on the part of workers is perfect faith in the Holy Ghost to manage, without human help, His own helpers, to have discerning of spirits enough to know the *beginnings* of work done for God, and not have to wait till mighty success forces a reluctant God-speed, as in the case of a *Moody*, or the *Salvation Army*,—not to be frightened away from any form of spiritual work, because it may be somewhat cumbered with human frailties and ignorance.

Who can lay down the law here, and tell us exactly how much ignorance and heterodoxy it requires to eliminate spiritual power from any work done in Christ's name?

Will Plymouthism, in its rankest form, preached by some of the leaders of a revival movement, justify us in pronouncing the whole to be the work of the devil? Will comeoutism justify us, in the day of the Lord, in refusing to

give them our God-speed in their work? Will extreme views held on the faith-cure dogma, or the dress question warrant us in refusing to *fraternize* with those holding such views when working in the name of the Master?

We but ask these questions to draw attention to the thought, that possibly in our most pious aspirations after workers for the Lord's vineyard, the desire may be more for the human than the Divine.

Far better will it be for all concerned if it be more clearly brought out by students of the Spirits operations, that Peters and Pauls, Stephens and Timothys, Luthers and Wesleys, Moodys and General Booths, are all around us, needing but the presence of the Holy Ghost in them, in Pentecostal power, to spring into being "fair as the moon, clear as the sun, and terrible as an army with banners," and that these grand possibilities hang on the simple fact of men and women, of everyday make-up, accepting the Holy Ghost, and living out their faith in Him, in active life. In this dispensation, it is the little one that chases the thousand, and two such little ones become the heroes of battles where ten thousand are slain.

Dear friends, in place of sighing after some mighty leader of the Lord's hosts, help us to clear away the modern rubbish which has gathered around Pentecost. First, let us accept personally the Spirit in Pentecostal fulness, and then, in the recognized power of the Holy Ghost proclaim to the captives all around us that the year of jubilee has indeed come. Then shall we see, before our very eyes, the little ones putting to flight the armies of the aliens, the lame man (the church-member with his many ups and downs), leaping as the hart, the tongue of the dumb sing, for in the wilderness shall waters have broken out, and streams in the desert (wastes of Zion), and the ransomed of the Lord (in place of the doleful bitter cry, "my leanness"), shall return and come to Zion with songs and *everlasting* joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing (even for John Brown sort of men), shall flee away.

GOD helps his people in answer to prayer.

## LEAVE-TAKING.

Wednesday, the 29th of last month, will ever be a memorable day in the history of our holiness work. For on that day we said good-bye for the last time to Bro. and Sister Williams, as they left us for England, as holiness evangelists in perfect union and sympathy with our Canadian Association work.

Bro. Williams arrived in Toronto about a year ago, from Birmingham, having brought his family thus far on his way to British Columbia or Australia, intending to take up his permanent residence at one of the above mentioned places. But man proposes, God disposes. Through his connection, by marriage, with some of the members of our holiness meetings, he was induced to attend some of these city gatherings. Here he listened to testimonies concerning the deep-felt spiritual needs of his being. He listened attentively, examined minutely both the doctrines and lives of the friends with whom he was thus providentially thrown, and the result was that he and his wife very soon entered into the experience of full salvation.

This change, we remark, was not the outcome of some high-tide emotional gathering, but was the result of thoughtful consideration of the subject on the part of one blessed with a well-trained intellect, one who had distanced hundreds of rival students in science examinations, conducted by the leading scientists of England—one who, as a local preacher, held a prominent place amongst his brethren at home. The change was profound and far-reaching. Speedily our brother made himself felt in his individuality in our holiness meetings, not only leading them when occasion served, but accomplishing definite work for the Master.

After a time a deep conviction came to him that he must return to his native land, to relate to his friends there his rich soul experiences, and invite them to like precious faith.

Having accepted the Holy Ghost as their Comforter and *Guide*, Bro. and Sister Williams left the matter entirely in His hands, and soon were satisfied that they were indeed called to this work, and, although the difficulties to face were

formidable in carrying out this purpose, they proceeded to obey the Heavenly mandate, in the spirit, not only of sacrifice, but also of firm faith that the call was certainly of God, and that, therefore, all difficulties would vanish before them.

Our friends were making arrangements to leave a week before their final departure, although not certain of having sufficient funds to complete their journey, when they yielded to the request of the friends here who wished to have a farewell social and formal leave-taking, believing it would be in the interests of the work generally.

So we had a large parlor social at the residence of Bro. Anderson, 111 Avenue Road, on the Friday evening previous to their departure. This gathering will long live in the memory of those present, as one of deepest interest. The addresses of Bro. and Sister Williams were listened to with rapt attention. We rejoiced in that they took us into their confidence in relating with greater minuteness their spiritual history, and sympathized with them in their sublime joy, that now the deepest yearnings of their souls had been met, and more than met in the Comforter's presence in Pentecostal fulness in their lives.

We realized the magnitude of the undertaking to which they were called, appreciated its sacrifices, but felt confident with them that they were not going on a doubtful venture, but that certain success would attend their labors for the God of holiness.

Learning that our brother wished to dispose of a part of his large and well selected library, the friends present possessed themselves of some of the volumes, as keepsakes, at their own prices, and so upwards of a hundred dollars was quietly handed in for travelling expenses, a sufficiency for all present needs.

Our friends sailed in the *Wisconsin* on Tuesday, the 5th inst., having been pleasantly entertained by some friends in New York, raised up for the occasion.

And so we part for the present, in body, with these honored friends, but not in spirit, for we feel that they are still one with us, and that what meetings they shall establish will be but a multiplication of our city gatherings, and that their

labours will be but the extension of ours.

Bro. Williams has favoured the readers of the *EXPOSITOR* with a couple of articles over his signature, and will, we fully expect, continue his acquaintanceship by continued contributions. We bespeak the sympathy and prayers of all for them in their self-denying labours in the Lord.

Another leave-taking. The same vessel that bore Bro. and Sister Williams from us, also took from our midst Bro. Cassady, as a missionary for foreign parts. Bro. Cassady has been for some time a successful teacher in one of our city schools. That he filled his place with great satisfaction to all was evinced by the sincere words of regret uttered at his leave-taking, and the valuable presents given as mementoes by his scholars. He had been for years an earnest, sincere Christian, but ever conscious of an unsatisfied longing still existing in his spiritual being. This conscious lack was intensified in coming in contact with some members of our association, whom as immediate neighbors he frequently met. It was further intensified by a severe bereavement, the loss of their child, when both parents consecrated themselves to a life of holiness, promising God to obey Him though it should mean the loss of all their cherished earthly prospects. God met them in all the desires of their soul-longings, but at the same time called them literally to forsake *all* and follow Him into the foreign missionary field.

Then cheerfully complying with the conditions, he commenced the study of medicine, the better to be fitted for his life work, and now goes to New York to complete his medical studies, thence to sail, in the spring, for China, as a medical missionary.

Our brother did not, until a week before leaving, receive the Comforter into his life in the full-orbed Pentecostal sense of early times.

This happy consummation was brought about in the order of God's providence, by his starting a holiness meeting at his own home. Like some others, he yielded to the thought that it might be made more useful by somewhat disguising its true character under the name of a meeting for Christian workers. He at once found that it was necessary, in the pres-



ence of keen observers, to define clearly his position; this he did in the next class-meeting which he attended, and in so doing, finding that he was called on to claim all the fullness of spiritual blessing possible for him, he shrank not back; but boldly stepped out on the promises by faith in his testimony. Immediately he realized that the fullness of the Spirit in Pentecostal power was his.

At once he came to our holiness meetings to tell his wondrous experience amongst sympathizing friends.

How he won all hearts, whilst he from time to time thrilled us with his burning statements of truth, and personal experience, is shown by the regrets evinced at his sudden departure. Fain would we have detained him at home to help us spread abroad Scriptural holiness in our own country, but we recognize his call to foreign parts as divine, and so without murmuring acquiesce.

Since his departure, we have received a letter from him, bright with expressions of confidence in the God of missions, and telling of successful labors in the Lord.

Whilst we write, he is at the great Northfield gathering of prospective missionary laborers, and tells of helping many an ardent soul among the workers, into the fullness of Pentecostal blessing.

Sister Cassady remains a few months with us, intending to join her husband in New York, in the fall. She, too, has imbibed the true spirit of the Master, and goes with her husband, his equal in missionary zeal, and courageous faith in the God of holiness.

Bro. T. Willmott, of the Sherbourne St. Church—the same church in which Bro. Cassady held membership—gathered a few of the friends of Bro. and Sister Cassady for a farewell sociable, at his residence, on the evening prior to his departure, at which, in addition to words of commendation, spoken by Rev. Mr. Shorey, and others, a substantial token of appreciation was presented in the form of a well-filled purse.

Already, we greatly miss these our friends, so beloved in the Lord for their work's sake, but the feeling of sadness which would arise in our hearts as we now and then realize their absence from our city gatherings, is quickly lost in the

gladness of the thought that they are still co-workers with us, but in places where they can accomplish still more in spreading Scriptural holiness in the world, whilst our faith is strengthened as we behold visible tokens of the power of spiritual religion taking up such princely men, changing the whole current of their history, causing them to forego all their cherished worldly plans, and with cheerful courage face the most formidable difficulties, as they fling their whole lives into the work of telling the simple story of Christ and His power to save to the uttermost, and this, too, without any guaranteed support, but in simple dependence for all things on the Master who through the Holy Ghost calls them forth to this work.

We firmly believe that this is but an earnest of things to come, and that many more will go forth from our city meetings, as flaming heralds of the cross, filled with the Spirit, to spread like precious experiences on every hand.

#### THE HOLINESS CAMP-MEETING.

Again we remind the friends that the Union Holiness camp-meeting commences at Wesley Park, on the 9th of August, to continue ten days.

Rev. Dr. Daniel Steele, of Boston, the well-known author of "Love Enthroned," "Milestone Papers," and other works on holiness, has written to us that we may fully expect him to be with us on the Sunday and Monday, the 14th and 15th of the month.

Other prominent and efficient workers will be with us, but, best of all, we have the grand, stimulating promise of the Master, "Lo, I am with you alway, even unto the end of the world!"

#### "HE LEADETH ME."

It is the natural desire of all true-hearted believers to follow their Divine Master, and they would feel shocked if their sincerity were doubted. If I may refer to my own position twelve months ago, I should undoubtedly have said, "Yes, I do pray to follow Him;" and if I had been asked whether I desired to do

His will, I should most certainly have replied, "Decidedly." *What then is the change in my position!* when to-day I look back upon the past, and rejoice in a changed position, both with regard to following the Master, and doing His will. In one thought, it is fully receiving Christ, who takes the place of my life, and accomplishes God's will in me; just as the Apostle Paul gives his own experience by saying—"It is not I, but Christ in me." Then, when we consider the changed position regarding the will: it is not my will being conformed to God's will, but God's will, in the place of mine; in the words of Scripture: "It is *God* that worketh in you both to *will* and to *do* of His good pleasure—not my will accepting the Divine, but God's will in me, making me willing to do His pleasure—What a change! not resigned to His will, but acquiescing in it—Giving Rest and imparting Peace, such as I have never known before, and never could have possessed but for my changed position. Like many others, I always thought that I must bear trouble as a heavy burden, and be weary and anxious, as a frail creature in a world where there are more sorrows than joys, more tears and smiles, and more worry than repose. I was satisfied to struggle to fight, and ask for strength to overcome inward and outward temptations, *living without rest*, and being comforted with an occasional gleam of sunlight in the rent thunder-cloud that was hanging over me. No one could be satisfied with such a position, or feel that such should be the state of a believer who is willing to follow the Lord, and anxious to do His will.

The means used by our loving Father were very simple, and direct. When overwhelmed with great family affliction, only able to say, "If it be possible let this cup pass from me," I started once more for India to arrange for work to be continued, and bring home my children. When we had passed Aden, and were rapidly nearing India, I used to pace the deck night after night wondering what the darkness meant, and why I had been singled out for such agonizing sorrow. No one can ever realize the intensity of my grief at the thought of meeting my children, who had been left alone when

their mother had to be hurriedly taken to England a confirmed invalid, while I returned to India. It was a struggle with temptation in almost every form, with an agonized cry for power to overcome: at times I thought I had gained the victory, and then the dreaded burden crushed me. The yoke galled me. The burden wearied me. I got no peace—I had no Rest. The fearful trial of meeting my children in our desolate home unnerved me.

When I arrived at our bungalow, instead of meeting my daughter with a sad and weary face, she put her arms round my neck, and gently said, "Now, father, dear, we musn't have this;" and when I saw her happy and peaceful smile, I thought she was bearing up against suppressed grief to comfort me. But I soon found that she had received Rest in the love of God, and Peace by abiding in Christ. A dear friend, who had been blessed at Keswick, had been the means of leading her into the knowledge of this hallowed position, and she had entered the Promises of God, as Joshua entered the promised land. It had been her daily prayer for me to find Rest. And now the difficulty arose as to how I was to be brought to a knowledge of the fact that I had not entered into Rest. At first I very warily resisted every advance, and satisfied myself that it couldn't be true, and resolved to struggle on with temptation, and pray for resignation to the will of God. I read several of Evan Hopkins's books, and a paper, by Hubert Brooke on "Rest," but got no comfort, though I recognized the position. My friend, Dr. W——, asked me to consider the position of Joshua after he had crossed the Jordan; as typical of the believer who had left the desert life of a weary pilgrimage, and had at last entered the promised land and "Rest." "Read," he said, "Hebrews the fourth;" which I had always understood as a figurative representation of a Christian passing the river of death, and entering the heavenly Rest. I accordingly read again this chapter, and was startled at the first verse, "Let us therefore fear, lest, a promise being left us of entering into His Rest, any of you should come short of it;" and when I came to the ninth verse, I began to see that I had for years missed the meaning, for the

Apostle writes, "There remaineth therefore a rest for the people of God." The entering into Rest is a changed position, like unto the altered position of Joshua when he crossed the Jordan, and it rolled between him and the desert life of unbelief. Those who died in the desert "entered not in because of unbelief."

At the very outset there is need of faith and courage. Faith to realize the fact that we have no longer to struggle and fight. That the angel of the Lord of hosts is in very deed, "The Captain of the Host of the Lord," and courage to wait God's time for the decisive blow against sin, "I have given into thine hand Jericho." It must have appeared a meaningless procession to men of war, thus to march round the city without striking a blow. Every man's sword in his scabbard, not a sound but the long blast of the silver trumpets day after day, bringing the people to the wall to look with wonder and astonishment at this unwarlike attack upon their famous city. The new sensation of claiming a promise brings with it a calm and peaceful rest; it is a new position, a new land, the moment we remember the promise, "Every place that the sole of your foot shall tread upon, that have I given unto you." The theory of trust now made way for the reality; I claimed the promise of God, and accepted the Captain of the Lord's host to fight for me, and deliver me. This was the *first* distinct step out of the old way, hardly knowing where He would lead me; but feeling satisfied that the position was the right one, in following the teaching of my Master, my heart seemed to say, "Lead Thou me on." "One step enough for me."

Although I was rejoicing in a changed position, I hadn't certain Rest; the thoughts did come this may all change in a day or two, and you will be back again into the old position, and you'll find that this feeling will pass away. I was led, however, to pray for this Rest, and that alone. I believed that God alone could give me Rest, so told *The Master* that others had it, and that *I desired to have it, His gift*, not to be possessed by feeling, or fancy, or development of grace, or growth of spiritual life, *but a gift to be received at any cost*. If I had to lose all, I must have it, and little did I know how

the Ego of self was enthroned in my soul; there could be no Rest until I was prepared to pull down my miserable flag and hoist the Royal Standard, fully receiving the teaching of the Apostle, "It is not I, but Christ in me." We have the same truth beautifully illustrated in the glory of God filling the Tabernacle, so that Moses could not enter for the brightness of His presence; thus to be filled with the glory of God, that there might be no room for self, became my prayer. The word of God became a *new book*, passages seemed to shine forth with Divine brightness, and light up the new pathway with clearness and distinctness, revealing fresh truth and making manifest my own nothingness and sinfulness more and more. We used to rejoice in finding fresh passages like hid treasure. My daughter said one morning, "Father, what did Christ mean when He said, 'Take my yoke?'" I had always connected this with work, but the true meaning was clearly made apparent, and I replied, "Why, *the yoke must be the will of God*;" then she said, "*It's easy, and the burden is light*," and blessed be His name I have found it so ever since. *To do His will we must be yoked together with Christ*, and when thus united with Him His yoke must be easy and every burden light. What a changed condition of being as well as position, it is to have Christ in us, working in us, instead of toiling, wearying and worrying without Him, gasping for peace, but only gaining sorrow. *I received Rest when I took The Master's Yoke*.

The charge which is often brought against this position is that it is unnatural and makes the idea of sinlessness a snare. There can be no doubt that it is unnatural, for nothing is more natural than to love oneself and keep the eye of the soul carefully enshrined in religious ease draped with conventional piety; but when the spiritual life of Christ becomes natural, and the consciousness of His presence a reality, there is nothing forced or fanciful in accepting the position He intended *all* His disciples to enjoy. *He* meant the children of Israel to enter the promised land, but *they* entered not in because of *unbelief*. *He* intends His children to enter into *Rest*, but some of them do not

because of *unbelief*. "Peace I leave with you. My peace I give unto you. Let not your heart be troubled." Such were some of the last words of our loving Master. While it may be natural to disbelieve, it must be spiritually natural for faith to receive the peaceful rest He gives. Then as to the second charge—that it leads to sinless perfection—I can only say that I never felt so keenly before the need of daily cleansing in the blood of Jesus, which goes on cleansing. Sin becomes more felt, and conscience is more sensitive, more watchful, and more anxious in everything to do His will, by His will working in us. At times I thought I should have been overcome, a perfect tornado of temptation came down; blast after blast seemed to threaten me, and all I could say was, "Master, carest Thou not that I perish?" and He arose and rebuked the wind and the waves, and there was a calm: He said, "*Peace, be still.*" The old prayer, "Give me strength," was gone, and I prayed for faith to believe that with Christ in me I could not be overwhelmed, and He stilled the tempest, and chided me with faithlessness on account of my little faith. "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. My people shall dwell in a peaceful habitation, and in sure dwellings, and in quiet resting places."

If we really believe that the Lord is our Shepherd, why can we not always trust Him, in all things, not sometimes and in somethings, but in everything? "He maketh me to lie down in green pastures," surely this is rest. "Tell me, O Thou, whom my soul loveth, where Thou feedest, where Thou makest Thy flock to rest at noon?" "He leadeth me beside the still waters," this assures us that we shall always follow wherever He may lead. He restoreth my soul, giving perfect peace in the complete realization of our union in Him. Everything is taken out of our hands and placed in His. He does everything. First of all, He gives us rest, this is followed by leading us in His way, and then He restores us to all our privileges as sons. We have the relationship very clearly and simply taught by our Divine Master in the parable of the Vine. In Him we bear fruit: in Him we

ask and receive, in Him is the Father glorified, and thus we become really His disciples. This is something more than being a communicant; something very different from a religious profession; something in advance of a formulated creed. It is a living union with and in the Christ, who has promised to nourish, to impart strength, and to give us a real union with Himself. It is no assenting to a sentiment, but the acceptance of a position given to us by Christ Himself. Had it not been revealed, no believer would have ventured to assume such a relationship, but now that it has been made known, it is our privilege to accept the blessed position of being as closely united to Christ, as a branch is to the Vine: "Herein is my Father glorified that ye bear much fruit; so shall ye be my disciples."—*The Life of Faith*.

#### THE RECEPTIVE LIFE.

*Luke* x. 38: "Martha received Him into her house."

*John* vi. 21: "They willingly received Him into the ship."

*John* i. 12: "As many as received Him to them He gave...."

*John* i. 16: "Of His fulness have all we received."

*John* vii. 39: "The Spirit, which they that believe should receive."

*John* xx. 22: "Receive ye the Holy Ghost."

*Matt.* x. 40: "He that receiveth Me receiveth Him that sent Me."

*Matt.* x. 8: "Freely ye have received, freely give."

The other day, in the glad April sunlight, we stood together by the inland lake from which our town, many miles distant, draws its supplies of water. And as the fresh wavelets came dancing to our feet, tipped with mimic foam, driven by the bright crisp air, we could not but turn from that great bed of water, with its brimming fulness, to another reservoir, far away from the busy haunts of men, among the Hills, from whence all human help comes. Christ Jesus our Lord is our great reservoir. "It pleased the Father that in Him should all fulness dwell." In Him dwelleth the fulness of the Godhead, the fulness of glorified manhood, the fulness of grace and truth, the fulness of justifying and sanctifying love, the fulness of every sort of help which can be needed by us during our journey to the

gates of pearl. And all that we have to do is to receive.

It is not difficult to receive. The only conditions are, first, the empty, and then, the out-stretched hand. A little child can receive. If you open the orchard gates, and turn it in to play beneath the heavily-laden boughs, bending downwards under the rich harvest of fruit, it may not be able to reach or pick a single apple or plum, but it will gladly receive one into its dimpled hands, when you have plucked it and hold it within its reach. It is thus with Christian life. Our Father's eye is always upon us; he is ever on the watch, beholding every incident as it casts its light or shadow upon our pathway; and considering every need before it has suggested itself to our hearts. "He knoweth what things we have need of before we ask Him." "He is acquainted with all our ways." But He does more than this. As each moment's need reveals itself, He holds out, above our heads, and within reach of our up-stretched hands, the very grace or gift which we require. Whether we see it or not, it is there, lying on the open palm of our Father's hand for us to take. Thus God prevents (anticipates) us with the blessings of His goodness. And, surely, the secret of a happy life is to keep taking all that God keeps giving. Whatever happens to you look up, and take the blessing, which God has provided, as the complement of your need. You have not to beseech it down, or importune it down, or lash yourself into a frenzy of excitement; but just take that which God has prepared, and which is exquisitely sufficient. "He is able to make all grace abound towards you, that ye, having all sufficiency in all things, may abound in every good work."

The first and most important thing is to receive Jesus Christ Himself. And directly you tell Him you are willing and anxious for Him to come in, to dwell in your heart and order your life, you have done all you can do by way of preparation. As soon as the door is opened thus He stands within. And when He comes He brings with Him His unsearchable riches. How the impoverished bankrupt nature begins to rejoice in the welcome but unexpected stores which are opened to supply its need; a fulness of pardon for

all the past, a sufficiency of grace for all the present, a promise of ever-increasing blessedness for all the future! And, from that moment, life becomes easy and free from care; there need be no fear that supplies will ever run short; no notice will ever be put out, like that which is sometimes circulated in our town during the summer drought, asking the townfolk to curtail their use of water because the reservoir is rather low. We are like the crews that float on vast fresh water lakes, who have only to dip up the water they require; or like the heroes of childhood's fairy dreams, who have discovered secret mines of inexhaustible treasure. We have all and abound.

Among the choice gifts which we receive from the Lord Jesus is the right to call ourselves the children of God in an especial and inner sense; and the power of becoming channels through which the Spirit of God shall flow to a parched world. "Out of his belly shall flow rivers of living water; thus spake He of the Spirit which they that believe on Him should receive."

The Christian who receives simply to keep and to enjoy will soon find his supplies cut off. We must give if we would get. We must impart if we would receive. We must let the Holy Ghost flow forth from us in streams if we would receive Him in floods. This is the law of Christian life: "Freely ye have received, freely give." Oh to be like the bed of a mighty river through which a continent is ever pouring its beneficent volumes of water, caught on a thousand uplands, shed down a thousand hills, and prepared for many a thousand ministries. Let us not be content till an Amazon, a Mississippi, a Nile, pour their united floods through us to a drought-stricken world. It may be so, if only we are content to abandon our own sufficiency and to be the channels through which God's fulness can find an outlet.

When you are in difficulty as to your path, receive His guidance; when you are in trial, receive His deliverance or power to wait patiently; when you are in sorrow, receive His comfort; when you are in temptation, receive His succor; when you are in need of any special virtue or grace, receive it from Him. Why should

you live any longer an impoverished life? The whole Godhead is within your reach. God gives you Himself when you receive His Son. And surely there is no Mephibosheth, however weak or poor, who may not dismiss all further care when he receives an invitation from the great King to sit henceforth with Him at His own table, and receive of His royal bounty. What more can the human spirit, need than the fulness of the Blessed God! Is there not light and heat enough in the sun for one violet!—*The Life of Faith.*

"THY LOVE IS BETTER THAN  
WINE."

(Sol. Song 1. 2.)

BY REV. J. B. FIGGIS, BRIGHTON.

It is sweet to be remembered, sweeter to be loved; for thought is good, love is better. "How precious are Thy thoughts unto me, O God," but Thy love is more precious still, it "is better than wine," *i.e.*, more joyous than the greatest joy, for wine is the synonym of gladness (Ps. civ. 15),—alas, that man should have made it too often the synonym of sorrow!—but remember that it stands here for joy.

WE CANNOT DO WITHOUT JOY. For lack of joy the mill-wheels of Christian work stand still, for lack of joy the fleets of Christian testimony lie becalmed, and the bowers of Christian life remain bare and scentless. If one could flush the stream of piety with a freset of new joy it would be an inestimable blessing.

WE CANNOT GET JOY WITHOUT LOVE. A touching little story of De Quincy's illustrates this. He lost a little sister in his childhood, and years after he said that he had never known joy since. "True," said he, "I had not then read Homer, heard Handel, or seen the Alps, but rapture is only a mood of troubled pleasure." That little child's affection was more to him than all art and nature could give. So true is it that there is no fulness of joy without love, and

THERE IS NO FULNESS OF LOVE WITHOUT GOD, for "God is love." It is not said: mother is love, or wife or child is love. *Loving* they may be, but only GOD

is love. And His love is so good and so gladdening—the gladdest thing in all the world—better, infinitely better than wine.

It is so because it is REAL, so real that my Jesus died for me. Others may boast the reality of other love that has been shown to them, may point to their children, their "marriage lines," their wedding ring, "But God forbid that I should glory save in the cross of my Lord Jesus Christ."

Because it is ROYAL; so was Solomon's. He reigned from the Euphrates to the Nile, but what was "Solomon in all his glory" to the King of kings? And He—

"Lord of all the worlds on high  
Stoops to converse with you."

And what converse it is! Solomon "was wiser than all men" (1 Kings iv. 31), "but a greater than Solomon is here." "Who teacheth like *Him*?"

It is SUPERNAL love—supernal and supreme. With the love of others the real always falls short of the ideal. As children we may not have felt this as to our parents' love; but we have become parents since, some of us, and know it to be so now; and in every form of friendship who has not experienced it, and experienced something of a shock resulting from it, too? But with the love of Christ it is never so. Never. For it is *holy*, always exerting an ennobling, never a corrupting influence; it can never be an "inordinate affection."

It is HEAVENLY. It began in heaven ere earth was, and will be far more heavenly than earthly in the new heavens and the new earth.

It is DIVINE; yea, the whole Trinity is in it. "How I long to bear you on eagle's wings;" (Ex. xix. 4)—there is the love of the Father. "How often would I have gathered thee as a hen gathers her brood under her wings;" (Matt. xxiii. 37)—there is the love of the Son. "The Holy Ghost descended in a bodily shape like a dove" (Luke iii. 22)—what must be the love of the Spirit! Yes, Great God, "Thy love is better than wine," *even than* SACRAMENTAL WINE. Unless, indeed, this be the sweetest drop of that sweetest draught; for it contains the richest elements of joy: *the joy of pardon*, for we "take of the cup of salvation," assured to us by the memorial of His blood: and *the joy of friendship*, for "the cup of blessing"

which we bless is it not the communion,—the fellowship with the “dear dying Lamb”—in both His past atonement, and in His present and undying affection?

And now tell me, can you have this God, this love, and fail to have joy? Surely if you will but think of yourself as loved, and by such a Person and for such a purpose, thoughts of joy like “the waters of the river, strong and many,” will come dashing against the doors of your heart. Give them leave to come, give them leave to stay; or if they go, let them carry you with them, they can carry you no whither but where it is good to be. Do not be afraid of joy, at least of this joy. It is “your strength.” “Rejoice with trembling,” since you must tremble, but still rejoice. “Be not drunk with wine wherein is excess but be filled with the Spirit”—with the Spirit and therefore with love; with love and therefore with joy. The fact is—the fault is—that we do not drink deep enough of this “royal wine of heaven.” We are content to sip and taste. We shall never feel the full effect of it till we have obeyed the command, “Drink abundantly, O beloved.” When we obey, then will the love of Christ constrain us and rejoice us too.

There are some who have never so much as put to their lips this cup—this chalice of divine love, and therefore are strangers to divine joy. “The joy of harvest” you know; the joy of home you know; the joy of wine perchance you know also. But His “love is better than wine.” Drink and see if it be not. It will be a new sensation to you, and as you compare with the grapes of Sodom the grapes of Eschol, and with the wine of Gomorrah this “royal wine in abundance according to the state of the King:” nay, as you compare with earth’s sweetest and best the love of God in Christ Jesus, I am sure you will be ready to exclaim, “Thou has kept the good wine until now.”

“Thou do not wrong Him by your heavy thoughts,  
But love His love.  
Do thou full justice to His tenderness,  
His mercy prove.  
Take Him for what He is, oh! take Him all,  
And look above.”

—*The Life of Faith.*

SALVATION is lost by neglect and by sin.

## “COME AND SEE.”

REV. A. J. JARRELL.

Such was Philip’s reply. Nathanael’s question was: “Can there be any good thing come out of Nazareth?” Does the reply answer the question? Yes! No! Yes, to all Nathanaels. No, to all others.

There were some traits of character about Nathanael that made him the very man for such a test, and that largely unfitted him for any other. But credulity was not one of these traits. He was exactly the opposite of credulous. Neither was he pre-inclined to believe. His question shows the contrary.

Nathanael was a frequent visitor to that “fig tree” in his garden. And his visits were neither formal nor meaningless. They were redolent with the very spirit of devotion. They caught and fixed the gaze of the “All-seeing Eye.” So the sequel shows. Here then was one fitness Nathanael had for this divine test—he *prayed*. God being judge, he *prayed*. A man may “say prayers” and still retain his prejudices; but he can’t *pray* and do it. He may “say prayers,” and still close his eyes to the things he don’t want to see; but he can’t *pray* and do it. He may “make long prayers,” and “breathe out threatenings and slaughter” against good people. So did Saul of Tarsus. But when God said of him, “behold, he prayeth,” the threatening was all gone from his mouth and the slaughter from his heart. He was then ready to “see” the very men in whose blood he had already been revelling, in anticipation. And lo, when he saw them they were the loveliest people he ever beheld. A little praying had a wonderful effect on his eyesight. Nathanael was fresh from that fig tree, where he had been talking almost face to face with the God of Abraham, and Isaac, and Jacob; and all he needed was to “come and see” Jesus with his own eyes.

Besides, he was “an Israelite indeed, in whom there was no guile.” Transparent honesty was characteristic of his inmost soul. He was as open to conviction as a flower to sunshine. To such a man, “coming” was “seeing.” There would be no closing of the eyes to the

light; no opening to the things he wanted to see, and shutting to those he did not want to see. "Coming" was "seeing," and "seeing" was believing. Place such a man in the presence of Jesus, and conviction will be but the work of a moment. "Behold an Israelite indeed, in whom there is no guile." "Whence knowest Thou me?" "Before that Philip called thee, when thou wast under the fig tree, I saw thee." "Rabbi, Thou art the Son of God: Thou art the King of Israel." The question was settled, settled forever; and the great-hearted Nathanael passed in among the chosen—a candidate at once, for martyrdom on earth and for a throne in heaven.

But the reply of Philip does not answer the question to any, save Nathanael. Others came and saw all he saw, and yet reached exactly the opposite conclusion; and the conclusion was just as final. They followed Him by land and by sea; they watched Him by day and by night; they heard every sermon He preached, and saw every mighty work which He did, yet they neither believed that he was the Son of God, nor that he was the King of Israel. And it was not that they did not believe in a coming Messiah, and a coming Kingdom. They were foremost among the believers in both. But they did not believe in such Messiahship as His, and had no use for such a kingdom as He was establishing. Moreover, it was because they did believe in the Messiah and His Kingdom, that they were bent on crucifying Him and destroying His Kingdom. Their leader afterwards avowed: "I verily thought I ought to do many things contrary to the name of Jesus."

The question springs unbidden to the throat, how could they reach such a conclusion from such a test? Were not the Saviour's miracles just such as the world needed to force conviction? Was not His preaching just such as to satisfy all honest inquiry? And was not His life just such as to silence all cavil? How then could they pass through all these things and come out such reprobate unbelievers, while others, seeing the very same things, came out undying believers, and joyously laid down their lives for the truth? The answer is instinct with alarm: *They did not come as Nathanael*

*came, and, therefore, did not see, as he saw; "seeing, they did not see; hearing, they did not hear."* Appalling possibility! Who can look over that dizzy precipice and not feel his very brain reel?

I mean no comparison in what follows. I only use a known, religious truth and men's relation to it, to illustrate a different religious truth, of the present day, and the relations men sustain to it.

Nathanaels always get good out of holiness-meetings: all good, and no harm. They come fresh from their "fig trees," where they have been holding sweet communion with the Holy God, talking almost face to face. Then again, they have no "guile." They are absolutely incapable of prejudice. No film obscures their eyes; no pet theory of sanctification gives coloring to their vision; no adverse church creed restrains their liberty; no undue deference to the opinions of men hampers their minds. It was not Nathanael who asked, "Have any of the rulers believed on Him?" No Nathanael would never have asked that question. He would believe that truth for himself, if no ruler ever did accept it. The more of such men we can get to attend our camp meetings and conventions the better. If I could, I would have them pour out from every city, town, and hamlet, from every hill and valley. All that such men need is to "come and see." If there is any good, they'll see it. If there is no good, they'll make it. They cannot go in vain."

Not so with others. There are good men, of such prejudice, that they could go and see the very "Tongues of Fire," and yet not believe. Many did do it in the streets of Jerusalem. No use to tell such men to "come and see." There are good men by the hundred who ought never to go to a holiness convention, or read a holiness book, or talk on the subject at all. They go only to criticize; they read only to reject, and they talk only to ridicule. Better a thousand times let it alone altogether. What Paul said of the whole Gospel is equally true of the highest doctrine in it: "it is a savor of life unto life, or of death unto death;" and the issue turns on the spirit with which we approach it. When Bethsaida had finally decided not to receive the



truth, the Master preached a farewell sermon to them and let them alone. He never preached to them again; never did another miracle in their midst. When that blind man was brought to Him in the city, He took him by the hand and led him clean out of the town, before He would heal him. Even then, He forbids his returning through the city, or letting anybody there know of the miracle. There is such a thing as pressing good men in a way that will bring them into condemnation if they draw back. Can it be avoided? O, can it? O that I had the wisdom of a serpent and the harmlessness of a dove, that I might do good to all men, and harm to none. Could I do it even then? The Master could not. "Who is sufficient for these things?"

—*Standard.*

## PARTNERSHIP WITH GOD.

BY REV. J. B. KNIGHT.

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full."—1 JOHN i. 3, 4.

The word fellowship in the above Scripture has the full force of the word partnership. We may be in true Christian fellowship with another, but not in partnership with him in all the varied interests of life. But just such an all-inclusive partner our heavenly Father desires us to recognize in Him. And the same also with His Son Jesus Christ, for they are one. Everything, the least as well as the greatest pertaining to our physical and spiritual welfare, is to be included in order to obtain the full benefits of this blessed relationship. Then when he is in all our thoughts, plans, desires, and interests, our joy will indeed be full, surpassing all former experience.

A Christian merchant had an important proposition laid before him by another merchant who was not a Christian. When he understood it, the Christian said, "I must consult my partner about this before I decide." "Why, I did not know that you had a partner," said the other. "Oh yes, I have; one who is very

wise and rich. He is my senior partner, my elder brother, the Lord Jesus Christ. I do nothing without Him." The other was astonished; for though he knew him as a devoted Christian, he did not know that he recognized the Lord in such extraordinary relationship in his business to be thus daily consulted. This will illustrate what we mean, and will apply to every sphere and condition in life. "Lo, I am with you always," says Jesus. And *He is with us to serve us*, wonderful as that may sound in human ears to human hearts. He wants to be consulted in *all* our varied affairs. "The meek will He guide in judgment; the meek will He teach His way"—but only when we apply to Him. Oh, the rest, the relief that comes to the soul in having such an omnipresent Counsellor in difficulties, to answer the instant cry for help! The mother, in the thousand perplexities of the household, may go with Him triumphantly through the day. A consecrated lady said that she asked the Lord to direct her to the smallest thing she needed. Everything in her domestic concerns was sanctified by His guidance and approval. The professional and the business man, the farmer, the child, the student, the servant, and woman in all her spheres of action may prove the blessedness of this Divine partnership. Such an attitude of constant waiting on the Lord, and emphatically working with Him in all temporal things, can be attained only by such a total self-surrender, and such purity of heart and motive as will insure His promised presence, and help in every time of need.

But the sublimest fulfilment and glory of this partnership is found in blessed service for the salvation of others. Anna Shipton asked the Lord what she should do with a partly worn-out dress. In a few days it was the means of an introduction to, and salvation of, a poor girl. In this heavenly partnership we are exceedingly rich in a very few earthly things, and the great desire is to have those about us to come and trade with the Lord, and be rich also. "Lord, what can we give, or say, or do that shall be made a saving blessing to others?" Working for the Lord is a noble thought, a high privilege; but working with the

Lord is a loving thought and a glad privilege. The first has the idea of service, which is good, but the second of partnership, which is much better—much better for us and the success of our work.

It would be worth any sacrifice of coming into a living realization of this partnership to those who have never enjoyed so wondrous a privilege. Consciously, side by side, in spiritual oneness with the Lord of glory, the soul will receive a constant inflow of grace and wisdom, and inspiration for every endeavour. The work of head, hands, and heart will be a heavenly work. Every soul will be magnified to infinite importance. Every moment will seem to be of eternal significance. Heaven and hell will be thronging our pathway with the final destinies.

All interests will converge into the single thought of the salvation of souls. The inspirations of our mighty Partner by our side will press us into the work wherever possible. When we live so close to Him that we feel His breath upon us, our withered hand shall stretch forth with a conquering power, and our faltering tongue shall speak forth as a tongue of fire.

There was a farmer in the State of New York who came into this wondrous partnership and baptism. He appointed meetings in his own house. The whole neighbourhood came, and the work of salvation went on for months. Harlan Page was only a humble mechanic; yet he seldom spent an evening at home, because that was the only time he could labour directly for the salvation of his neighbours.

A woman in Ohio had a large Bible-class. During the week she spent much of her time in visiting the members of the class with direct reference to their spiritual welfare. Three hundred were thus converted through her efforts.

A little boy became an invalid, confined to his bed. He made a list of sixteen of his playmates, and continually prayed for them till they all became Christians.

A devoted young lady in San Francisco stated in meeting that she must have her whole class in Sunday-school for Christ. Six months after she was rejoicing in the last precious soul saved.

The Rev. A. B. Earle preached twenty-five years without any marked success. Then he came into this partnership of holiness and power, and his ministry has been radiant with the salvation of multitudes. These examples show what the children of God, in their various spheres, may do when living with Him in the glory of a full surrender, and the conscious inspiration of His presence. Can the reader say, "Truly our fellowship (partnership) is with the Father, and with His Son Jesus Christ?" Then "these things write we unto you, that your joy may be full."—*Herald of Holiness*.

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### I WORSHIP THEE.

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I worship Thee, O Holy Ghost,  
I love to worship Thee;  
My risen Lord for aye were lost  
But for Thy company.

I worship Thee, O Holy Ghost,  
I love to worship Thee;  
I grieved Thee long, alas! Thou knowest  
It grieves me bitterly.

I worship Thee, O Holy Ghost,  
I love to worship Thee;  
Thy patient love, at what a cost,  
At last it conquered me!

I worship Thee, O Holy Ghost,  
I love to worship Thee;  
With Thee each day is Pentecost,  
Each night Nativity.

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HAVING desired that as many as could of the neighbouring towns, who believe that they were saved from sin, would meet me, I spent the greatest part of this day in examining them one by one. The testimony of some I could not receive; but concerning the far greatest part, it is plain (unless they could be supposed to tell wilful and deliberate lies), 1. That they feel no inward sin, and, to the best of their knowledge, commit no outward sin; 2. That they see and love God every moment, and pray, rejoice, give thanks evermore; 3. That they have constantly as clear a witness from God of sanctification as they have of justification. Now, in this I do rejoice, and will rejoice, call it what you please.—*John Wesley's Journal*, March 12, 1760, vol. iv., p. 56.

## RECEIVING THE SPIRIT.

ADDRESS BY MRS. M. BAXTER.

Every one of us here, and every living Christian, either has or has not received the Holy Ghost as a person, to take possession and to have the whole rule within, of spirit, soul and body. Here, as we sit in the presence of God, we either have or have not definitely received the Holy Ghost. Many of us make mistakes in regard to this.

Before receiving the Holy Ghost as a person, to take complete possession of me, I had known much of His power in work for God to which He had called me, work which no human being, but only the Holy Ghost could have done. But still I knew there was a great lack in me. I had that longing for power which many people speak of; and yet I had seen, in the case of so many who professed to have received the Holy Ghost, that when self was touched, they were really almost as sensitive as others. I noticed they could speak crossly just as others did, and I almost thought that this professed reception of the Holy Ghost must be a delusion. When, however, we are thinking of what God sets before us, we have not to look at others. We may not understand God's dealings with them, we have to look at the precious, blessed promises of the living God.

About two years ago, at one of the meetings at Mr. Boardman's, much was said about thus receiving the Holy Ghost, and it seemed as though my longings were brought to a point, and that it must be, for me, a definite transaction with God, there and then. There was no preparing of my own heart, my need was the preparation. I did not need to spend hours in praying about it, because God said, "Receive ye the Holy Ghost," and if anybody presses a gift upon us, and we really want it, it does not take long to take it. So I said to the Lord, "I do receive the Holy Ghost as a person, to take complete possession of me, to guide me, to rule me, and to have the whole responsibility of me," and it was so; it was done. But the effect was different from that which I had imagined. My heart was laid bare as never before, I never had such a discovery of the sin of my own heart as after that time, and yet without the old feeling of condemnation. God unveiled sin where I had not suspected it, and at once led me to the blood of Jesus for cleansing. So He showed me the reality of things as never before. He showed me where I had been wrong in my

relations with others, and He put things right by teaching me to see Him in all things. I have made many mistakes since, and often have not followed the teachings of the Spirit, but whenever I have been led of the Spirit I have not been *mised*, and I can say truly, that from that time to this the responsibility of my spiritual experience has been quite out of my own hands, and in the hands of the Holy Ghost.

Now we read in John xvi. 13, 14, "Howbeit when He, the Spirit of Truth, is come, He will guide you into all truth." The Spirit of God taking possession of us, shows us the truth about ourselves, the truth about God, and the truth about our Christian work. He shows us which of our feelings are true and which false. The Holy Ghost is a kind of a touchstone by which everything can be tested. All that is false falls off. He shows us the truth as to whether it is worth while to mind what people say about us. I think since that time I have hardly been hurt about anything said of me. Why? Just because the Holy Spirit was showing me those things in God's light. He made the greater to outshine the less, the presence of God to outshine the presence of man. Now the Holy Spirit does not guide us into truth by any one jump, but little by little He shows us the truth about everything. He shows us all that is superficial, all that is shallow and untrue, all that is false in ourselves and in other people, almost by instinct He shows us when a person is not true or real. "HE SHALL NOT SPEAK OF HIMSELF." These words have been ringing in my heart. "When He, the Spirit of Truth, is come, . . . He shall not speak of Himself;" and I have noticed that where a person really has received the Holy Ghost, he talks less and less about himself, and about his experience, even his experience of receiving the Holy Ghost; his one theme is *Jesus*.

"He shall glorify Me, for he shall receive of Mine, and show it unto you." The Holy Ghost in us glorifies Jesus, talks about Jesus, reveals Jesus. Whenever the Holy Ghost gets complete possession of us, all our idiosyncrasies and character seem to sink into the shade, and somehow Jesus takes their place. I notice people who are specially subject to the Holy Ghost, and in whom the Spirit really lives, get so much like each other, because there is so much of Jesus in them, and of course His likeness comes out. The fretfulness and worry goes away, and there is so much of that recollectedness that characterized Jesus, that always remembering, always considering His Father, waiting

because His hour was not yet come. Not a put-on recollection, not a something people work themselves up into, but a kind of joyful knowledge that God is here; my living, loving God is here, Jesus is with me. The very object for which the Holy Ghost dwells in us, is in order that Christ may dwell in us, "Strengthened with might with His Spirit in the inner man, that Christ may dwell in your hearts by faith." (Eph. iii. 16, 17.) It is by the Holy Ghost that Jesus dwells in us, that Jesus Christ takes up his abode, and lives His own life in us. And then as Jesus lives in us the Father lives in us. We read again and again of how the Lord expresses His truth, "I and My Father are one;" "We will come unto Him, we will make our abode with Him." (John x. 30; xiv. 23.) God desires that God the Father, God the Son, and God the Holy Ghost shall dwell in us.

"He shall not speak of Himself, but whatsoever He shall hear that shall He speak; and he will show you things to come." I was thinking how the Holy Ghost was just like the messenger between God and man, and the Holy Ghost in us is God's messenger between us and other men. Jesus was God's messenger between Him and men, and God wants us to be to the world, Christ-men and Christ-women, messengers, as Jesus was, because the Holy Ghost is in us to speak out what God says. You remember in Isaiah l. 4, 5, the Lord Jesus says, "The Lord God hath given Me the tongue of the learned, that I should know how to speak a word in season to him that is weary: He wakeneth morning by morning, He wakeneth Mine ear to hear as the learned. The Lord God hath opened Mine ear, and I was not rebellious, neither turned away back." And we see in John viii. how that blessed listener, Jesus, spake out these very words which His Father gave Him to speak when He listened (verse 26), "I speak to the world those things which I have heard of Him;" again (verse 28), "As My Father has taught Me I speak these things;" then again (verse 38), "I speak that which I have seen with My Father;" and then again (chapter xiv. 10), "The words that I speak unto you, I speak not of Myself, but the Father that dwelleth in Me; He doeth the works." Thus Jesus became a simple messenger, and the Holy Ghost has put Himself in exactly the same place—a simple messenger. Now, if we would receive the Holy Ghost to rule and control us, and bring us into joint with God, we must take the place of simple messengers, giving up our self-reliance, with all thought

of how we can do this or that, and let the Holy Ghost have the disposal of us, reducing us to listeners and messengers, that we may be used as God's links of connection with man. Do you think you are quit willing for this? Do you think you are willing to be as nothing, to let the Holy Ghost, coming into you, make you nothing in your own eyes, and perhaps nothing in the eyes of everybody else and yet a temple of God the Father, and God the Son, and God the Holy Ghost? Are you willing that the Holy Ghost, coming into you, shall make you feel smaller than ever before, make you see how stupid and wrong you are in many things, willing that the Holy Ghost shall not let pass a single sin, even though you never thought it sin before, and so you will be constantly shown where you are wrong? Are you willing to be kept in check by the Holy Ghost? I don't find it any bondage whatever. It is the most precious liberty, because God hates sin, and the Spirit of God hates sin, and so He makes me hate what He hates. Let Him come in and abide in your heart and home, then you will always triumph—never until then. Now just for a moment let us bow together and make that surrender, yielding all self and all self-interest to Him, from this hour to triumph in Christ. Let us pray.—*Times of Refreshing.*

## HOLINESS TO THE LORD!

BY REV. JOSEPH PARKER, D.D.

"And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD."—Exodus 28:36.

This motto is written in the book in large capitals. The dimmest eye can see the signet. What typography has done for the page the Holy Spirit is to do for the heart and life. There must be no mistake about the language of our prayer, endeavor, study, service and aspiration. In the beginning they may be poor in expression, they may struggle and halt a good deal, and bring upon themselves the vexation of a narrow and mocking criticism; but to the divine eye they must be so ordered as to represent the purpose of holiness, the meaning of God-likeness.

What, then, is the object of all this priesthood, all this ministry, church-building and church attendance? What is the mystery of it all? The answer is sublime, no man need blush for it, the object we have in view is holiness to the Lord; and that is the

meaning of every turn of the hand; that is what we want to write; you can mock us; we are making but poor writing of it; at present the work is done in a very feeble manner—none can know it so truly as those know it who are trying to carry it out. We know we expose ourselves to the contempt of the mocker, but if you ask us what we would accomplish, what is the goal towards which we are moving, we take up the word, we do not attempt to amend them; we cannot paint such beauty or add to the glory of such lustre; our motto, our wish, our prayer, our end is: **HOLINESS TO THE LORD**; We are not fanatics; we know the spirit of reason; we pay homage at the altar of reason! we think; we compare; we can bring things together that are mutually related; we can construct arguments and examine evidences and witnesses, and if you ask us, as rational men—What would you be at? name your policy—this is it: that we may be holy unto God. We would so live that everything within our sphere shall be inscribed with holiness to the Lord! Yea, even upon the bells of horses we would write that sacred term, and not rest until the snuff dishes of the sanctuary are made of pure gold, until every breath is an odor from heaven, every action of the human hand a sacrifice well pleasing to God. This is our object; we do not disavow it, we do not speak of it in ambiguous terms; we would be holy unto the Lord.

And have we no ornaments? The ornament of the meek and quiet spirit is, in the sight of God, of great price. And have we no garments of blue and purple, and beautiful suggestiveness? We have garments of praise; we are clothed with the Lord Jesus. And have we no golden bells? We have the golden bells of holy action. Our words are bells, our actions are bells, our purposes are bells; wherever we move our motion is thus understood to be a motion towards holy places, holy deeds, holy character. We are not ashamed of the object. We know what small words can be hurled against us by the mocker and the sneerer; but holiness is an object which can neither be invalidated by argument nor forced down by violent assault; it stands like a mountain of the Lord's own setting, whose head is warmed with the sunshine of heaven's eternal blessings. The priest has gone, Aaron has gone, all the beautiful robes have fallen away and are no longer needed; but they have only fallen off in the process of a philosophical as well as a Christian development. We need them no longer, because we have come into higher

services and we represent more spiritual uses. There is a character that is far above rubies; there is a Spirit which outshines the diamond; there is a holiness which star and sun and unstained snow are but imperfect emblems. Do you see your calling then, brother?—*People's Bible*.

## HONORING THE HOLY SPIRIT.

BY REV. H. J. FOSTER.

"Them that honor Me, I will honor." True of the Father; true of the Son; as true of the Holy Spirit. He is a jealous God. He cannot give His honor to another. He does certainly sink Himself in a most remarkable way in the New Testament. "He shall glorify *Me*," said Jesus. He is the great Preacher of Christ, the great Pleader for Christ. And, like every true preacher and pleader, He hides himself behind His great Subject. But He is there; as truly in every page as Christ is in every page. He may sometimes do His work so well that we almost forget the Divine Preacher. Christ fills all our thought and all our heart. But He is in all the fulness of vision and love and satisfaction. And the heart of the spiritual man finds Him there. If the Old Testament be the book of the Father, and the New that of the Son, then is the heart and life of the believer the book of the self-revelation of the Spirit. And His great Subject does Him honor. He glorifies *Him*. As Barnabas introduced Paul to a Church which feared him, or doubted him, or did not know him; as the Baptist found his highest office in introducing the Lamb of God to a world of sinners which was waiting for Him: so the Son humbled Himself to be the Introducer of the Spirit to a waiting Church, and spent much of His last evening with His disciples in teaching them to know and honor the Spirit. Nearly the last thing He did was to teach them to say, "He," "Him," and not "it"; "who," "whom," not "which"; to think of "another Comforter," another personal Presence, another Friend at hand, to lean upon, to converse with, to consult, to follow. We then are to honor Him by giving Him all the place and meaning Jesus would have, if He in visible presence and daily, tender companionship were still our Comforter. How much we should make of Him if we had Him with us! Let us make as much—the phrase is homely—of the other Comforter, the Holy Spirit. May we imitate Christ's words and

say, "All men should honor the Spirit, even as they honor the Son"—thi. Paraclete, this Advocate, within them, even as that Paraclete, that Advocate, appearing for them on high?

At the very least then let us deal with Him as with a living, personal Friend. But "how can two walk together except they be agreed?" Take a poor human parallel. A man of refined habits and cultured tastes, honorable and pure in grain and large-hearted, interests himself in a poor wastrel of a fellow, who has the making of something better in him, and whom he would like to make refined and pure and noble, like himself. The man is willing enough to accept the better home and its comforts, but he will not leave behind him the ways and pleasures, and even the company and the language, of his old and baser life. And the benefactor cannot bear long with one whose every act is an offence, and whose whole spirit, and every like and dislike, are so entirely opposite to his own, that the man's presence is a trial, and their association always chafes and frets him. No worthy measure that of the intense repugnance and antagonism which the Spirit, the *Holy Spirit*, feels towards sin, in every trace of its presence. We sing:

"Thou art grieved, yet I am blest ;"

but we do not understand either the patience which bears long with us, and which in spite of all keeps on blessing us, or the intense antipathy between our new Comforter and even that heart-sin whose presence is so little of a trouble and concern to us, that for years we can rest content to have within, with no longing for a full cleansing, and perhaps even denying its possibility. Poor honor done to our Divine Friend, to care so little about the sin which so grieves Him! "Put off the old man . . . Putting away lying . . . Let no corrupt communication proceed out of your mouth, . . . and grieve not the Holy Spirit of God." "Grieves" Him. "makes Him sad," not "makes Him angry." Said a venerable minister once to a company of ministers: "Brethren, remember, the Holy Spirit is the most sensitive Friend you've got." Should we not honor Him by living as if we cared to have His friendship? Should we not cultivate it? Should we not watch against the words He does not love to hear, and the unsanctified tempers? Should we not eagerly let Him have His way with us, who desires more than all else "to lead us into all the truth" about holiness, its possibilities and its experience? He cannot

take us into very intimate relations with Himself if we will not alter, or let Him alter us.

But oh the close friendship into which He admits, the intimate knowledge of Himself and His will, if we will only yield ourselves up to all His loving purpose! How sensitive the ear grows by listening to His voice as often as He speaks! How tender the heart grows, and how responsive to His least and lightest touch, *by* always responding! In every-day fellowship with Him, listening for His direction, following His leading, how that precious gift of "judgment" (Phil. i. 9) is increased and refined, till it becomes, as Paul's word suggests, an exquisitely fine "taste" in spiritual things! (It is often finest in some who can pretend to no knowledge or taste in anything else.) "Things which eye hath not seen, nor ear heard, nor have entered into man's heart," He reveals to us. They are "foolishness to the natural man." To us they stand out self-evident, shining in the light of the "demonstration of the Spirit" (1 Cor. ii. 9, 10, 14, 4). Very rich is the reward of those who honor the Spirit by making much of His friendship, and by living up to the honor which it puts upon them.

Said another minister to his colleagues, in the confidence of Monday's talk about Sunday's work, "I always find that it *pays* to preach about the Holy Ghost." It repaid him, he meant, in his own soul. The Spirit honored with closer communion and with more of the "joy in the Holy Ghost" the man who openly gave Him honor in the exposition of the word. It is worth while to preach definitely and directly about Him often, to speak of Him when leading the class, to pray *for* Him, by all means, but at any rate sometimes to pray *to* Him. It will help our own hearts by putting new reality into many petitions. The very phraseology will help some to think of, and to honor more distinctly, the Divine Person, that Comforter to whom they owe so much. It were well if our very religious dialect bore testimony to the honor we expressly pay to the Holy Spirit.—*King's Highway*.

TRY IT, AND SEE.—If you wish to know whether Christianity is superseded, try to live out some of its cardinal virtues. Try forgiveness, for instance. See if you find it a trite, threadbare, overused habit in your own life; see if it is something that comes to you naturally and easily; see if it is a capacity that you have so fully attained that

you can mete it out seventy times seven to one who has persistently wronged you. Try and see; and then, perhaps, it will appear that the man who could forgive the enemies that crucified Him lived on a moral plane of life to which the world, with all its intellectual and material advancement, has not yet risen.—*Boston Christian Register.*

### THE HOLY GHOST A REAL GUIDE.

There is now an inquiry in many sincere hearts, not as to "whether there be any Holy Ghost," 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 counterfeiting.

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 revelation of God's Word to the personal application in his own case, felt the need of something more than his own, sanctified judgment, or the opinion of his 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 leads us to anticipate Providence, and to detect it where we were unconscious of it.—*Standard.*

"I was with two persons who believed they are saved from all sin. Be it so or not, why should we not rejoice in the work of God, so far as it is unquestionably wrought in them? For instance, I ask

John C.: 'Do you feel the love of God continually in your heart? Have you a witness in whatever you speak or do, that it is pleasing to God?' If he can solemnly and deliberately answer in the affirmative, why do not I rejoice and praise God on his behalf? Perhaps, because I have an exceeding complex idea of sanctification, or a sanctified man; and so, for fear he should not have attained all I include in the idea, I cannot rejoice in what he has attained."—*John Wesley's Journal.* Dec., 1744.

### THE WAY TO OBTAIN POWER.

WM. DELL, 1645.

The way to obtain power is to obtain the Spirit. And that we may obtain the Spirit, we must first prepare ourselves to receive the Spirit.

Now, the preparation doth not stand in sweeping the soul from sin and then strewing it with graces, that so we may be fit to receive the Spirit.

For first. The sweeping of the soul from sin is not a work of our own before the coming of the Spirit, but a work of the Spirit itself after it is come. For no flesh can clear the soul of one sin; it is the Spirit must do that.

And, secondly, for the strewing of the soul with grace; neither is this a work of our own, but the work of the Spirit itself after it is come. For the Spirit brings all grace with it; and before the coming of the Spirit there is no grace at all. So that we cannot by any acts of our own, prepare ourselves to receive the Spirit; but only by the Spirit we prepare ourselves to receive the Spirit. For it is not any work of our own upon ourselves, but the immediate work of the Holy Spirit upon us, that can make us fit to receive Himself. It lies wholly in His own power and goodness, first, to prepare in us a place for Himself and then afterward to receive and entertain Himself in that place He has prepared. Now, the work of the Spirit whereby He first prepares us for Himself and then entertains Himself in us, are these two especially.

First, He empties; and, secondly, He fills us with Himself, whom He hath made empty. He empties us. And this emptying is the first and the chief work of the Spirit upon the elect, whereby He prepares them to receive Himself. For the more empty a man is of other things, the more capable he is of the Spirit. If you would fill a vessel with

any other liquid than that it holds, you must first empty it of all that is in it before. For two material things cannot possibly subsist in the same place at the same time, the substances of each being safe and sound. And so, if the Holy Spirit, who is God, must come into us all mortal and unstable creatures, then all of sin in ourselves, and whatever hinders Him, must go forth. Human reason and human wisdom and righteousness and power and knowledge cannot receive the Holy Spirit, but we must be emptied of these, if even we would receive Him.

We must thus suffer ourselves to be prepared by the Spirit, to receive the Spirit; but with this caution, that when the Spirit of God hath wrought this in us, we do not attribute it to ourselves as our own work, nor think anything of ourselves, but descend into our own mere nothing. Otherwise we shall be a hindrance to the Spirit that He cannot work in us after a more excellent manner. And when a man is thus empty of himself and of other things, then he becomes poor in spirit, and such the Spirit always fills, and descends into with a wonderful and irresistible power, and fills the outer and inner man, and all the superior and inferior faculties of the soul, with Himself and all the things of God.—*Words of Faith.*

### HOW TO LIVE.

How to live—how to dispose worthily of that ONE LIFE which is all wherewith each of us has to face eternity—is confessedly the gravest problem which a sane man can be called upon to solve.

A lump of salt is dissolved in a basin of water: the salt is gone, but its savor has reached the remotest atom in the basin. Our one life is like that lump of salt; gradually it is melting away, and in a brief season it will be gone; but its savor will reach the remotest hour in the eternity to come.

How is this one life to be lived? Where is the power which shall carry me victoriously through its struggles? It will not do to take me to the monk's pillar or to the hermit's cell; you must show me how to go up to life's battle, and go through it, erect and unharmed.—*Sel.*

"I inquired of J. J. concerning Miss B. The sum of his account was this: 'When her weakness confined her to her room, she rejoiced with joy unspeakable, more es-

pecially when she was delivered from all her doubts concerning Christian perfection. . . . She cried out, Tell them all from me that perfection is attainable, and exhort them all to press after it. . . . She said, Send to Mr. Wesley, and tell him I am sorry I did not sooner believe the doctrine of perfect holiness. Blessed be God: I now know it to be the truth.'"—*John Wesley's Journal*, May, 1757.

### FAITH FOR DEFINITE BLESSINGS.

BY REV. D. STEELE.

The Son of God, Jesus Christ, in His offices of prophet or teacher, priest and king, and the Holy Ghost, as our regenerator, Spirit of adoption, and sanctifier, must be specifically grasped by our faith. Hence we should look for little spirituality where these distinctive truths of the gospel are little preached, and for much spiritual power and deep religious experience where they are distinctly taught, and received with the least intermixture of error, and without disproportionate emphasis upon ritualism. Church history will sustain this assertion. There is always a spiritual decline whenever Christ and the Holy Spirit have a secondary place in preaching; and there is always a revival when the "whole counsel of God," the Father, Son, and Spirit, is faithfully presented in the pulpit. Of many individual believers it may be truthfully said that their spiritual life is feeble and sickly, because they fail to grasp Christ and the Comforter in all their distinctive offices. Thousands are faintly moving, with languid steps, along the heavenward path, who might be running with gladness, surmounting every obstacle, and overthrowing every foe by their resistless momentum, if they would only persistently endeavor to "know the exceeding greatness of Christ's power to usward who believe." Thousands of sincere souls are harassed and weakened by perpetual doubts, simply because they do not render due honor to the third Person of the Trinity by trusting Him to perform the work of His office, certifying their sonship by the "Spirit of adoption." They do not stir themselves up to take hold of this blessed assurance, and to insist that the Divine seal be impressed upon them by the Holy Ghost. They live in constant disregard of the second pungent inference from Wesley's sermon on the witness of the Spirit, "Let none rest in any supposed fruit of the Spirit without the



witness." The natural consequence of this lack of "the Spirit of adoption, crying in their hearts, Abba, Father," is a perpetual oscillation between hope and fear, sorrowfully singing,—

'Tis a point I long to know ;  
Oft it bringeth anxious thought,  
Do I love the Lord, or no ?  
Am I His, or am I not ?

instead of which they might be exultingly singing,—

O Love, thou bottomless abyss,  
My sins are swallowed up in thee !  
Covered is my unrighteousness,  
Nor spot of guilt remains on me,  
While Jesus' blood, through earth and skies,  
Mercy, free, boundless mercy, cries.

I am convinced that this unsatisfactory and unmethodistic experience, too prevalent in our Churches, is chargeable in part to the failure of our preachers to specialize this blessing, the common privilege of all believers. Hear Mr. Wesley: "Generally, wherever the gospel is preached in a clear and scriptural manner, *more than ninety-nine in a hundred* do know the exact time when they are justified." This is the testimony of a man more competent, from personal observation, to express a reliable opinion than any since the apostolic age; for he visited all his societies annually, and met them in class, and put to each member searching test questions which went into the very core of his being. This style of class-leading prevailed in his day. But no such proportion of conversions with the direct witness now obtains at our altars. The failure is not in the gospel, which is a changeless stream of power, emanating from the living Christ, "the same yesterday, and to-day, and for ever." Where, then, is the failure? Let every preacher examine his sermons, and see whether he has made the "Spirit of adoption" conspicuous in his ministry.

Another office of the Spirit is purification. He is the Sanctifier. Beginning this work in the new birth by implanting love to God, the purifying principle, He continues it till perfect love casteth out fear. That this consummation may take place long before death has never been a disputed question with Methodists. That it was specialized by their great founder, with increasing evidence till his dying day, no man on earth can candidly deny, after reading Tyerman's "Life and Times of John Wesley." That this magnifying of the office of the Sanctifier produced such Christian characters as Bramwell, Hester Ann Rogers, the seraphic Fletcher and his saintly wife, and many

others, unknown to fame, but precious jewels in the crown of Jesus, is as certain as the sequence of any effect after its cause.

These results were not the work of chance. There was a distinctive faith which grasped this prize. This faith came from preaching which honored the Sanctifier by dwelling emphatically upon His office, and not by the use of "glittering generalities" gliding smoothly over it like a slurred note in music. It must be borne in mind that the Holy Spirit is the most sensitive member of the Godhead. If blasphemy against Him is unpardonable, the slighting of any of His offices must, not only grieve Him, but also deprive the soul of the blessings which it is His prerogative to bestow. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."—*The King's Highway*.

## THE KING IN HIS BEAUTY.

BY MRS. BOARDMAN.

"Thine eyes shall see the King in His beauty, they shall behold the land that is of far distances." (Revised version.) It is the eye of faith that looks into the invisible, and beholds the glory of God's kingdom. The prophet is here speaking of the righteous man, one who walks uprightly. "He shall dwell on high, his place of defence shall be the munition of rocks! bread shall be given him; his waters shall be sure."

We see by the context that it refers to this life, and therefore by faith we do behold the King in His beauty. It is in the kingdom of grace (not outside) that the King can be seen, and to those who are in the kingdom, who are willing to admit Him to reign in and rule over them, to such only will faith's eye behold the King in His beauty. All the children of the kingdom occasionally see Him, but none can see the *beauty* of the King until He as a King be enthroned in the heart. It is by lifting up the gates of the soul, and letting in the King of Glory, letting Him in to drive out all the enemies of the heart, and subdue all the passions of the soul, it is thus that He can be really seen in His beauty.

And seeing Him in His beauty, satisfies every longing of the heart and meets every desire of the soul. Seeing Him within, as controlling all, as bringing even the channel of our thoughts into captivity to His will, and making all this inner kingdom to be at perfect peace, so that there be not mere submission to His authority, but a loving ac-

quiescence in all His plans for us ; this it is that enables the child of God to see the King in His beauty, whilst still walking amid earth's thorns and thistles.

In the south of France, lives a devoted child of God, whose labors have been abundantly blessed. Her activity and great zeal was known to her friends, and she was greatly beloved by all. During the siege of Paris, she found it necessary to remain in the city for a few days, and whilst there she was visited by her friend Miss B., who has devoted herself to the cause of Christ for over thirty years, and to her labors, energy and zeal in Christ's kingdom, Protestant France owes a debt of gratitude due but few. The two had labored together in the Lord's service, and our friend from the south was most happy to meet one who had been her spiritual helper, and in this very trying hour of France's history, the two sat down, hoping as soon as Miss K. had finished a couple of letters she wished to despatch by the next post, to have a little chat together.

Just at this time there seemed no end to the demands upon Miss K. The door bell rang, and she admitted visitor after visitor and despatched the necessary business with them, meanwhile turning to her friend every now and then, in the most quiet and peaceful manner imaginable saying, "We shall have our chance soon." Miss B. looked on with wonder, astonished at the quietness of her friend under all these petty annoyances, while she herself was feeling vexed and disappointed at the many interruptions, as every moment of her time was most precious to her. At last she exclaimed, "Annetta, dear, do tell me your secret ; it was not thus with you when we were last together ; how did you gain such a victory over irritability ? You take everything with such cheerfulness, whilst I—no matter, I will not say how I have been feeling."

"My dear friend, I have let the King come to reign within, and when He rings the door bell, I obey, and whatever He puts into my hands to do from moment to moment, I do as ordered by one who has His seat within, ruling over His own realm, in His own way ; all I do is to obey and go every little errand He sends me without waiting to know whether I desire it or not, for I made up my mind to desire only what He chooses for me."

"Annetta, dear, how did you learn this ?"

"I heard a year ago, that there were English books that taught the 'Rest of faith,' and I determined to learn to read English in order to know what was this blessed life. Three months' close application

and hard study gave me sufficient knowledge of the language to understand the meaning of two important words, 'consecration, which I understand means simply giving all reputation, self will, pride, impatience and worrying into the hands of our King, for Him to govern and control. The other word is trust, and this I find most needful, for never has my confidence in Jesus been more tried than since I have learned to trust Him fully."

"But, dear Annetta, you were consecrated years ago. I am sure you seemed fully given up to do all God's will."

"Not given up to let the door-bell ring and accept it as God's appointment for me, however hurried and busy I may have been in other things. I had to give over this inner keeping of my spirit for the King to govern, just as fully as any rebel must yield to the authority of the king. For in these daily trials and discomforts I was really a rebel at heart."

"Yes, Annetta, see how I have rebelled against the circumstances of this morning. You know when one has so much to do, it does not seem right to have the precious moments wasted while we are together. So I suppose I am a rebel in this sense, for I am provoked at having all these interruptions."

"But this is what we have to settle ; either God is in these interruptions or He is not, and the question turns upon this one point as to whether God is really in all the little affairs of life. For my own part it is fully settled that nothing, either great or small, can come without His permission. I believe this makes me fully satisfied with these interruptions. But it has been a trying time to-day ; I do not remember any morning like it since the King has come to reign on the throne of my heart. Since trusting all to the Lord I have had fewer interruptions than before, but to-day they have been many and some quite important.

"I see why you have had them this morning, Annetta, for I have learned a lesson I shall never forget—a lesson I could not have learned had not all occurred that has this morning. O, I do praise the Lord for the light He has given me, and I see how our life is indeed a life of the trial of our faith. I am too self-willed and impatient, but I will from this moment cease to try to manage myself ; I give over my will and trust the Lord to take care of my spirit, for He alone can make me patient." And thus it was that Miss K. also learned to see the King in His beauty.—*Words of Faith.*

## A YIELDED LIFE.

What is a yielded life ?

'Tis one at God's command,  
For Him to mould, to form to use  
Or do with it as He may choose—  
Restless in His hand.

What is a yielded life ?

A life whose only will  
When into blest subjection brought  
In every deed and aim and thought  
Seeks just to do His will.

What is a yielded life ?

A life which Love has won  
And in surrender, full, complete  
Lays *all* with gladness at the feet  
Of God's Most Holy Son.

What is a yielded life ?

A life no longer *mine*,  
But crucified henceforth to sin,  
"Self" no more reigns supreme therein,  
He now through me can shine.

What is a yielded life ?

A life where Christ holds sway,  
O'er which *He* is the rightful Lord,  
The ruling pow'r His whispered word,  
Led by *it* day by day.

What is a yielded life ?

A life in His control  
Unruffled still by stormy breeze  
When sorrow with its surging seas  
Would sweep my God-kept soul.

*This is* a yielded life ?

And one as here I prove,  
Foreshadows but the brighter sphere  
Of service which awaits me there  
In Royal Courts above.

GLENVAR.

W. A. G.

ONCE, when George Whitfield was preaching in London, he resided with a large family who were all careless, worldly people; and although he was quite aware of the fact, he could not make up his mind to speak to this family on the subject of religion, although at the same time he was leading hundreds to Christ. And the family wondered at his silence, for they fully expected that he would speak to them, and even mentioned it to him; but in the course of conversation he never once came upon the subject of personal conversion. His visit came to a close; but

the night before he left he took a diamond ring, and with it wrote upon a pane in his bedroom, "One thing thou lackest." The grandchild, who was first to see it, told me that these words, written upon the window, had such an effect upon the family that they all, without exception, immediately gave themselves to Christ.

## Band Tidings.

## NOTES OF WORK.

REV. DAVID SAVAGE.

I closed last month's "Notes" at Linwood, Ontario, just as the pastor, Rev. T. J. Smith, was about to drive me across country to the Moorefield camp meeting. We got there at noon on Monday, June 20th. Found the meeting well in hand. Dr. W. S. Griffin and Miss Dimsdale had been the principal speakers at the services of the previous day, which were attended by thousands of people from far and near. Rev. Geo. Richardson, Chairman of the Listowel District, had charge of the camp meeting, and Rev. A. McCulloch, the retiring pastor of Moorefield, looked after all its more material interests and needs. The week was marked by unfavourable weather. Rain fell freely and interfered with the general arrangements of the camp. Still the attendance at the afternoon and evening services was good, and the tone of the meetings hopeful and helpful. Sunday, June 26th, was a day never to be forgotten. It dawned bright and beautiful, and the promise of its beginning was fulfilled throughout. Multitudes of people gathered, some from many miles away. In the morning Rev. Charles E. Stafford preached a masterly sermon to a deeply interested audience. A still vaster crowd gathered in the afternoon to listen to a powerful discourse from Brother Richardson. It was full of thought and delivered with true divine unction. There were great searchings of heart that afternoon under the word. It was "quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow." Of the result of that service it may be emphatically said "the day shall declare it." The writer talked a few minutes in the evening in weariness and weakness. But abundant help was at hand on the line of exhortation, testimony, song and prayer. Divine power was abroad and the people were moved.

Still but few yielded themselves to the call of God. Under the able leadership of Brother Hathaway, the service of song was sustained throughout the day with a vigour and effect such as will linger long in the memories of all who heard and took part in it. Next morning, Monday, the closing service was held, concluding with the sacrament of the Lord's Supper which was dispensed to a large number of devout communicants.

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### ONTARIO.

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PERTH ROAD.—I closed at Lake Opinicon on Sunday evening, June 5th. We had a field meeting that day. Had three services; attendance very large. Our work prospered there. About twenty started to walk with Jesus. Have been working at Devil Lake the past week. Expect to close there on Sunday evening next. On the 20th inst., I go (D.V.) to Kingston, to work with the Y.M.C.A. Am going to have a tent and hold meetings in the Volunteer Camp. I have been asked to take charge of these services. I cannot tell you how much God has blessed me. He works with me. To Him be all the glory. I have no fear for the future. I am striving after higher experiences of grace. Have given myself up to God. Yours in Christ.

H. P. DUNSMORE.

KINGSTON.—We closed our work in camp among the soldiers on July 2nd, and God has honoured our labour. Many of the volunteers who came here careless and godless have returned to their homes happy in a Saviour's love, rejoicing in a sense of sins forgiven, and determined, by God's help, to lead better lives in the future. I have enjoyed the work here very much, and feel that, whilst blessing others, "He has not passed me by." Am now acting as Secretary *pro tem.* for Y.M.C.A. until the 15th, when their General Secretary, Mr. Pratt, will be here. On the 17th, I intend (D.V.) opening at North Shore for probably two weeks, then after that I have a call to Zion Church, near Westport. After I get through this work out here, I would like to be sent with other workers. I care not where it is. I feel that I need to work with others to learn something, for my training has not been very extensive. Am willing to go any place, for I know God is with me. I do pray for you, dear brother, and for the work. Oh, that God may be with you in great power down east, and may there be a great ingathering of souls.

H. C. DUNSMORE.

MOHR'S CORNERS.—The meetings, thank God, have been good; and the people who attend are, on the whole, deeply impressed. The church continues to be filled, and, if anything, the congregations increase. We open at 7.30, and the people come out in good time. A mass of young men attend, and many of them have made a move. There have been two camp-meetings in this vicinity of late years, and besides that, Rev. D Winter had a great and successful work here; but those of the converts who went back into their old ways are now harder to reach than the unconverted. But God's Spirit is moving, and we yet expect to see them all under the blood-stained banner of Immanuel Jesus. My helpers are well and are having great blessings. We all went out to the Ottawa river, just below the Clats Rapids, to-day, and spent a very pleasant time. Rev. A. A. Holden farewells with this people to-morrow, June 10th. We expect to meet Rev. S. J. Hughes, M.A. It will do us good to meet him, and get a report of the work on his Circuit in Quebec.

H. W. L. MAHOOD.

FITZROY.—I spent the first week here, dealing straight truth to Christians and professors. The Church came into line grandly. Sought and obtained the blessing of power for work. The result was victory. There have been forty-five seekers. Deep conviction rests on all who attend the meetings, and there have been some grand, clear cases of conversion. Sunday was a time of great power. I spoke from "Prepare to meet thy God." The Holy Spirit took hold of the people. Some got mad, but about twenty souls were melted into penitence and came to the altar weeping. Last night the altar was crowded with seekers. We farewell to-night for another appointment. Charlie is well again. Oh, for more of the Holy Spirit's power to wake up the churches. Love to all comrades. I pray God to go with you on your Eastern campaign, and to give you strength of body and soul.

GEO. REID.

FITZROY HARBOR.—A call came to us from here, and Brother Oliver, of Vankleek Hill, being quite willing to wait, I came on. Dear Charlie, having an attack of neuralgia, remained behind. Expect him along this week. Prospects here are very good. Have been dealing with believers. Church coming up well. Powerful meeting last night. Praise God, He is blessing me in my own soul. Love to all.

GEO. REID.

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**MANITOBA.**


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**BRANDON.**—I left Tilsonburg on Monday morning, June 6th. Reached Toronto at 2 p.m. In the evening boarded a C.P.R. train with my comrades, Brothers Bell-Smith, Goad and Nelson. Rev. W. Bridgman, of the Manitoba Conference, joined us. We reached North Bay at 8 a.m. We had an hour to wait, so we held an open air meeting. Had an attentive audience, and I believe good was done. Boarding the train once more, we came on through the rocky country of Algoma. In the evening we asked permission to hold a meeting on the train, and amid the roar of the cars through the mountains, the Spirit of God was with us. We had another meeting on Wednesday, and at 3 p.m. on Thursday we arrived at Brandon. Found a large gathering of ministers and laymen assembled at the Conference. They were all so kind. On Saturday we were introduced to the Conference, and met a hearty reception. A committee on evangelistic work has been appointed, of which Rev. J. H. L. Joslyn is Secretary. I gave my experience of Band work to them. Brothers Goad and Bell-Smith are to go together. I go alone. I believe there is going to be a glorious work in this country. Dear brother, the Lord is blessing me, and I believe will lead this movement.

**P. S.**—The report of the Committee came before the Conference this morning. Every hand was held up in its favor. O for thousands of souls in this country. God bless you.  
J. G. TATE.

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**NORTH-WEST TERRITORY.**—Brother Tate writes: As yet I don't know how the work will go. The circuits are so far apart, and railway fares are so high, four cents a mile. The people are poor and there is no prospect for the crops this year. Land for miles through here is useless. I don't see how the people will get a living. But in Manitoba the land is splendid and crops are very good. Workers coming here should be able to take a service right through. There are not many large places, and it is useless to try meetings in the country, as the seasons are so short and the people work as long as they can see. While in winter it is so stormy that they dare not go out at night. Most of the work in country places will have to be done by visiting from house to house, and the houses are one, two and three miles apart. I have done a lot of calling since coming here. Some nights, after walking

all day and holding a service in the evening, I have been just played out. A number of calls are coming—Regina, Calgary, Fort McLeod, Portage la Prairie, etc. I am willing to go where I can do the most good, and believe that God is going to use me. Good-bye and God bless you.

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**UNITED STATES.**


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**PUT-IN-BAY, OHIO.**—After a lovely sail we arrived here on Friday. Found the friends anxiously awaiting our arrival. Quite a number of them gathered at a private residence to give us a reception that night, and showed themselves very kind. Spiritually, things are in a bad way. Not many of the Church members but work on Sunday as on other days if they have much to do. May God help us to put things right side up. Already He is working. The pastor is a dear good fellow, real earnest, and greatly tried with his dead church. This is a lovely spot sixty miles from Detroit. I believe there will be better times on this island. Plenty of work in this section for Band-workers.

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**Band Correspondence.**


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**ONTARIO.**


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**GUELPH.**—Your welcome card was received. It seemed good to be remembered and also to know that so many of you had reached Montreal in safety. I felt it a little at being left behind, but believe it to be of God. The Lord bless you all. I learned from your brother of the good time you had at Nassagaweya. We also had much blessings that day in Dublin St. Church here. I was so glad to find that Church alive and earnest. The Master's presence was with us, and great power pervaded the whole service. I have been constantly holding you up to God since you left, and believe you are going to be made a great blessing again and your Bands. Yesterday I received a kind invitation for work from Rev. C. V. Lake, of Trowbridge. He expects Brother Sedweek and Miss Williams to help him. With very kind regards to all the dear workers. Yours,  
LYDA HALL.

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**HAWKESVILLE.**—Hope you have arrived in St. John safely, and that God's blessing may rest upon the work there. May "a double portion of His spirit be upon you!" I feel

somehow that we have seen each other for the last time. I am glad to tell you that we are having splendid meetings here, notwithstanding the busy season, etc. Souls are coming to God. Bless His name! I go to Berlin for Saturday night and Sunday with Rev. J. W. German. Then for the 24th and four following days, a field-meeting at Trowbridge, to be followed with special services. Miss Williams assists there. Then I purpose running down home for a month's rest. My brother has gone to Manitoba. Taken a station eight miles from Brandon. He was converted in meetings I held. Give my regards to the boys, and ask their prayers for me. May the strength of Israel be your strong tower and defence! With Christian greeting, ever yours in Jesus.

J. H. SEDWEEK.

### QUEBEC.

SAWYERVILLE.—Learning that you are to be in Lennoxville to-morrow night, my heart is stirred to send you a few words of Christian greeting, and express a deep, earnest wish that you could be with us for a day or two. We have cause for devout thankfulness to God that the good work begun when you were here continued until so many were brought into the fold. Through the instrumentality of our Band three others were formed, and services held in other neighborhoods, where souls were won for Christ and His service. Two Sabbaths since, a union Band service was held in our church, when the place was crowded to the doors. A good number from all the five Bands on the Circuit were present, and your soul would have rejoiced to hear so many clear, earnest testimonies for Jesus and His power to save, and from such numbers of young persons. Praise the Lord. Thus the work goes on, and all over the land. I trust you are blessed with a good degree of health. Are Sister Hall and Bros. Ranton and Clemens with you? We expected Bro. Ranton would be here for a little season of rest before this date. We greatly desire to see all of you. My daughter has often longed to be in the work, but on account of continued delicate health we intend sending her west during the autumn. Our kindest love to each of the Band. May God abundantly bless your labors in the Provinces, and give you a multitude of souls, "such as shall be saved" in the "reckoning day." We are continually praying for you all. Yours in Christian bonds,

MRS. A. H. DREW.

### MANITOBA.

BRANDON.—Our Manitoba Conference will likely close to-day, June 21st. Your Band workers are here, and have been introduced to the Conference. They have got acquainted with nearly all the ministers, and quite a number of our lay friends. They feel very much encouraged, and quite hopeful about the work in this country; and I am sure will be made a great blessing to the Church out here. We have had a consecration and holiness meeting every morning at the Conference, and the Lord has been wonderfully present in his Spirit's power. Quite a number have stepped into the cleansing fountain and been washed by faith in the precious blood of Jesus. This is a glorious Conference, and the best we have had in Manitoba. I hope you are having a mighty sweep at the camp-meeting. Oh, my brother, you have my prayers and sympathy in this great work. I will send a letter to the *Guardian* which will give a fuller report of the good work in our country and Conference. Glory be to my loving Saviour, both myself and wife are rejoicing in a full salvation, and several of our family are endeavoring to walk in the truth.

ARCHIBALD SPEERS.

VIRDEN.—The Lord be praised for all the mercies of His love. Your letters and the brethren mentioned came duly, and much refreshment with them. We thank you for the sympathy which you have given to us in our home life. We hope and pray that the Lord will grant you sustaining and comforting mercies daily. The men were well received, and their presence was an inspiration. All but Bro. Tate have been given charges, and he has plenty of work ahead. The Evangelistic Committee of the Conference asked me to act as Corresponding Secretary for the brethren, so as to keep it moving. I trust the Lord to give me wisdom and diligence for this work. Pray for us here. I think if you had two men you could spare we could employ them, and start them in the east of our Province. Brother Tate will work west from here. I judge that none but the best would do up here, for the difficulties are many; and if men can be found I would like to know, and to save expense of travelling I would try and have a continuous line of operations arranged. It may be that the Lord will raise up some in our midst very soon. If any are available I would like to know before finally settling the matter.

J. H. L. JOSLYN.

## NEW BRUNSWICK.

ST. JOHN.—I did not write sooner because I wanted to wait and see how things would shape. Well, thank God, I have no reason to regret coming down here. It is a lovely place, and a climate very agreeable to me. As yet we have only done skirmishing work, holding meetings each night in different places. Mark Guy Pearse has been here part of this present week, and we did not hold any meetings the nights he preached in Centenary. Next week we expect to settle at some point, and go in for steady work. I do not expect to be here myself any longer than three weeks more. I have a call from New York State, to take charge of a Circuit. I had some correspondence about it just before leaving Kingston. A telegram came just after I had left, and followed me to Montreal, but, of course, it was too late to retrace my footsteps, as I had bought my ticket for St. John. However, I wrote in return, saying that if they could wait till the end of June I should accept the call. I have in return the answer, which says they will wait, and as I have felt as if God leads that way, I have promised to be there. I have made the stipulation, however, that if the place and I don't suit each other I shall be free to leave at the end of three months. If that should happen, I should then be in time to come down here with you again. I am sure the dear Lord will arrange it all.

W. STACEY.

ST. JOHN.—I am pleased at your endorsement of *Glad Tidings*. The copy you received was a venture, but found so much favour with the brethren at Conference, that it may now be considered safe. We have arranged to issue it fortnightly. Brother Stacey, as I suppose you know, left us a fortnight ago for New York State. He did us good service while here. Dr. Sterling is working earnestly in connection with the mission work of my church. I have some thought of opening a dispensary under the direction of Dr. Sterling; but of this and other plans will speak more fully when I see you. I am glad to know that you have decided to visit us, with one or two experienced workers, early in July. We have in construction a tent which will be known when done as "Glad Tidings Tent." We expect to open this "Tent" formally on the 10th or 17th of July, and are looking for you and your workers to assist us in this work. The tent is designed to meet a special want in connection with our work on country

circuits, and small towns and villages. An energetic brother has had this idea of "tent preaching" on his mind for a long time, and is now getting ready for special work in that direction. There seems to be a general movement all along the line, for a mighty outpouring of the Divine Spirit. The fields are ripe already to the harvest. Brother Crisp, who is getting the tent, resides at Salisbury, and is very desirous that you should spend the first Sunday of your stay in New Brunswick with him, and formally open the tent for special work, and stay with him part of the week. I have published 3,000 copies of Mark Guy Pearse's sermon on "Holiness," which are selling for five cents per copy. If you would like to take some, and would take 500 copies or upwards, I could let you have them at a reduction. We find a very ready sale for them here. May the Lord bless you, my dear brother. I am praying constantly that your visit here may be made an abundant blessing to our city, and also to the entire Province. Hoping soon to see you, and with many wishes for your prosperity, I am, your brother in Christ,

WALDRON W. BREWER.

## UNITED STATES.

OGDENSBURG, N. Y.—I sit down at last to reply to your last letter, which I received while at St. John, N. B. I suppose by this time you are busily engaged with the work there and elsewhere. I am sure I would have liked to remain and meet you and your workers, and to have taken a hand in the blessed work; but as the Master willed it otherwise, I could not but gladly obey Him. I could not see just why He called me from that field to this, and although it was dark and perplexing to me, I did not hesitate a moment. I am glad I did so. I believe that this is but a path which leads to a greater field for soul-saving than I have ever yet had. I have two appointments here. Oswegatchie and Edwardsburg. They have been somewhat neglected the past two or three years. I think they have had something like five different men come and leave in that short time. The last three months they have been without any preaching. Spiritually, things are now at low ebb; but I am believing that God is going to build up Zion for His own glory. I am living in the parsonage, and have my sister keeping house for me. Yours very affectionately,

WILLIAM STACEY.

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