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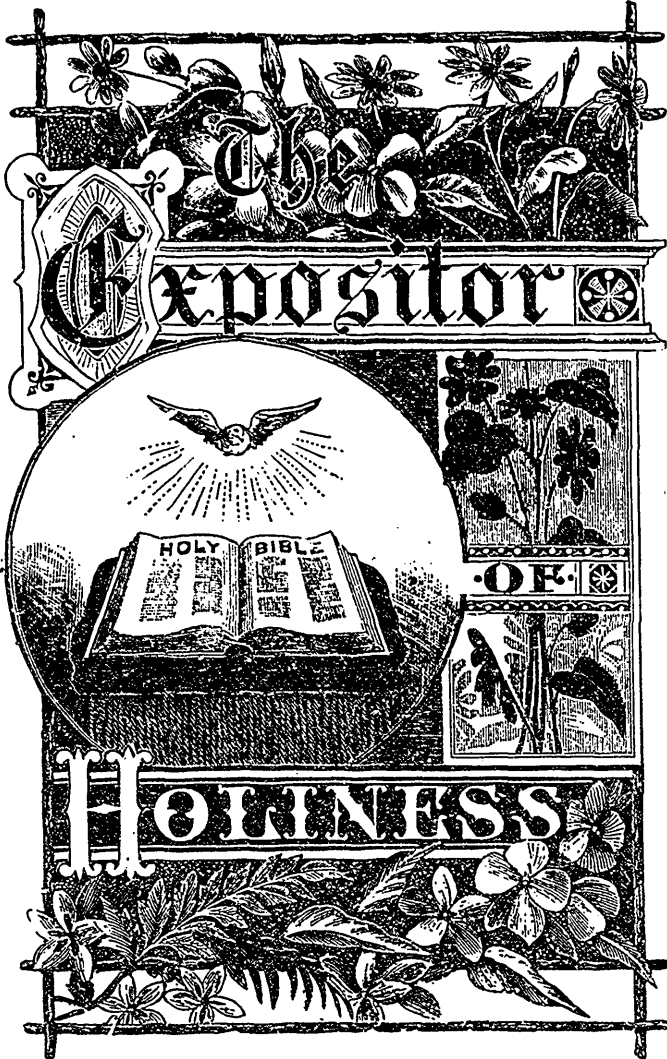
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THE
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AND

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JULY, 1886.

No. 1.

YIELDING, TRUSTING, TELLING.

—
M. F. ROWE.
—

Keep yielding, keep fully committed
To God. Let thy attitude be
As a child to a parent ; agreeing
To all He may order for thee.
Keep yielding Him all thy heart's service,
Thy time and thy talent, thy all ;
Keep yielding Him perfect obedience,
When He by His Spirit may call.

Keep yielding to God ; be submissive
To all thou can'st not understand,
The small disappointments, the crosses,
Accept every one from His hand.
Keep yielding ; it always is better
That His blessed will should be done ;
He willeth thy perfect surrender,
Let His will and thy will be one.

Keep trusting each moment for cleansing,
From all the defilement of sin,
Keep trusting the dear Lord to keep thee,
All pure and spotless within.
Keep trusting in Jesus for victory,
When Satan's strong hosts shall assail,
In His blessed name there is power ;
Keep trusting and thou shalt prevail.

Keep trusting His own blessed guidance,
In every step of the way ;
His pillar of cloud and of fire
Shall lead thee by night and by day.
Keep trusting His grace all-sufficient,
Keep trusting whatever befall ;
Keep trusting for perfect salvation ;
Keep trusting in Jesus for all.

Keep telling the dear blessed story,
How Jesus doth save from all sin,
How He maketh thy poor heart His temple,
And liveth and reigneth within.

Keep telling of all that He giveth,
The wonderful joy, peace and love ;
How it passeth e'en all understanding,
This foretaste of Heaven above.

Keep telling of full, free salvation,
That others may come and be blest ;
Keep telling, for many poor, tired ones
Are earnestly longing for rest.
This glorious, sweet, precious story,
'Keep telling where'er thou dost go,
Let souls all around and about thee,
From thy lips the glad message know.

Keep yielding, keep trusting, keep telling ;
Could anything simpler be ?
Yet this is God's way, and obeying,
Brings His richest blessing to thee.
But let only one link be broken,
Though trifling it seem, yet the cost
To thee will be great, for that moment,
The wonderful blessing is lost.

—*Pacific Herald of Holiness.*

THE PROMISE OF THE FATHER.

—
HOW RECEIVED.

We alter somewhat our intended arrangement of topics in discussing this subject, lest perchance some of our readers, having fully examined into their privileges concerning the gift of the Holy Ghost, and eager to enter into possession, may need, at this point, the help which our experience might afford. For we are reminded by *our* long hesitancy, and by the experience of many others, that it is possible for a sincere Christian to remain for a long time on the border land of promise without entering into complete possession.

Now it is a simple matter to say to all who are looking for the Pentecostal gift that it is received by faith, and that

your Heavenly Father is more willing to bestow this gift for the asking than any parent gives bread to his hungry child.

At first sight it would seem that this would settle the whole business, and leave without excuse all who do not at once receive the gift divine, and henceforth witness in Pentecostal power to its reception. But hard, stubborn facts prove to us that this flippant way of stating the process will not meet the need of multitudes who are sighing after the fulness of the Spirit; we will therefore try to be more elaborate in our directions to the seeking ones.

PRELIMINARIES.

In the first place, have you a clear consciousness of the pardon of all past sins and of present acceptance with God? This seems like a superfluous question, for we are just now discoursing to believers; still, the Apostolic injunction is ever in order, "Examine yourselves." If the soul is perfectly honest before God this is not a lengthened process, but if there is the least dishonesty, that is, concealment of purpose in the heart, you cannot receive this gift of God. If there is any habit attaching itself to the body or the mind, any preconceived notions or reasonings which you cannot give absolutely into the hands of your Heavenly Father, to be taught of the Spirit concerning the rightness or wrongness of them, with the heart purpose to obey God rather than man concerning them, in vain you will cry for, or exercise faith for, your individual Pentecost, for, "If we regard iniquity in our heart the Lord will not hear us."

WHO DECIDES.

We do not say that you are called on to decide concerning these things and act out your decisions in life; that were to ask you to place the effect before the cause. We emphasize this thought, because the contrary is often insisted on by modern teachers, hence some will insist upon your changing your apparel according to some presumed Bible standard; others insist on giving up certain habits, forsaking certain societies, etc., as a necessary preparation for the inquiring Comforter. But this, we maintain,

is a purely human addition to Scripture rules. Read for yourself and you will find no such cumbersome rules connected with apostolic practice. To the multitude on the day of Pentecost Peter prescribed simple repentance and acceptance of Christ in baptism, promising them at once the Pentecostal gift; and this is the true representative example, as you will see by comparing it with every instance recorded where the gift of the Holy Ghost was received. Hence we insist upon it, *you* have not the regulating of these things, but are called upon to receive the Holy Ghost that *He* may regulate them for you. And we add, that it is not necessary that you have correct notions as to the rightness or wrongness of these questions. What you have to do is to receive Him without prejudice as the future regulator or guide into all truth concerning doubtful or desirable things, with the understanding that you are to carry out His instructions minutely concerning these and all other matters, and with the understanding, or promise, on His part, that He will so work in you by His mighty power that you will do His will with gladness, and in the divine strength imparted to you.

A PARTICULAR CASE.

But here is one who says, I was once clearly converted. Since then I received the blessing of a clean heart. There is no doubt about the experience in my mind at the present moment. Now it seems to me that I must have this Pentecostal gift because I received the blessing of purity, or of holiness, and retain it at the present time.

Now we remark here, that possessing this gift of power is a case of identification, not of inferential reasoning, even in part. Compare your life, your experience, with that of the early Christians, and with the history and precepts of the Apostles, and if under the clear light of the Spirit's presence you find no mark of identification wanting, then gladly witness and labor with us to bring others into like precious faith.

But if there is a conscious lack of power for aggressive work, of joy and satisfaction in your Christian life, if, in short, the Comforter in His conscious

presence does not fill your being with such perfect knowledge of His presence that all inferential reasoning concerning the matter appears to you quite unnecessary, a mere superfluity, then the very first step towards a satisfactory experience concerning the promise of the Father is to acknowledge your need of it. Any other course is full of danger. We have seen sad results follow the persistent effort to doctor up an experience. But to all *honest seekers* of the Pentecostal gift the way of faith is the Scriptural one. That is, you are called on to receive the Holy Ghost, the promise of the Father, into your being, and commit yourself to all the attendant consequences of such an incoming. You are not only to accept Him now, but commit yourself absolutely to His supervision in your future life, for all time, and in every respect. There must be the understanding that He is to have the veto upon every doubtful subject, and that He actually will regulate your whole life, both in its general and its particular aspects—guide you into all truth.

WHAT IT IMPLIES.

Now this may imply more than you at first expected. Take for example your Christian testimony. It does not simply mean that you are always to be ready to witness for Christ, but it means that you will be actually led of the Spirit, and obey His leadings as to time, place and manner of that experience. That a time may come when you may be called by Him to witness in a way which will be displeasing to home friends, yea, and even to Christian friends, including pastor and official members of your own church, but even then you must recognize the actual right of the Spirit to your Christian testimony, and when you can give no other reason to kind but opposing friends but your conscious knowledge that the Lord requires you so to act. And so of any department of life's activities, you recognize the possibility, at any time, of being called to a course of action where the voice of God in the soul is the only warrant for doing that which cuts you off from the sympathy of your choicest friends. When the believer approaches

the subject with such an understanding of its far-reaching claims, the faith of glad acceptance means more than willingness to be happy or to be the centre of revival work.

To those who are ready to receive Him with such utter self-abandonment to Him, the effort to believe that He comes into their being as the *abiding Comforter* is easy, nay, it becomes an act of glad acceptance. But to all others the way of faith seems difficult and perplexing, and trying to believe is ever followed by conscious failure.

Reader, if you are not walking in the full comforts of the Holy Ghost, but if you have such acquaintance with Him as to make you feel perfectly safe in obeying Him in every respect, then, nothing stands between you and your Pentecost but your will. You may now say to yourself, to God, to all concerned, it is done, and perfect obedience in conscious intention at once opens the door of your being, and He, the radiant one, enters in and possesses His own.

We give it as our undoubted belief, founded not only on personal experience but on minute study of God's word and the experience of others, that the moment your will surrenders, that moment you are conscious that the Holy Ghost comes in to abide with you in His fulness, for the Holy Ghost is given to all who obey Him (see Acts v. 32), and to none others.

EXAMPLES.

Returning from one of the meetings at Wesley Park last summer, a brother seemed to hear the question asked him in his innermost soul: Are you a Holy Ghost man? His answer was Yes, Lord, and from that moment he dates his reception of the Holy Ghost in Pentecostal fulness.

A sister at one of the Tuesday meetings said, "I now receive the Holy Spirit in His fulness, and leave it to Him to make my life correspond to this profession of faith." We have more than once put the question publicly to this sister, Have the results of that act of faith, or will surrender, been satisfactory? And the answer has always been an emphatic affirmative, and we, who

know her life, can testify to the correctness of her witness.

The manner of our receiving the Comforter divine into our being in His fulness was somewhat peculiar. For years we had professed and preached full salvation, and not without definite results, but ever and anon there came to us the conscious lack of spiritual power, and want of conscious guidance into all truth. Again and again we commenced in the Spirit and then tried to be made perfect by rules and regulations, substituting them for the continuous indwelling of the Spirit as counsellor and guide. But there came a crisis in our life, when, bowing at the mercy-seat, we heard the voice of the Spirit calling us to take a certain course in life—said course not at all in accord with our judgment as to what was best, nor yet with that of others. In short, it was a call to go out in loneliness with God, not knowing whither it might lead. We took in the true significance of this crisis of our life, for it was the climax of years of alternate victory and defeat. We felt now as never before that to accept this as the voice of the Spirit, and obey, meant henceforth, without reserve, to follow Him in all things, even when nothing but His whisper in the soul would be our ground of confidence that we were right. We confess to days of hesitancy, and, Gideon-like, asking for sign after sign, all of which were freely given by our indulgent Heavenly Parent. But when at last we did consciously accept that voice as divine, and so accepting surrender life in all its activities to be absolutely controlled by the Spirit, as a real factor in our being, and the covenant on our part was without reserve, immediately we were conscious of the advent into our life of the promise of the Father, and since then, with the exception of a few hours, when, yielding to outside pressure, we wavered in our obedience, the sense of his presence in Pentecostal fulness and power has been with us without a moment's intermission.

And so from our knowledge of Scripture teaching, and from experience, we hesitate not to proclaim it as a fact, that to every one who wills to accept Him in

all His offices and fulness, as set forth in the New Testament, He comes and with them He abides so long as they obey Him; and nothing but disobedience will drive Him from his loved abode.

If not prepared thus to accept Him, you are either afraid to trust Him, through false notions of His character, or else have not learned to believe in your full privileges in the gospel. To such we would say, study the written word of God, as one who intends to appropriate every blessing discovered. Get intimately acquainted with the character of the Holy Ghost, until you become eager to surrender to Him the supreme control of your life.

FAITH-CURES.

We think the time has come to enter upon as full a discussion of this important subject as the size of our periodical will warrant.

We notice in some of our exchanges a desire to substitute the expression "Divine healing" for "faith-cures," but the change has not been sufficiently general to justify us in using it, so we retain the name by which the subject we treat of is commonly known. Recently we have read a number of articles criticizing this modern movement, some of them openly hostile, and others ostensibly friendly. But, whether professedly friendly or otherwise, they all seem to tend one way, that is, to lessen the number of faith-cures. True, they may speak of their belief in the efficacy of prayer in times of sickness, but the rational inference to be drawn from the best of such criticisms is, that following their conclusions we would fall back to times when faith-cures were not nearly so frequent as at present. Now such a practical outcome of writings, however able and kindly in their spirit, must ever be fatal to them in the minds of those who have been the subjects of faith-cures, or are desiring to be. Granted that all their premises are correctly put, and that the conclusions they draw are legitimate, still we cannot but ask, Why argue after a manner which cannot but tend to return

some to a bed of sickness, and prevent others from securing health?

For our part we would hesitate to publish anything which would tend thus to prevent one afflicted son or daughter of Adam from securing health, even if we were sure that imagination or will-power, and not miracle, was the explanation of the cure.

That an increasingly large number of patients are being restored to health by this movement must be admitted by every impartial observer. Now common sense should teach us that this should be encouraged, unless it becomes evident that the evils resulting to the patients themselves, or to the community at large, more than counterbalance the good done. He could hardly be called a philanthropist who would stand at some canonized shrine and spend his time in trying to prove to the suffering pilgrims there assembled that it was imagination and not miracles that accounted for the cures there witnessed, much less in taking the course we are considering.

We are convinced that there is much of blessing in this faith-cure movement, and that it should be encouraged by all legitimate means. And just as we can heartily commend a Calvinistic evangelist, and bid him God-speed, although differing so widely from some of his teachings that for us to be forced to accept them as true would undermine our whole religious belief, so we hesitate not to give our hearty God-speed to this modern faith movement, and fraternize with it, as far as permitted, although we believe that there are grave errors being promulgated by the acknowledged leaders of the movement. These we expect to candidly consider, not with any wish to lessen the number of faith-cures, but rather with the hope of increasing the force of the movement, by helping to weed out those things which cannot but prove increasingly injurious and destructive.

It has been a source of great grief to us that the faith-cure revival has gradually been broken off from the original holiness revival, in the States, and is fast becoming a separate and distinct movement. We cannot pronounce as to who is responsible for this state of things,

but the fact is patent to all—a glance over the different holiness publications which come to our office is sufficient to establish this.

Now it may appear rather Quixotic on our part, but we have determined to do what we can to keep the two movements amalgamated in Canada.

During the history of this holiness revival here we have had individual cases of faith-cures ever and anon occurring, but of late distinctive meetings in various places have been held on this special line of faith-healing, and with gratifying results. Thus far the common courtesies which should characterize professing Christians have been observed by those in attendance. That is to say, members of meetings have not taken it upon them to criticize adversely or denounce the views, however extreme, known to be held by the leader of a meeting, but there has been the appearance at least, on the part of all, of agreeing to differ. This is as it should be, and we trust will continue to characterize all future gatherings where parties holding known clashing beliefs assemble for Christian worship, whether under the name of holiness, or faith-cure meetings.

And we maintain that it need not militate against this spirit of harmony, when different leaders or writers of different views enunciate and enforce their own opinions, provided all improper personalities are avoided. Hence we do not feel that we are treading on forbidden ground when we call upon our readers, holding differing opinions, to follow us as we frankly present our views, and enforce them by argument with what force and ability we possess. If we fail in discovering a common ground where all sincere lovers of truth may meet and remain united, we trust that those who witness our failure will at least admit that our intentions were pure and commendable. To attempt to accomplish what has failed to be done by the friends of holiness across the border may seem to most to savor of the egotistical, but we have the feeling that to attempt and fail is better than to look helplessly on, and see the lamentable division which has taken place elsewhere established here also.

For be it remembered that some of the extreme teaching which is regarded as fundamental by the apostles of the faith-cure movement is such that many persons, equally pious, sincere and intelligent cannot accept as taught in the Bible.

Take, for example, the dogma that all sickness is atoned for in the death of Christ, just as sin is, and that just as we may be freed from all sin through the death of Christ, so we may be freed from all sickness or disease. Now we know many of God's dear children, who live near to Him, and walk in the comforts of the Holy Ghost who, after prayerful, patient searching of the Scriptures, have come to the conclusion that the Bible teaches no such doctrine. Now such persons as take opposite views concerning this doctrine must either find some common ground upon which to unite, or else the tendency will be to drift apart, and merely agreeing to differ will scarcely be sufficient to keep them united in their work of spreading Scriptural holiness in the earth. Besides, what a calamity if, because they cannot see eye to eye, they should become hopelessly estranged.

We confess we are not without strong hope that that which has failed to be accomplished heretofore may yet be secured, and the majority agree on some higher truth, which will secure all of blessing that exists in the faith-cure movement, without its dangers, and the rest agree to differ. With this distinct object before us we will commence to thoroughly discuss the faith-cure movement in our next number.

THE NATIONAL HOLINESS CAMP-MEETING.

This important gathering at Wesley Park will soon commence, and again we call special attention to it. Many of the friends of holiness, in Canada, have doubtless often entertained a strong desire to attend one of these meetings. The stirring reports from time to time coming to them has increased that desire, but distance and expense have stood in the way of gratifying that desire. But now that one of them is brought to our

very midst we trust that very many Canadians will flock to it.

These national camp-meetings are the great representative meetings of the holiness revival in the United States, and one can look forward confidently to meeting the best type of holy living and Christian experience, secured by that great modern holiness revival. Providence has so ordered it that the members of our Association are not distracted by looking forward to a second holiness camp-meeting this summer, so that we can rally together and cordially welcome our American friends and co-operate with them in securing great spiritual blessing.

There ought to be a much larger gathering of members and friends of the Association than last summer, and we trust there will be.

We would strongly advise those who can to take tents, but where this is not convenient ample accommodation will be found at the hotel or private boarding houses.

Rev. Mr. McDonald, who has full charge of the camp-meeting, is successor to the late Rev. J. S. Inskip, as President of the National Camp-Meeting Holiness Association. He is supported by the able editor of the *Christian Standard*, and Rev. Dr. Watson, evangelist, one of the clearest expositors of the doctrine of holiness it has been our pleasure to listen to. Besides many other well-known and efficient workers are expected to be present and add interest and profit to the series of services. We expect to be present ourselves, and hope to meet very many of the friends with whom we have shared common spiritual blessings at former camp-meetings.

We intimated that there was no Association camp-meeting on the programme for this summer. This is literally correct, so that, at present, those desirous of attending a *holiness* camp-meeting this summer are shut up, and we think very properly, to this one which commences on the 11th of August, at Wesley Park, Niagara Falls.

As to what form Association gatherings may take this year, whether as an early Fall camp-meeting, or Convention, we have as yet no intimation, and

so all can make their arrangements for this camp-meeting untrammelled by any thoughts of future Association gatherings.

For all further information concerning this meeting, address Rev. W. B. Osborn, Wesley Park, Niagara Falls, Ont.

NOTES BY THE ASSISTANT EDITOR.

From the Irish Christian Advocate.

We condense for *THE EXPOSITOR* a report of the Holiness convention held in Dublin, as a part of the regular proceedings of the recent Irish Methodist Conference held in that city.

The introduction of a Holiness Convention into the business of the Methodist Conference is a decided innovation and a bold one. But it proved a most blessed variation from routine, for it brought into additional prominence that essential feature of Methodism, viz.: "To spread Scriptural Holiness throughout the world." And we heartily endorse the teaching that came from the Convention platform, showing the success of Methodism, at all times and in every place, has been strictly commensurate with the attention given to the sanctifying work of the Holy Spirit in the preaching. We know no other success except the spread of Scriptural Holiness, not as a dead dogma merely, but as a vital experience. And we strongly deprecate the injury done to the cause of Christ by a nebulous evangelism, which fails to insist on the necessity of personal holiness in the believer.

Our English brethren who took a leading part in the exercises were greatly blessed of God in their presentation of this grandest of human subjects. A pastor, Rev. W. Middleton, of Birmingham; a layman, James Wood, LL.D., J.P., alderman and ex-mayor of Southport, who is a graduate of Dublin University; and Rev. T. Cook, the now famous and successful Conference evangelist, were the men whom God sent us with messages of holy truth for that important meeting.

We were overjoyed to hear in the teaching of the hour that God the Holy

Ghost is the sole agent in the sanctifying of the believer; that a tedious process of strivings, prayers, groans and other efforts is not the condition of its reception—but as it is the undeserved gift of God, so it is to be received by the exercise of faith on the part of any child of God, who longs for it and is now willing to receive it. Many in connection with the meetings entered into the light, and have believed God, that "walking in the light as He is in the light, the blood of Jesus Christ his Son cleanseth them from all sin." And the blessing they carried away with them to their several circuits and localities will be a distinct experience of entire sanctification. All this will be both Scriptural and Methodist.

B. S.

The camp-meeting recently held at Moorefield, Ont., was a time of great blessing. Ministers from different points in the Guelph Conference labored with us, some of whom have for years held up the banner of "Holiness to the Lord" with unflinching arm. Rev. G. Richardson, of Listowel, who directed the religious services, continually pressed upon believers the necessity and privilege of a pure heart, and as testimony from ministers and others was not absent, and preaching on that line was frequent and faithful, the subject was never lost sight of during the days of the feast, and was the theme of much earnest conversation on the ground. Many entered in, and many more were lifted, refreshed, and established in that grace. In that characteristic of the meeting, the desires of the pastor of the Moorefield Circuit, Rev. A. McCulloch, were very largely gratified.

The number of conversions was not very large, but quite encouraging when compared with the number of unconverted persons who attended the meetings to any extent. Messrs. Crossley and Hunter, the well-known evangelists, who were with us during the whole of the meetings, may be described as "experts" in the art of holding evangelistic meetings. Most of their expositions and exhortations were luminous, satisfactory and beautiful, contributing immensely to the spiritual profit of all.

On the whole, the meeting was a great gain to the cause of Scriptural Holiness in this region. B. S.

A few years since the Lord enabled us to lead into the light of Entire Sanctification a young local preacher, who has since spent two years in the ministry in Michigan, U.S. A few days ago he writes telling of the recent camp-meeting at Eaton Rapids, Mich. The grounds consist of thirty-three acres lying along the Grand River, and have cost for land and improvements nearly \$5,000. Holiness is inscribed on the banner of the enterprise, and for that distinctive work is the place designed. In the recent meeting, holiness was kept to the front "from the first song to the last benediction." The forces were marshalled under the leadership of Dr. Watson, the Holiness evangelist, and author of "White Robes." "I do not think it too much to say that several hundred were blessed with a pure heart, many converted, and about fifty ministers left the ground fully sanctified, to spread the holy fire throughout western Michigan." B. S.

In the same letter he refers to a large ingathering to the church under his charge, a few months ago. In a letter we urged him to press the privilege of holiness upon the new converts at once. Now he says: "I took your advice. My converts are all doing well. I never saw such satisfactory progress before. I have not lost one. Praise the Lord." That is the New Testament way of building up the Church of God. Show them their privilege in Christ by the Holy Spirit, and such of them as have been truly converted will speedily "go on unto perfection." B. S.

INCIDENTS BY THE WAY.

THE BAND CAMP-MEETING.—We had the pleasure of spending a short time at this gathering, and considered it to be a privilege indeed to meet Bro. Savage, surrounded with a large section of his Band-workers. However, we leave the description of the meeting to others.

UNITED PRAYER.—We found ourselves again at Welland, the chief object of our visit, as far as we were concerned, to have united prayer with the Secretary concerning Association work.

THE RESULT.—The outcome of our united waiting upon God was perfect freedom from care or anxiety about the matter should the way not open for an Association Camp-Meeting this summer.

NOT A SMALL VICTORY.—To us this does not present itself as an unimportant victory of faith, for from our standpoint there are many considerations which might be named which would cause us to look upon the failure to have our regular camp-meeting as disastrous to the Association as an Association, apart from the failure to secure the spiritual results which might be expected to come from our united labors, under the blessing of the God of holiness.

GOD'S BLESSING.—But this is, after all, the thought upon which the whole hinges. Are we sure that God's blessing would attend our labors if we permitted considerations of policy, that is, regard for the interests of an Association, chiefly to sway us? There is sufficient zeal and energy amongst us to sit down and deliberate, after a business fashion, and resolve to have a camp-meeting at all hazards, and then carry out those decisions with promptness. But we are possessed with the conviction that any such a course, however it might commend itself to many, would not have the distinct stamp of the Holy Spirit's presence, as we have witnessed it at all three camp-meetings.

OUR ONLY COURSE.—Is to continue as the Lord plainly leads, and that, to us, seems to be to throw ourselves with heartiness into the National Camp-Meeting at Wesley Park.

ONE STEP AT A TIME.—To those who follow their Divine Guide with confidence, it is enough to see one step in advance to follow with alacrity.

NO OTHER WAY.—We carefully canvassed the fact that no other door was thrown open as formerly. For those who understand the workings of our Association know that we have simply followed

on as Providence has thrown open widely the doors of entrance. As before intimated, we know of friends who have no misgivings concerning the work of the Association in the past, and no fear about its future, who would not hesitate to guarantee success as far as expenses and labor are concerned, if their convictions were, as in the preceding summers, that the interests of this holiness revival in Canada called for an Association camp-meeting this season also. We are thus particular that the apparent interruption in the series of Association camp-meetings may be looked upon as simply Providential. Let us then listen to the call to suspend our local efforts for the time and unite with our American friends at Wesley Park in cordial, hearty labor in the Lord.

REINFORCEMENT.—Bro. Sherlock, the assistant editor, spent several days with us, attending several of our holiness meetings. His addresses were specially on the subject of the Comforter, and were eminently calculated to confirm and strengthen us, for his growth in Christian experience has been wonderfully similar to that which he witnessed at the meetings which he was enabled to attend. We rejoiced in the delightful unity in the Spirit which we realized as we worshipped or conversed together. Our prayers go with him in his increasing labors for the God of holiness.

A NEW PERIODICAL—*The Kingdom*.—This is another holiness publication added to the long list now published. *The Kingdom* is edited and published at Chester, Pa., by R. Kelso Carter, a writer well known to those who read distinctive holiness literature. We give it a cordial welcome and doubt not it has its special mission and will accomplish it.

REDUCTION OF FARES TO WESLEY PARK.—On all railroads a fare and a third, provided the proper formalities are attended to. From Toronto and return the fare is reduced to \$1.50; it is needful to secure a certificate at the Methodist Book Room ere starting. Tickets good for the season.

DEATH OF REV. GEO. MULLER.—We learn through our exchanges that a telegram has been received from Australia announcing the death of this mighty man of faith. Mr. Muller but recently went to Australia on a missionary tour.

MY EXPERIENCE.

(Continued.)

The question was once asked me, Do you ever feel like exhorting? I thought a moment, and then answered, No, but I can tell you how I feel about it. If I had a voice that could be heard to the ends of the earth I should love to cry, "Behold the Lamb of God that taketh away the sin of the world."

Thirty years have passed away since I gave the answer, and still it interprets the feeling of my heart. And should not this be the true, glad impulse of every child of God? The light that has come into the world has shined into our hearts, and this light should shine out upon the world, and not be put under a bushel. Receiving this light we do not walk in darkness concerning our state, for we know that we have fellowship with Him and His blood cleanseth us from all sin.

Well, we have not the trumpet voice mayhap, but we can whisper or talk of His exceeding great love to us, at our homes and amongst our immediate friends, and then the light will penetrate dark hearts, for God, even our God, will open them to its influence and power.

Thankfully, I say that it is my delight to witness to all that it is possible to be a wife, a mother, a housekeeper and so completely be filled with the light of the world which is Jesus, as to have it reflected on everything around, so that the ordinary cares of the house become heavenly, and the very furniture spells out holiness to the Lord, yea and amidst it all to so show forth Christ in life and conversation that others gladly admit here is something of real value—the religion that can accomplish such things in the life of a mortal must be divine.

My testimony is that abiding in Christ makes life so grand that, even when

living what is called an ordinary life, that I would not exchange it for a life of worldliness even if lived in a palace.

But pardon if again I take up for a little the narrative of my life.

Four years after the Smithville meeting, I was united in marriage to Henry Bridgeman, son of Thomas Bridgeman, one of the first settlers in that part of Canada. My husband was one of those who were converted at the Smithville meeting before mentioned. For forty-nine years he lived a consistent Christian life, and then after two years of suffering, patiently but triumphantly endured, he entered into his reward. I think of him now not as the suffering one, but as one before the throne swelling the hallelujahs of the skies.

Great and mighty are the joys of salvation here on the earth, but what must it be to be there. Whilst I mourn I seem to anticipate the time when I too shall help to swell the anthem of the redeemed, and shout glory, honor, praise, and power be to our God for ever and ever.

We expected to settle down permanently to a farm life, but "man proposes, God disposes." The poor health of my husband changed all our plans. Our domestic happiness also suffered from the inroads of death, for in three years we were called to lay away our first-born, our darling little Almena, in the beautiful graveyard at Grimsby. But through all these trials I could see the good hand of my God. Truly I found that while

"God moves in a mysterious way
His wonders to perform,"

that indeed *He* plants His footsteps in the sea and that *He* is in every storm; and to-day as I look back I can say that there was power in this Gospel to enable me to say, during every trial and in every bereavement, Thy will be done. These afflictions drew me nearer and still nearer to Himself, and now whilst looking back over the past, whilst regarding the present, or looking out upon the future the language of my heart is

"I'll praise my Maker while I've breath,
And when my voice is lost in death
Praise shall employ my nobler powers.
My days of praise shall near be past,
While life and thought and being lasts
Or immortality endures."

Buffalo

M. BRIDGEMAN.

EXPERIENCE.

LISTOWEL, July 21, 1886.

DEAR BRO. BURNS,—For some time past I have felt that I should yet have to give my religious experience to the public through the EXPOSITOR. Naturally of a timid, retiring disposition, I shrank from the very thought of publicity. The Holy Spirit brought the subject often to my mind, but as often I shrank. At last I have submitted. "Anything, Lord, that will glorify Thy name. I cast all self aside."

Home influences taught me early to know right from wrong, to distinguish between evil and good. Though subject to the powerful drawings of the Holy Spirit I never yielded, but would use a strong will power to resist. I led a moral upright life before the world, but the inconsistencies of professors of religion attracted me little towards the Church. Consequently I became self-righteous. Teaching school near Molesworth, about five miles from my present home, I became awakened to the responsibility of training those children for God.

In revival services held in the Molesworth Church, and at the same time in the Listowel Church, I determined to test the reality of the religion of Jesus Christ, and accordingly came out as a seeker of salvation in the Molesworth Church, but would not act out my convictions on coming home to the meetings in our own church.

Of course God did not accept me while I cherished pride and prejudice in my heart. This was in the spring of 1884. The following summer was one of the most miserable of my life. The next winter I proposed attending the Normal School, and in my despair I cried, "I can never go to the Normal unless I am converted!" How mercifully God dealt with me! How His wise providence wrought out the plan for *my* salvation. Two events, memorable to me, mark the last week of September, 1884—the arrival of Messrs. Hunter and Crossley for the purpose of holding evangelistic services in our town, and the consuming of my school by fire. Thus God

opened the way for my entrance into the Kingdom. It seemed to me that Mr. Hunter came on a special mission to lead me to Christ. I shall never forget the struggle with self to step out of my seat to the altar of the Listowel Church on that Friday night. All that remained was to cast myself upon God. The following Sunday He came so gently into my soul that I did not realize His entrance for a time. Soon, however, I could not doubt the reality of the change, for God so filled my soul that for three nights I could not sleep. My eyes were as rivers. The stream of Divine love came pouring in so fast that I cried, "Wait, wait, Lord, wait!" I continued happy for some months; but soon the duties of the Church became irksome. Satan questioned me as to the reality of my conversion. At last I said to myself, "If this is religion it is not worth much." The coldness of the Church increased this feeling. Reasoning about the plan of salvation an inward voice said, "Is not Christ's death in vain if it does not restore to us our lost estate?"

God removed me to a community where some professed a deeper work of grace. I watched closely the lives of those professors of holiness, and was not disappointed. The freedom and ease with which the meetings were conducted won my admiration. I became hungry for a similar experience.

At the Galt Holiness Convention, 1886, I claimed the privileges I so longed for, and was led as gently into the experience of sanctification as of justification. Since then God has taken us as a family and placed us in the fire of affliction. Oh! the bitterness of the cup He gave us to drink—so bitter that I found myself praying in the words of our Saviour, "Father, let this cup pass from me." It seemed as though my lips could not utter the prayer of submission, "Thy will be done." But the victory came. How He is purifying us in the furnace! May He keep us there till His image is perfectly reflected in each of us. Praise God for the means He takes to separate us from the world, for the perfect peace which fills my soul, and for the constant approval of my divine Guide in the face of opposition. I never had such an

intense longing to see souls brought into the clear light of gospel privileges—to see them sanctified through the Word which is Truth. Oh, that the Church of God would awake, that there might be a Lazarus resurrection. Pray for me that I may be true to God here, so that *all* the Divine will may be fulfilled in me—even me.

A sister lately started on the highway of holiness,
ANNIE J. EDWARDS.

P. S.—Since writing the above the thought has come to me that perhaps God is only testing me on this point, therefore I leave this with you to use as God directs—to publish or not. I am satisfied you will understand me.

A. J. E.

PIETY, POWER, CONVERTS AND MONEY.

BY REV. A. J. JARRELL.

Here is a quartette that is needed in every church on earth. To such a choir the very angels in heaven would bend to listen. But let them assume their proper places—Piety first, power next, converts next, and money last. This is the divine order, and it has never yet been inverted without producing hideous discord. I drop the figure, but retain the order. For the good name of the Church we put the money last. The day has not yet come when the Church of God classes money, even when given for the Lord, as of equal value with piety, power, or converts. Nor do we now fear the immediate approach of such a day. But we have feared it. There have been times when ominous sounds, as of brakera ahead, fell on the ears of good men on Conference and Convention floors. They felt that the Church was in danger of inverting God's order, and putting the money first. The men of whom I speak were neither miserly nor niggardly. They stood in the fore-front of liberality. Yet they could see that of all the offerings a man ever brings the Lord, his money is the least; and of all the marks of spirituality in a man, the mere contribution of money was the most uncertain and deceptive. Still the

church that made the largest offering was counted the prosperous church, whether souls were saved or not. The preacher that most exceeded assessments was counted most useful, though there was no advance on any other line. Not that money was of equal value with souls in any man's eye, but the production of money was proof tantamount that all other lines were equally advanced, though no signs thereof were visible to the eye. "Woe worth the day" when such proofs pass muster in the Church of God. For a thousand years they have passed in the Romish Church, and the money thus raised has planted their banners over the habitable globe. Tetzels song was the key-note among them:

"When the money in the box doth ring,
The soul right up to heaven shall spring."

No wonder good men held their breath as the sound of these very breakers fell upon their ears in Conference assemblies, and in Church papers. Thank God, the tide is turning. Money is put last and least in importance, though not in quantity. When it is not, it is an offence to God. Listen: "I will not reprove thee for thy sacrifices and thy burnt offerings to have been continually before Me. I will take no bullock out of thy house, nor he-goats out of thy folds. For every beast of the forest is Mine and the cattle on a thousand hills. If I were hungry, I would not tell thee: for the world is Mine and the fulness thereof. Offer unto God thanksgiving, and pay thy vows unto the most High." Here were material offerings put before the sacrifice of a broken heart, and here was God's infinite scorn of the whole thing.

The liberality of the Church in Macedonia has been handed down the ages by the Holy Ghost, and He has been equally careful to tell us the spirit in which it was done: "They first gave their own selves unto the Lord." There were rich men in the days of the Master, who brought great bags of gold and cast them into the treasury; and there was a poor widow that brought "two mites which make a farthing," and He said she "cast in more than they all"—MORE, because bathed and baptized in the ful-

ness of her love. Their greater gifts did not show greater love—in His eye. Her small pittance, anointed as it was with the perfume of her piety, is felt in the throb of the Church to this day. There is a sorer need than money among us to-day—pressing as that need may be. There is a louder call than the one for additional men in missionary fields—piercing as that call is. The crying need of the Church is a "tongue of fire" on the ministry at home and abroad. True, indeed, we have not money enough. But alas! alas! our lack of power in the Holy Ghost. A lack which no diversion of attention can hide—which no financial exhibit can relieve, and which no parade of numbers can atone for. How soon would all else be right if this were only supplied!

We have a great Church, a great history, and a great mission. The things that made the Church great, and these alone, can keep it great. The doctrines, the experiences, the labors, and above all the "anointing," which have made up its history—these and these alone can fulfil its mission. He that sees no deeper into that history than its money and its bigness, needs an inspiration from above. He that wants new doctrines and customs, to meet the demands that are upon us, is as much a stranger to the animus of the Church as he is to that of the world. We need "an upper-room" in every Church; we need the "one accord" and the "one mind" that were there; and above all we need the "other tongues" of Pentecost, to shake this world of sin. The conclusion is irresistible, that we need them, at least, as much as the men that had three years' personal training and communion with the King of Glory.

"The Church stands on its knees. It has marched around the world on its knees." Its greatest battles and its greatest victories have been won on its knees. It needs no other mode of warfare in this day. It will not need any other, so long as "the race is not to the swift, nor the battle to the strong." There was no display of human wisdom, and not one touch of rhetoric or science in Peter's sermon at Pentecost, but there were red-hot bolts of thunder from the

Spirit of God; and there were three thousand saved. There is no other way to cut men to the heart. Two thousand years of research have failed to find any other way to human souls like the "demonstration of the Spirit." This is the one great lesson taught us in the history of the Church, and it comes fresh from the Apostles. If we are only true to this lesson we have the pledge of the "utmost parts of the earth for a possession" for our Master. If we forget it, or, which is the same, allow it to sink to a level with other lessons, "there shall not be one stone left upon another" of this glorious house our fathers built. MORE PIETY, MORE POWER, MORE CONVERTS, MORE MONEY.—*Standard*.

LET GO AND TRUST.

DANIEL STEELE.

It is an inspiring thought, that we are addressing a multitude of readers who would know more of Christ. A languid desire is not sufficient. You must desire Jesus with an intensity which will make your soul a glowing furnace. You must reach the point where you will be willing to sell all, or hold all else cheap in comparison with the fulness of love to Christ. There are but two steps down to the pool which makes whole—consecration and trust. Difficulties attend both steps. Some are in doubt whether they surrender all to the disposal of Christ. To such we say, Consecrate all you know, and then all you do not know. This includes all your assets. God asks no more than this. At this point many fail, through fear that they are to become paupers, when God means to endow them with untold wealth. What, let Christ become my Lord indeed! Is it safe to give Him complete control over my heart, to be the sovereign of my will, the owner of all my property, while I sink down to a mere stewardship under Him! Will He not take some cruel advantage of me? Will He not command me to hard service? Will not reproaches be heaped upon me, if I avow before men and angels that I am wholly Christ's? Very likely He will honor you by in-

trusting to you some difficult labor. If you go into partnership with Him, you must share all the reproach which comes upon the firm. You are advised beforehand that Jesus is an unpopular character in what is called the best society.

"If they have called the Master of the house Beelzebub, how much more so shall they call those of His household?" "The world will hate you, because it hateth Me; but be of good cheer, I have overcome the world." Hence there can be no perfect consecration without an accompanying trust.

Just here let us whisper in your ear that perfect reliance in Christ is impossible so long as you are cherishing your good name as a treasure more precious than His glory. I think that He had ministers of His gospel especially in view when He said, "How can ye believe, which receive honor one of another, and seek not the honor which cometh from God only?" This is not a rebuke for a jealous care of our moral standing, since an untarnished name is, with preachers, an indispensable condition of success, but for a weak truckling to a public opinion, hostile to unadulterated Christian truth. They are tempted to temporize, and tone down the gospel to please men on whom they think themselves dependent. Reader, your reputation is not too good to give to the Lord Jesus. Paul's self-surrender included his popularity. "If I yet pleased men, I should not be the servant of Christ."

Some teach that consecration must be a perfect and distinct act, preceding faith as a distinct act. But we can never surrender to a person whom we do not trust. So that faith, simple faith, lies at the bottom of every step Godward. We have recently seen a beautiful illustration of the need of trust in order to complete consecration. A glass-worker makes a beautiful, yet exceedingly frail ornament, and brings it to his friend as a gift. He says, "This is yours; it is very delicate, and must be touched with the greatest care."

"But," says the friend, whose hand has been outstretched for several minutes, "why do you not let go your grasp and give it to me?"

"Oh, because I am afraid that you

will take hold of it so strongly as to break it, and all my labor will be lost," replies the giver.

"But you say that it is mine; let it go, then, and if it is shattered in the transfer the loss will be mine, and not yours."

If your gift of yourself to Christ is in good faith, let yourself go; and if you break all in pieces you have lost nothing; it is His loss. Perhaps He can make a better use of you thus shattered than He could with your wholeness. In His service a broken heart is a thousand times more efficient for good than a whole one.

It is true, also, that far more of consecration succeeds the act of perfect faith and realized sanctification than precedes it. Under the full blaze of the Spirit's illumination we see much more to consecrate than we did before.

"But," says one, "I cannot see God's hand; how, then, can I know that He accepts the offering of my heart?" You are not required to know, but to believe.

"How can I believe when I feel no change?" The ground of your faith must not be your feelings, but the word of God. When you make a legal tender of yourself to Him, it is your duty to believe that He accepts you, according to His promise. This is simple faith. When it pleases God He will give to your soul a joyful realization of your acceptance. This is knowledge. The divine order, both in nature and in grace, is faith, the stepping-stone to knowledge.

Professor Morse believed it possible to communicate intelligence by electro-magnetism before he knew the fact. His faith led to his knowledge. You must believe that Jesus Christ is able to save unto the uttermost, before you can "know the exceeding greatness of his power to us-ward who believe." If you attempt to reverse the process, you will grope in Egyptian darkness evermore.

If the blessing of conscious completeness in Christ, and the abiding Comforter and Sanctifier, is by faith only, why not now? To-day is the day of salvation. Full salvation surrounds you like a shoreless ocean. You will gain nothing by waiting. There is no lack

for God to supplement, and there is no particular in which you can improve yourself and make yourself more acceptable to him.

Neither sanctification nor justification is by works. Works involve the element of time; but faith says, "Now, this instant, thou, O God, wilt receive my offering."

"But, says doubt, "suppose that I feel just the same after I thus believe, what then?"

Keep on believing the promise, and insisting that God is true. He may delay for days and weeks the declaration of your complete acceptance, in order to develop and test your faith. The longer the delay, if you trust unwaveringly, the more marvellous the manifestation of Christ to your soul as your complete Saviour, when the Comforter takes the things of Christ and shows them unto you. The Syrophenician woman lost nothing by pressing her suit against chilling discouragements. Faint not. Just here thousands have failed. They did not grasp the prize because they did not persistently believe.

Others fail through a subtle legality. They trust in their consecration, and not in Jesus only. They take a commercial view of the matter, and present the offering of their hearts as the meritorious ground of their receiving the fulness of the Spirit. This is a piece of folly and presumption, which finds its parallel in the wayside beggar, who insists that the act of stretching out his upturned palm earns the alms which the passer-by may give.

After you have laid your gift upon the altar look away from your gift, that is now God's, toward the skies, whence the fire shall come down to consume your sacrifice, in token of its acceptance. Thus in all our approaches to God there are three requisitions—Belief, Faith, Trust. "For he that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek Him."

Others fail because of their seeking the gift, and not the Giver. You must pray this prayer: "Lord Jesus, glorify Thyself in me." When you are seeking for some delicious ecstasy you are not

seeking to glorify Christ to the utmost of your ability. There must be an absolute resignation of self and selfish desires in order to be a perfect believer. You must come to the point where the poet's words will be the honest expression of your soul :

"To do, or not to do ; to have,
Or not to have, I leave to Thee ;
To be or not to be I leave ;
Thy only will be done in me !
All my requests are lost in one,
'Father, Thy will be done.'

"Suffice that for the season past
Myself in things divine I sought ;
For comforts cried with eager haste,
And murmured that I found them not.
I leave it now to Thee alone ;
'Father, Thy will be done.'

"Thy gifts I clamor for no more,
Or selfishly Thy grace require
An evil heart to varnish o'er ;
Jesus, the Giver, I desire,
After the flesh no longer known ;
'Father, Thy only will be done.'

"Welcome alike the crown or cross,
Trouble I cannot ask, nor peace,
Nor toil, nor rest, nor gain, nor loss,
Nor joy, nor grief, nor pain, nor ease,
Nor life, nor death ; but ever groan,
'Father, Thy only will be done.'"

—*Mile-Stone Papers.*

THE FEEDING OF ELIJAH.

There is something both interesting and instructive in the extraordinary modes in which God fed the Prophet Elijah on several occasions. He was supplied with food in an extraordinary manner ; first by the ravens ; then by the poor widow ; then by the Angel Jehovah Himself. I do not claim to have discovered the exact spiritual significance of all this, but I can certainly draw from it lessons for my own heart, which may be a help also to others. We see his table spread, first on the plain of *law*, nature and its instincts ; secondly, on the plain of *human fellowship* and combined faith ; thirdly, on the plain of the *supernatural* and communion with celestial beings.

1. *The feeding by the ravens* (see 1 Kings xvii. 3-6). God said to Elijah, "Hide thyself by the brook Cherith, and I have commanded the ravens to feed thee there. And the ravens brought him bread and flesh in the morning, and

bread and flesh in the evening ; and he drank of the brook." How simple the words, "I have commanded the ravens." How God holds every element and law of nature under His immediate "command," and can work all to the benefit of His children. Those ravens were not aware of any special command from God, they simply followed a mere impulse impressed on their instincts by the hidden finger of their Creator. They brought the prophet two good meals a day, with all the silence and undeviating regularity of a natural law. There is a correspondence to this in the way God feeds His children in the infant stages of grace. Not only are we convicted by the law and led to Christ, but after we are converted we are at first nourished through what may be termed the *natural law of religion*. As a young vine needs a trellis to lean on, so the young believer needs specific and external and prescribed *routine duties* in order to bring the soul to the habits of grace. He cannot yet nourish himself from deep spiritual processes, and needs the regularity of set times and rules like the instinctive ravens to serve as conductors of soul food.

2. *Fed by the widow* (1 Kings xvii. 8-9). "Arise, get thee to Zarephath : behold I have commanded a widow woman there to sustain thee," Did God utter an articulate command to the widow to feed Elijah ? The record does not so indicate. He who "commanded" the ravens "commanded" also the widow ; but God articulates His word according to the nature addressed. The ravens were creatures of instinct, and God issued His command to them in the shape of a new instinct within them ; but the widow was a creature of *faith*, and God issued His "command" to her in the shape of a new and vigorous stretch of faith. The highest voice of God's commandment is when it is uttered in the *bias of souls*. Here we see Elijah fed from the table of *faith* and *fellowship*. Notice, the visit of the ravens had the appearance of natural law and instinct ; but there was neither instinct nor natural law in the incoming of meal into the barrel : in the first case it looked like reposing on a law ; in the other it was repose on a naked promise. It was not only faith,

but a conjoining of faith. The prophet and the widow helped each other by their mutual and perfect trust. After God has fed us for a season through the medium of external duties, He bids us *arise* and go forward. He takes away the routine props of our experience or shows us their insufficiency, leads us to some believing or illuminated soul for specific instruction or fellowship, removes the natural phenomena away from us, takes away signs, and brings us by a blessed "command" to trust His naked promise for our salvation and food of life.

3. *Fed by the angel* (1 Kings xix. 5-8). Here we find Elijah separated from all human beings, in utter despair of human help, panting to be absent from the body and present with the Lord. In this state of mind he slept, weary, hungry, and sad. An angel touched him, saying, "Arise and eat." On awaking he saw the warm cakes and bottle of water right at his pillow. This was repeated. The angel is called the angel of the Lord; He was the Angel Jehovah, the Lord Jesus. In this case we see Elijah fed on a supernatural plain, nourished directly from the hand of his Redeemer; and in addition to that, receiving a special and personal manifestation of the Lord. It is worth noticing, that the food given by this angel possessed such invigorating power as to last through a forty days' journey.

There is something agreeing to this incident in the advanced experiences of sanctification. After the soul has entered the life of perfect trust, God often leads it into a solitariness of feeling and a period of separation from all human souls not unlike Elijah under the juniper tree, and Jesus in Gethsemane. He draws us from depending for nourishment upon intermediate laws and agencies, brings us to feed directly on Himself, the vitality of His precious flesh and blood,—the bread of His body and the water of His living Spirit. When Elijah was farthest removed from other souls, the Lord most distinctly unveiled Himself; the same was true of John in Patmos. It is not that we cease to have fellowship, but there is a weaning from other souls which furnishes an occasion for the most

distinct and immediate views of the Lord.

Each of these modes of feeding contains suggestions worth elaborating had I space. I have only hinted at the principal ones. We discover progress at each step.

Progress as to the nearness of the food: at first it was wafted to him from an unknown distance; the next it was supplied to him in the house where he lodged; but at last it was placed at his very bolster (see margin). To use a military phrase, he was getting nearer each time to his base of supplies. Thus Jesus would "prepare tables for us" (Ps. xxii.) till we can find morning by morning the living food at our very bolsters.

We see progress in fellowship: at first with the works of God, then with the saints of God, then with the personal Lord. We see progress in the disclosure of Divine agency: in the feeding by the ravens God mantles His agency under the mute instincts of the birds; in feeding from the mysterious and unexhausted barrel, the immediate agency of God comes a little nearer to view—His miraculous finger is almost visible at the bottom of the barrel, yet no person is seen; but in the feeding by the Angel Jehovah all intermediate veils are laid aside, the agency of the blessed Provider stands revealed direct in familiar love and personal form. Thus He, whose very name is the Bread of Life, "feeds us with food convenient for us," from this infant state of grace up to those sturdier experiences of abandonment and trust in which He can make free with us, and give us our daily bread, as it were, from His ungloved hand; for the glove is ever on his hand, and the veil is ever on His face, except to those whose eyes are anointed to "see Him who is invisible."—*G. D. Watson in "Live Goals."*

To escape the consequences of our sin we are willing to do almost anything except to abandon the sin itself. The history of religion may almost be described as the history of successive endeavors to placate God and avoid the consequences of broken law, by something other than obedience to law and a return to the service of God by holiness of heart and righteousness of life.—*Sel.*

TO MYSELF.

Let nothing make me sad or fretful,
Or too regretful ;
Be still.
What God has ordered must be right ;
Then find it in thine own delight,
My will.

Why shouldst thou fill to-day with sorrow
About to-morrow,
My heart ?
One watches all with care most true ;
Doubt not that he will give thee, too,
Thy part.

Only be steadfast ; never waver,
Nor seek earth's favor,
But rest.
Thou knowest what God's will must be
For all His creatures, so for thee,
The best.

—*Paul Flemming.*

WHY I DID NOT COME HOME.

JENNIE R. JAMES.

Last June, 1885, my health failed after being in India only six months. I was told that there was danger of paralysis in my left limb, and that if I used it I would lose the use of it for life. Months went on, when another physician said that staying in India would only aggravate my disease. I would never acclimatize, and he advised me to go home. In October or later, still unable to walk with any comfort, general opinion was that I should return home ; but the word of the Lord said, "If ye will still abide in this land, then will I build you, and not pull you down, and I will plant you and not pluck you up." "But if ye say, we will not dwell in this land, neither obey the voice of the Lord your God, ye shall be an execration, and an astonishment, and a curse, and a reproach, and ye shall see this place no more." "Know certainly that I have admonished you this day."

I had received a special consciousness that the cleansing blood had reached my soul ; but what of my body ? I became convicted for healing, the same as I had for conversion, or clean heart, and felt that my diseased body was loathsome, and that He wanted and intended me to be healed. I was anointed and prayed with according to James 5 : 16, and felt a trifle of new life instantly go through my entire being, and knew that

though there might be no outward manifestation at once, that the work of healing had begun. A few weeks after this I was able to wear my shoes and stockings, and walk to church ; but I became worse again, and it was not until I came to Bombay on my supposed way to America that I was permanently healed. It was the opinion of others generally that I must go home at once, and I myself became so discouraged that I sent for my ticket to be bought at once ; but after doing so felt such an overwhelming sense of condemnation as I never before felt, and hope never to feel again. I wondered if I were summoned to the judgment bar on my way home what account I could give for leaving the field to which I had come, without doing the work He had called me to do. I felt I would be speechless and silent before the great throne without excuse. Oh, I had limited the power of Him who has "all power in heaven and in earth." The harvest was white, and I was leaving without thrusting in my sickle and reaping. What could I do ? On my knees with tears and crying I besought the Lord that if it were His will for me to stay, to hinder my ticket from being bought, and I would stay. I knew the person who had gone to procure it was a prompt, energetic, decided person, and nothing but the overruling of a higher power would be likely to hinder the ticket being purchased ; but I plead and asked the Lord to please make him feel that he need not get the ticket that day, but if it were His will I should go home, to let it be done. I knew my prayer was heard, but did not know which way it was to be answered. This was Saturday, and in the evening sent word to let me know if the ticket was bought, if not, not to buy it, as I did not feel satisfied about going home. Word came back "Acho," "all right ;" but whether it meant that my passage home was all right, or that he wouldn't secure it, I did not know, and so had another day of suspense. Sunday morning, some way, I can't tell how, my attention was called to 2 Chron. xxv., where I read of Amaziah who had hired a hundred thousand mighty men for a hundred talents of silver, and the man of God told him that the Lord was not with them ; but if he would go, go ; but God would make them fall before their enemies. His answer or query, "But what shall I do for the hundred talents which I have given ?" was so like my own thoughts about my ticket which I supposed was bought, I felt that God was not with me in my going home, and I felt that the words, "If you will go, go ; but God will make you

to fall before your enemies," were intensely applicable to me. Then, as I thought, "but what shall I do for the ticket?" the answer, "the Lord is able to give thee much more than this," assured me that I should stay and lose my ticket rather than go and lose the approbation of God.

Sunday evening a lady missionary living at the same house as the person to whom I had given the money for my passage home, remarked that she would like to see me before I went home, as she would like to send something to her mother in America. "Oh!" I said, "don't mention my going, I can't bear to think of it." "O! but you will have to think about it, it's decided that you are going." I supposed by this that she knew that my ticket was bought, and it gave me a shock that affected me all night; but still "I dare not go home, even if I lose my ticket," were the words I expected to tell them as I came to see them Monday morning; but who should meet me but the very person to whom I had given the money, saying, as he reached to shake hands with me, "Well, Sister James, I did not secure your passage home." "Praise the Lord," I answered, "it is all of the Lord;" then I told him my experience and convictions. "Well," he said, "I could have gotten your passage, but a steamer had just sailed that day, February 13th, and no more were going till the 25th, so I felt that I need not get it that day." So literally had God answered my prayer on Saturday, that He would please make him feel that he need not buy it to-day. Hallelujah! From that time He has only been confirming my faith that He meant me stay in India, and to-day I burn the last bridge that could take me home, unless God builds one Himself and takes me over. Shout His praises! Amen. I am now strong and well, hard enough at work to enjoy the Pauline line of self-support. I have been asking the Lord for thousands, and with as much assurance as I would ask for my daily bread, and I just as much expect to get it when He sees that the time has come for me to use it for His glory, and whether it will be the fruit of my own years of patient labor, or from His own rich treasury, I am satisfied. At present I am earning all I need for personal expenses, and have time to study the language by improving the time. Sometimes, like Paul, I wrought day and night, but like him too, the Lord stood by me. The Lord has seemed to have been showing me very plainly His will concerning me in regard to my field of work for the natives, and has so led me, that

perhaps in another year or so I can enter that place which I was so slow to believe was mine. In the meanwhile I am to delight myself in Him, and He will give me the desires of my heart. I have committed my way unto Him, and He is bringing it to pass. I am resting in Him, waiting patiently for him. Glory to His name! I love Him and all His saints and people. I want to add that, after friends who had known me in Secunderabad heard that I was going to stay in India, I received letters saying that they thought I was running a great risk, and that I would be an invalid for life; but the Lord is my strength. He also is become my salvation. In my place that the Lord has given me in His vineyard at present I see as clearly His own dear leading as my staying in India. Dr. Alice Condit, whom God was pleased to use in restoring me to health, said she had wanted some one, and God seems to have ordered that I should be the one, to help care for the patients. The Lord has been wonderfully with me since helping her with the sick. On the morning of the day that I received the letter saying that Bishop Taylor decided that I should come to India, a voice seemed to say to me so clear, and to my surprise, "I wonder if the Lord doesn't want you to study medicine before coming to India." It may be that He wants me to now that I have come, for there is a medical college right here in Bombay open for women, and I see great need of it.—*The Christian Voice*.

HE GIVETH POWER.

Notes of an address by Dr. Cullis: The question is, what is power? "He giveth power to the faint." Some persons think that means to sort of push a man along; but it does not! We know how power in machinery sets every wheel and part of it in motion, but when God gives power to man, he comes in Himself; and He is the power. He takes possession, as the steam takes possession of the engine and controls it. It is not outside influence or push; you cannot define it or tell what it is, but He says, "He giveth power to the faint; and to them that have no might He increaseth strength." (Isa. xl. 29).

Now I am sure everyone here wants power, and you remember there is no abstract blessing given to any child of God. It is the One Himself who blesses, that comes in; He is our faith; He is our help; He is our life; He is our strength; and He is our power. You remember the promise was

given that the disciples should have power when the Holy Ghost came and took possession of them. We are under the dispensation of the Spirit of God; we are not back in the Old Testament with its types, and under the law, but we are living to-day under grace. The Holy Ghost has come in, not as an influence that breathes itself about us, and acts upon our outward system, and possibly stirs our hearts a little; but we are under the dispensation of the Holy Ghost, who has come to make us His own temples; not to move upon the face of the waters, but to be the power in our hearts, the very light itself to every one of us.

O beloved, do you know that power, that distinct blessing we talk about here—not justification by faith alone, but the step up higher than that, when a man yields himself wholly to God to be sanctified by the Spirit of God, and have the power of the Holy Ghost come upon him? Do you know what it is? I know many do, but I believe there are many more who would say if I should put the question, 'I want the power of the Holy Ghost to rest upon me.' And there is only one way to get it. You cannot fill a full vessel; if it is half full you can put something else in the part that is empty; but if you will empty the vessel, He will fill it full of new wine. The water-pots at the marriage of Cana were empty; if they had not been, he could not have filled them.

So I know of no other way than to empty ourselves, get self out of the way, yield our whole being, and say, 'I do not want to have anything more to do with self; I want self to be dead, and the Holy Ghost Himself to come and take possession of this body.' Do you want that? Are you ready to make such a surrender to God that He may take possession of all that you are?—*Times of Refreshing.*

"A SOFT ANSWER TURNETH AWAY WRATH."

Mr. Wright says: "I once owned a large flock of hens, which I generally kept shut up. But one spring I concluded to let them run in my yard, after I had clipped their wings that they could not fly. One day when I came home to dinner, I learned that one of my neighbors had been there full of wrath, to let me know my hens had been in his garden and that he had killed several of them and thrown them over into my yard."

"Greatly enraged at this procedure, I determined at once to be revenged, to sue him, or in some way get redress. I sat down

and ate my dinner as calmly as I could; and by the time I had finished my meal, I became more cool and thought that perhaps it was not best to fight with my neighbor about hens and make him my bitter, lasting enemy. I concluded to try another way, being sure that it would do better.

"After dinner I went to my neighbor, who was in his garden; and, strange to say, he was in pursuit of my hens with a club, trying to kill them. I accosted him, and he turned upon me, his face inflamed with wrath, and said—

"You have abused me. I will kill all your hens if I can get at them. I never was so abused. My garden is ruined."

"I am very sorry for it," said I. "I did not wish to injure you, and now I see I have made a great mistake in letting out my hens. I ask your forgiveness and am willing to pay you six times the damage."

The man seemed confounded; he looked up to the sky—then down to the earth—then at his neighbor—then at his club—and then at the hen he had been pursuing, and then said nothing.

"Tell me now," said I, "what is the damage and I will pay you six-fold, and my hens shall trouble you no more. I will leave it entirely to you to say what I shall do, for I cannot afford to lose the love and good-will of my neighbors, and quarrel with them for hens or anything else."

"I am a fool!" said the neighbor. "The damage is not worth talking about, and I have more need to compensate you than you me, and to ask your forgiveness than you mine."—*Selected.*

A SHOWER OF BLESSINGS.

BY T. C. GARLAND.

A few years since I was invited to take part in some religious services in a town about sixty miles from London. The state of religion was very low, the congregations were small, and indifference prevailed throughout the town.

The ministers felt and deplored this very much, and often met for conversation and prayer. At length it was resolved to call the leading friends of the various churches together, and consult as to the best means to be adopted to bring about a better state of things spiritual, and unite the congregations to love and good works.

After some deliberation, it was decided to hold a week of special prayer, to invite two strangers to preach on the Sunday, and

finally to hold a united tea-meeting in the Baptist schoolroom. As there was a large number of sailors and watermen living in the town, I was one of the preachers to be invited. At first I felt a little hesitancy, but being told that much prayer had been offered, I consented to go.

On my arrival I found that the town missionary had convened a meeting for prayer on the Saturday evening to implore the Divine blessing on the forthcoming services. I was much struck with the strong faith, confidence, and earnestness of both men and women.

The next morning (Sunday) they met for prayer at six o'clock, and as we returned home my host said, while tears ran down his face, "Bless the Lord, we have received the earnest of what is to follow!" At 10.30 I preached in a full house to a most attentive congregation, and at 6.30 in the Wesleyan chapel.

My reception was somewhat unusual. On entering the vestry one good friend said: "You will have have a good congregation, sir, for the place is packed." As I made no reply to him, his co-steward thinking, I suppose, I had not heard him, said: "Sir, the chapel is full, and we shall have souls converted to-night." To this I replied, "I hope we shall."

Never shall I forget his look, as with much surprize he said: "*Hoping*, sir, did you say? What, are you only *hoping*? If that is all, you can return to London, for we shall do better without you than with you. We are *believing*, yes, we are *believing*; and as sure as I have been asking, so sure shall we receive." Taking my hand, he whispered in my ear: "Where is your faith? Only believe, and we shall see the salvation of God."

At the close of the sermon I announced that we should hold a prayer-meeting without concluding the service, and invited all to stay who could do so. Nearly the whole of the congregation remained. After singing, I gave an invitation to any that were seeking mercy to come at once to the communion rail, that we might pray with them and point them to the Saviour.

After a little time one young woman accepted the invitation; she was indeed broken-hearted, but soon found "deliverance" through faith in the atoning blood, and being filled with joy, stood up and testified that her sins were all forgiven.

One of the leaders, sitting in the body of the chapel, came up to the front, and clasping his hands together, said: "Bless God,

the answer is come! Now let us sing the Doxology and go home rejoicing."

At this I felt somewhat surprized and grieved, feeling certain that there were many others deeply convinced of sin. While I was considering what it was best to do, as I was anxious not to give offence to the friends, a warm-hearted sailor, to my great relief, shouted out, "The answer is not *fully* come—it's only the droppings of a blessed shower! God has told me we shall have many souls. Go on, Mr. Garland! and let those go home who choose. I, for one, say, you must not conclude. Why, just look in this pew, here are three penitents all on their knees—go on, sir!"

Seeing this to be the feeling of the meeting, as it was also the conviction of my own mind, I decided to continue the service, and commenced singing:

"O for a thousand tongues to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of His grace!"

As we sang, the Holy Ghost came on the people in a most remarkable manner: Tears and sobs were heard all over the chapel. I again invited penitents to come to the communion rail, and it was soon filled: some seeking pardon, others for the blessing of a clean heart. It was a grand sight to see teachers and scholars, husbands and wives, parents and children, seeking Jesus; and they did not seek in vain. This gracious answer to their prayers filled the hearts of both ministers and people with joy and gladness.

But the most extraordinary manifestation of the Spirit was on the following evening. As already stated, it was decided to have a tea and public meeting in the Baptist schoolroom. But the numbers were so great that it was impossible to get them into the room at the same time; so, after one party had taken tea they made room for a second, till all had been accommodated.

And now came a grave difficulty: where should we hold the meeting? The schoolroom was much too small, so a request was made to the minister for the use of the chapel. He was a young man, and had only lately been received as their pastor, so felt a little hesitation in consenting, lest he should give offence to his people, as the school-room only had been asked for; but seeing the necessity of the case, he gave us permission to go into the chapel, and this being announced to the friends, the place was filled some time before commencing the public meeting.

The platform was well filled with ministers and friends from the various chapels, and from the commencement of the meeting we felt the presence of God amongst us. After some of the speakers had addressed the congregation, the chairman, standing up, said: "Before I call on the next speaker, we will sing a hymn."

While the hymn was being sung, a lady, known by all present for her piety, zeal, and devotedness to God, left her seat, and walking up to the front of the platform, beckoned me down. "I have a request to make through you to the chairman. It is, that he will stop further speeches, and at once commence a revival prayer-meeting. If this be done many souls will be saved."

Having said this, she returned to her place, and closing her eyes, appeared to be in earnest prayer.

When the hymn had been sung, I said:

"Mr. Chairman, I have a request to make, if you please; perhaps it is a message from Heaven. You saw that lady, whom you all know, come up and speak to me? It has been impressed on her heart that there should not be any more speeches this evening, but she requests you at once to commence a revival prayer-meeting; and if so, the Spirit has told her many souls will be won for Christ."

The chairman was not at all prepared for this, and seemed a little annoyed. As soon as he could recover himself, he said, "Well, Mr. Garland, you have taken me quite aback. I was never in a fix like this before in all my life. Will you please give out a hymn while I consult with the different ministers on the platform?"

I then gave out the grand old hymn, beginning:

"Jesus! the Name high over all."

During the singing I was wondering what the result of this ministerial consultation would be, for some were shaking their heads, and others looked very grave.

The hymn being finished, the chairman rose and said, "Well, friends, we have had our consultation, but cannot agree to anything. This being the case, I shall ask the ministers to speak for themselves."

After a few moments one of them said:

"Dear Christian friends, this is a very solemn time—a very solemn subject." He then paused. "We have had a good time, and there is a blessed influence; my advice is to conclude the service, and let us all retire;" he then sat down.

The next one said: "Dear brethren, I

have lived several years in this town, and always on good terms with my Baptist friends, and am not willing to offend them in this or any other matter: I must retire."

He having taken his seat, another rose up, saying, "I am quite willing to stay, and quite willing to go; it shall be as the chairman chooses."

This brought the chairman on his feet again, but only to say, "I cannot take the responsibility—I shall retire."

The excitement among the people was very great, and at last the chairman, addressing me, inquired, "Will you take the responsibility of this meeting? You see the fix I am in."

"Yes," I replied, "with pleasure; for I shall be out of the town to-morrow, and it will not matter what anybody says about me." But after a moment's reflection I said, "Sir, is it right to put it on any one man? Let us put it to the people themselves; and with your permission I will do so."

To this he agreed.

Addressing them, I said, "Dear friends, I have three proposals to bring before you: 1st. Is it your wish to retire at once? 2nd. Is it your wish to listen to more speeches? 3rd. Is it your wish to remain and have a prayer-meeting? The last proposal I put first. Now all that are in favor of it hold up their hands."

A host of hands were held up, and shouts of "Glory be to God!" rang through the building.

I then began to sing:

"There is a fountain filled with blood," etc.

The ministers had all left except one, and he had gone into the vestry for his hat and coat, when an invitation was given to any that felt their need of Jesus, and a desire to flee from the wrath to come, to go into the vestry.

Instantly a young man said, "I will go, sir;" then another followed, and another.

The minister was not expecting this, and inquired of the first, "What do you want?"

"Oh, your prayers!" was the reply. "I want to be made happy. Lord Jesus, have mercy on me!" And, falling on his knees, he wept bitterly.

The minister at once felt there was work for him in that room, and God made him the happy instrument in leading penitent souls to the Saviour. Not only was the vestry well filled, but penitents were crying for mercy in different parts of the chapel: some kneeling in the pews, others in the aisle, not able to walk further.

As it was getting rather late, I thought it wise to bring the service to an end, and pronounced the benediction, but only a few went home: a large number remained, some of them on their knees, declaring they would remain there till they found Jesus. Seeing their determination, we commenced singing another hymn. As the penitents were scattered all over the chapel, I was anxious to get them together, but could not prevail upon them, their distress was so great; so we went around, first to one, then to another, encouraging them to "trust in Jesus."

About this time one of the deacons came in, and by his direction the chapel-keeper began to turn out the lights. At this I became much alarmed. I was in a pew kneeling beside a young woman who had been on her knees for some time, weeping most profusely. Other persons were similarly engaged. When I saw the gaslights turned out, I began to fear lest our good would be evil spoken of; but when all the lights had been extinguished but three, God mercifully interposed.

Close to where the deacon was standing sat one of his workmen with his wife; they were supposed to be the greatest drunkards and blasphemers in the place. The man all of a sudden fell on his knees, and looking most piteously in his master's face, cried out, "Oh, dear master, pray for me! I am such a sinner, I am afraid I shall be lost."

The deacon was so surprised at the request that he knew not what to say or what to do; and to add to his difficulty, the woman fell on her knees, and with tears requested, "Master, if you are going to pray for John, do not forget me: offer a little prayer for me; for I am as great a sinner as my husband."

The deacon's heart was touched, and he exclaimed, looking up, "This is of God, and not of men; nothing but His Holy Spirit could accomplish what I now see." Then kneeling down, he prayed that all who were seeking might find the Pearl of Great Price.

Soon after this I asked all who had that night been saved to stand up and testify to the power of grace; and, thank God! many did so, and amongst them the man and his wife just alluded to.

This wave of Gospel grace swept through the town: congregations increased; members were sanctified, and sinners saved on every hand; cottage prayer-meetings were instituted, and some were even held in public-houses on Sunday afternoons.—*More Leaves from My Log.*

FEELING AND PRINCIPLE.

F. D. HUNTINGTON.

In almost any of our communities you may set ten persons to inquire into the religious state of their neighbors, and in nine cases out of the ten the first question will be about feelings. Not, What are your convictions of truth, your principles of conduct, the root and ground of your faith in God, or in the solid and fixed facts of the revealed gospel and the kingdom of our Lord? but, What is your feeling? Not, What are you standing on? Not whether a holy Christ has your loyal and unflinching obedience. Not how far you are practically pledged to a righteous Master—which are certainly the chief matters now, as they were in the days and preaching of the apostles—but rather whether the sensibilities are lively, and the devout emotions enthusiastic. Religious feeling is one of the fruits of the Spirit—one of them; it has much to do in kindling and sustaining religious exertion. But feeling is certainly the most irregular element in our composition, and it so far depends on outward conditions that it makes one of the least trustworthy tests of the actual frame of a Christian soul before God. Feelings belong to the passive part of our nature; principle to the active part. Feeling depends on a sensitive surface; principle on depth of moral purity. We feel spontaneously, and often whether we would or not. There is no principle and no duty without a direct exertion of the will. Feeling may be sudden; duty is deliberate. Feeling may be transient; duty is constant. Feeling changes with temperament, with state of health and nerves, with a thousand fickle eternal influences. Principle is independent of all physical or alterable circumstances, moves straight on through all moods and climates, sails by fixed stars, and is the same secure end and glorious thing through all the shifting seasons, though the mountains of prosperity were torn up and cast into the sea.

It deserves to be considered, therefore, whether the emotional type of piety is, on the whole, the only or the strongest type, is calculated to carry a man bravely and uprightly through all the temptations of the market and society, of private life. Let us hope that the sturdy common sense of this people will repudiate any ministration that addresses itself chiefly to a sentimental fancy, whether in the gusty appeals of open air conventicles in sensational pulpits, or in the scenery of church chancels.

Is it not likely that some part of the loose

dealings and false accounts, and violent covenants, which have frightened the propriety and shocked the better sense of all Christian bodies, a traceable to this idea, that religion is concerned entirely with emotions, and not with character? Ananias and his wife had just come into the church, been baptized, joined the Christian community, and their feelings were so far wrought upon that they wanted to follow where the popular current was then setting, and to throw their private estate into the common treasury; though that was no part of the Christian obligation, as St. Paul taught them. What was their sentimental ardor worth? It did not save them from being both, one after the other, wound up in shrouds and carried out to a dishonored burial. It appears to me that, even with the recollection of living men, the Christian faith has come to be less regarded as a commanding and mighty power from heaven, a voice of authority, a law of holy life, but more and more as an easy going guide to future enjoyment, to a universal happiness and an indiscriminate salvation. Who can believe these horrible insults to morality would go on cursing our cities, and corrupting our young men, if the offenders looked up above a hireling police, a venal judiciary, and a cowardly public opinion, and believed those simple words, "Thou, God, seest me, who wilt by no means clear the guilty!" The gospel is a gift of grace, but if it does not keep the disciple out of the schemes of sharpers and liars, the grace has miscarried. The gospel is love; but it has a law element in it, too, which the saintliest Christian never outgrows. The Old Testament goes into the New. The Saviour says explicitly, He came not to destroy the law, but to fulfil it, and He is coming again to judge every follower by his deeds. If you cut the New Testament apart from the Old, your own Bible is gone, and rationalism will pick the fragments to pieces at its leisure. We want the older and eternal Testament which gives us the text—"Righteousness and judgment are the habitation of His throne." See how that word "righteous" studs all the Scripture pages, and how the glorious reality it represents is the steadfast foundation of the welfare of souls, from the first creation on to the new heaven and the new earth.—*St. Louis Christian Advocate.*

When a man believes on Christ, Christ becomes his, and all His fulness is available for him. But the actual appropriation of the grace of Christ will be according to the sense of need and the strength of faith.

BISHOP GEORGE ON PREACHING HOLINESS.

On this subject of Holiness, my dear brother, permit me to plead with you affectionately, and with all the travelling and local preachers, to preach the doctrine and recommend the spirit and practice of Holiness by a holy life and a pious conversation; and permit me to plead successfully with the exhorters, leaders, and members generally, to pursue Holiness as the highest and best gift of Heaven, while we are probationers in this world of tribulation. This is no time to lower the Gospel standard, while we see the miserable doctrines of Socinianism and Antinomianism marching about with so much popularity.

Holiness which places us at the feet of Jesus, where we may rejoice evermore, pray without ceasing, and in everything give thanks, will save us from the mischievous and ruinous contagion of such doctrines. We shall then constantly know for ourselves that, without Divine assistance, we can do nothing; but, through Christ strengthening us, we can do all things.—*A letter to Abner Chase in 1821.*

THE BEST WORKERS.

The best workers are not those whose chief thought is work, but whose highest aim is the will of God. The truest way to do the work of God is to be always in the will of God. It is possible to give ourselves to a work to which God has not called us; or to withhold ourselves from paths of service which He intends us to take.

We may be holding the choice in our own hands. Simply because the work is definitely the Lord's work, we may take for granted that it is the work to which we are called; and we may go forth looking to God alone as the Source of strength and the Giver of success.

But there is a more excellent way. Let us begin lower. Let us begin by the consecration of ourselves to His will. Let God choose for us. Let us not make our own plans, and then come to Him for His blessing on our way. Let us spread before Him a clean sheet of paper, that He may map out for us His way, and show us His will. Let us give ourselves to Him, not that first of all we might do, but that first of all we might be, what He pleases.—*Life of Faith.*

Great spiritual harvests are not reaped by the fireside.—*Railton.*

G I V E.

See the rivers flowing
 Downwards to the sea,
 Pouring all their treasures
 Bountiful and free;
 Yet to help their giving
 Hidden springs arise;
 Or, if need be, showers
 Feed them from the skies.

Watch the princely flowers
 Their rich fragrance spread,
 Load the air with perfumes,
 From their beauty shed;
 Yet their lavish spending
 Leaves them not in dearth,
 With fresh life replenished
 By their mother earth.

Give thy heart's best treasures—
 From fair nature learn:
 Give thy love, and ask not,
 Wait not a return!
 And the more thou spendest
 From thy little store,
 With a double bounty
 God will give thee more.

—A. A. Proctor.

Band Tidings.

HAGERSVILLE.—On Saturday, July 10, I left Grimsby Camp, sharing the carriage of Rev. R. W. Scanlon, who kindly drove me across country to Canfield Junction. Bro. S. has just been appointed to the Canboro' Circuit, a fine field for work. We left Grimsby after dinner and reached the above railway point by 6 p.m. There I took train for Jarvis, whence Rev. T. W. Jackson, the new incumbent, drove me six miles to Hagersville, which place had also just received its new minister, Rev. J. Saunders. Arrangements had been made here for a Band reunion. We began the services on Saturday night, continued them all day Sunday and all day Monday. Great blessing came to us. Local Bands from Springvale and DeCewsville, with many friends from Jarvis and adjacent sections, crowded the commodious church. Believers were greatly quickened and a number of seekers presented themselves at the altar—most of whom cast their souls at Jesus' feet in penitence and trust. This was my first visit to Hagersville, and I rejoice to bear witness that the labors of dear brother Warren Martin and his associate workers, more than a year ago, in this section of

country have left abiding fruit. The cordial reception I met, the power attending the services, the heartiness of co-operation on the part of the new ministers, including the junior brethren Kelley and Culver, the pleasantness of the reunion with brothers Finch, Harrison, Father DeCew, and many other brethren beloved, will remain with me memories of brightness and blessing forever. God bless Hagersville and Jarvis, ministers and people. D. S.

COURTLAND.—I came from Hagersville to Tilsonburg on Tuesday, July 13, for a short "at home." Telegrams and mail matter assailed me here as elsewhere. I gave two nights, with the intervening day, to Courtland, where a good deal of Band work has been done. Rev. D. H. Taylor, the earnest pastor, is persistent in pushing his lines and had engaged dear brother Chapman to come to his help. The work done had been largely on the line of holiness, a department of teaching and effort for which God has eminently qualified brother Chapman, and he is content to abide in his calling. The afternoon and evening services on Thursday were full of the power of God. On the following Sabbath a circuit reunion was to be held at which Rev. G. A. Mitchell, the new incumbent of Tilsonburg, was to be present, preaching in the afternoon. Brother M. has met a hearty reception from his people and is already being made a blessing to them. D. S.

BAND MUSIC BOOK.

This new issue is being eagerly sought and bought. Brother Hathaway has shown excellent taste in his selections, and some quite new music is introduced. The sale of the Band Hymn Book and of the Band Music Book will go on side by side, as there are hymns in each book not to be found in the other. The mechanical get-up of the new book is highly creditable to our Methodist Publishing House. The book is cheap as well as handsome. Manilla covers 25 cents. Limp cloth 35 cents. Discount to Agents. Send orders to REV. DAVID SAVAGE, Tilsonburg.

WESLEY PARK CAMP-MEETING.

The wet weather during the first week seriously interfered with the success of the camp-meeting. But as at Delhi a year ago, good work was done in the hearts of Band

workers and Christian people generally. The second week the weather was fine, but haying had begun and farmers were too busy to leave home. Large crowds assembled for the Sunday services. Valuable help was rendered by Revs. C. Fish, J. F. Fairchilds, T. W. Jackson, N. Burns, T. Colling, Dr. Eby, and other ministers; and also by Bro. Chas. Ryder, an evangelist of the Society of Friends. A hurried visit was paid to the camp by Rev. Alfred Andrews, with a view to secure Band workers to fill vacancies in the North-West. Bros. Walker, of Agnes St. Church, Toronto, H. Littlehales and Frank Barnes and wife have responded to this appeal. Bros. Arthur Trott and A. H. Ranton have been drafted as supplies for Circuit work in the Niagara and Guelph Conferences. Others are taking work in Michigan.

Joined in one spirit to our Head,
Where He appoints us to go,
And still in Jesus footsteps tread
And show His praise below.

Bro. Frank Woodhull greatly relieved me by taking charge of the boarding department and having the oversight of temporalities in general. The expenses were heavy, and though a special effort was made on the last Sunday to bring up the deficiency, collections and free-will offerings failed to do this.

D. S.

A WEEK AT GRIMSBY.

On Friday, July 2, I passed on from Wesley Park to Grimsby to meet an engagement there for a week of work. Bros. Hathaway, Clemens, McLachlan, Dr. Sterling, and Sisters Hall and Luttrell were the workers who accompanied me. After a pleasant run by rail we reached the older encampment at 5 p.m. and took up our quarters at the Park House. We were joined afterwards by Bro. Handley Bird and others, who remained behind at Wesley Park to close up the campaign there. Mrs. Irvine, who is opening an Academy for young ladies at Wesley Park also spent a few days with us at Grimsby. At each place this devoted Christian lady rendered valuable help in our services. We were also much encouraged with the presence and help on both the encampments of J. Shilton, Esq., barrister, of Toronto, and Mrs. Shilton. These dear friends have lately given themselves to God and to His work. Mrs. S., who is a graduate of the Boston Conservatory of Music, has consecrated her voice and culture to the Master. The song services commanded the audiences on both campgrounds, and contributed largely to the in-

terest and profit of the meetings. A few of the singers remained over a second Sabbath at Grimsby.

D. S.

MILDMAY, MAY 8TH.—Bro. Glen and I were summoned to hold a series of meetings in this place. Upon our arrival we found the pastor, Rev. J. Webster, very anxious and very much interested in the spiritual welfare of the people. Several efforts had been made to reach the unconverted by way of special services. The immediate result of which was very limited. The Little-faiths thought it was a bad season of the year to think of 'special services.' However, we commenced, and "the Lord was with us."

The attendance at the first service was small, but the people soon began to flock together so that after a few services the church would not accommodate the people. In spite of any or all opposing forces the Lord revived His work. Bless His dear name. The *crowding* did not stop with the people simply coming to the meetings and church. There were some lovely touching scenes as the people earnestly sought the Saviour *in crowds*.

The work spread; and as our church was too small, the German minister, who gave us willing assistance, offered his much larger church to accommodate the people, which of course was gladly accepted. The second night it was packed, and the people seemed to come in swarms. The talk was that "an old-fashioned revival was in town"; and it was truly so. One of the leading business men said, "we've never seen the like for the last twenty-five years." It was truly a blessed time. We had to dismiss from one to four times, and even then put the lights out to get the people to go home.

According to our other arrangements, the night of our farewell soon came. The house was "filled up." We gave but one invitation to those who were anxious to take the usual Methodist stand—coming to the railing. The place was soon filled, while sobs could be heard down through the body of the church. At a very late hour we had an inquiry meeting—a season of prayer, during which many ventured their all upon Jesus. After prayer, a short farewell address to converts, Christians and unsaved. The ministers decided to continue the services for one week more, an account of which in a recent letter Rev. Webster says: "We have not had a single barren service since you left. The announcements were read, and we closed by singing 'All hail the power of Jesus' name.' And now, although it was midnight, the people would not go, and

while some of the friends were saying 'good-bye,' a number of young men came and knelt at the railing, and gave up to Jesus. 'Good-bye's' were soon stopped and we were again upon our knees, and closed our labour in Mildmay by a last prayer-meeting. We went to our billet, where we were very kindly entertained, tired but happy.

Next day we boarded the noon train for the South, leaving the friends at Mildmay, and also the friends of Walkerton, who rendered valuable assistance, with many a warm handshake and "God bless you both," "you shall have our prayers, and we hope to meet you in heaven."

Since then news has reached me that the work goes grandly on. May it be ever so, and may He perfect the work which He has so grandly begun. Amen.

J. SEDWEEK,
Napier.

Band Correspondence.

EATON RAPIDS CAMP MEETING.—Just a few lines this morning. My nerves are all unstrung. Have just run in to my room for a few moments after working hard carrying lumber for seats. We have been preparing for Sam Jones and Sam Small. We expect them this afternoon—June 29. The services here are almost continuous from 6 a.m. until all hours of the night. I went to bed last night completely worn out and could not sleep for the shouts and cries and praises from the tabernacle. I think this is the most wonderful meeting I ever attended. It is surely a Holiness meeting. The power of God present is something indescribable. People are coming out by hundreds for full salvation, ministers at the altar crying for a clean heart. Dr. Watson is here, a powerful speaker. The Band-workers are making a very favorable impression. Brothers Willie Barth and Jacob Ruff are two fine young men. Elder Reid is a grand man at Band work. He introduced me in a very kind way to the public on Sunday morning. The Lord wonderfully helped me in taking the service. When the invitation was given for those who desired a clean heart to come to the altar, the rush was tremendous. We had to get them to kneel down wherever they could. There was no room at the altar. The Bands that have been at work at Grand Rapids and surrounding country number two men each. I expect to attend a Band Conference to-morrow and shall give my views of Band work.

Later, July 6.—We have had a blessed time. Sam Jones is a wonderful man. May the Lord bless him. He said he thanked God for the grit he had through the grace of God. He is going to fight sin in all its forms till the Lord says it is enough. I love to hear him. He is just the stamp of a man the world needs. Cuts to the quick every time, comes down heavy on sin and means business. Now about Band work: We organized the Michigan State Band of the Methodist Episcopal Church. Quite a number of ministers joined, and a number of young men offered themselves as regular workers. All workers are subject to the Secretary's orders to go *where* they are sent and with whom they are sent. I expect to go to Bellevue, Mich., on July 18, with an assistant. He is a married man and has already been in the work. I have received many pressing invitations for help during the Camp-meeting. God bless you and all the workers. JOHN MURDOCH.

GRAND RAPIDS.—I received your letter duly. Have been so busy of late that all correspondence has been neglected. For a short time I am resting with the harness on and will try to catch up. Band work in Michigan during the past winter, in fact from the beginning, has been a success. Glory be to God, hundreds of souls have been led into the Kingdom and the churches everywhere have been quickened. My heart says "Praise the Lord for His wonderful works to the children of men." Rev. J. W. Reid, of Three Rivers, has been directing our appointments for the past four months. He issued a call for a Band Conference to be held at Eaton Rapids Camp-meeting on June 30. Quite a number of workers from all parts of this State were present. The result of our Conference is a State organization, to be known as the Michigan State Band of the M. E. Church. About two hundred persons have thus far united. My faith sees thousands more coming. Amen. My motto has long been "Michigan for Jesus." For this I have worked and prayed, and now that God's people are coming up by hundreds to the help of the Lord, we shall press the battle to the gate. Would have enjoyed being at your Camp-meeting, but the work here demanded our attention. On July 13 we commence a Grove-meeting at Schoolcraft, and God is going to give us victory. I wish you could become acquainted with our Secretary, Rev. D. W. Parsons, of Schoolcraft. He asks all who are interested in the

Band movement here to send him their names and he will forward a copy of our Constitution and a Pledge sheet. I send greeting to all the dear workers, whom I yet hope to meet. Pray for us. God bless you and your work is the prayer of your brother in the Lord. WILLIE BARTH.

WINNIPEG.—Our Conference is now in session. Yesterday was rich in merciful manifestations of Divine favor to us, especially in the lovefeast. I pray for you and your work, in joyous confidence that you will still as in the past be strengthened with might according to His glorious power unto all patience and longsuffering with joyfulness. Amen and Amen.

I want to write a seed thought which the Lord gave me and which I mentioned in the lovefeast as it was suggested to me there. Bro. Finn, who led the service, spoke of the mystery of knowing our sins forgiven as it appeared to him when, as a Roman Catholic, he heard of it for the first time in a Methodist lovefeast. "Unto us it is given to know the mysteries of the Kingdom." And "we are stewards of these mysteries." What then is our duty as stewards? Paul's aspiration is a worthy answer. In Eph. 3.9 he states it as his divine commission to make all men see what is the fellowship of the mystery. Now we may not be able to explain the philosophy of the mystery, but better than an hour's metaphysical discussion is an experience meeting where the world is called to see the *fellowship* of the mystery. And Paul declares that if the Church come together and all prophesy, and there come in one ignorant and unlearned, he shall fall down and declare that God is in you of a truth.

In the light of this I see the Scripturalness of Band work. You are bringing out a jewel truth. I told my brethren that I thought it would be better if we preached short sermons and then gathered about us the few warm-hearted brethren we had at hand and show the congregation the "fellowship of the mystery." May God bless you. I hope to see the Band work developed here. I want your prayers for me and my work. With my whole heart I desire to apprehend that for which I am apprehended of Christ Jesus. J. H. L. JOSLYN.

FINGAL.—I thank God for the Band work here. We have our usual meetings every Friday evening. Many are rejoicing in the saving grace of our Lord Jesus Christ.

In our service this evening many hearts were kindled. I hope you remember us in your prayers. May God bless you in your Camp-meeting. I may not be with you in person, but remember that there is at least one who is wrestling with God in prayer for you. I am willing to do anything for my Master. I send my love to all the Band-workers and pray that they may be the means of bringing many poor wanderers home to God. May God bless you and prosper your work.

IDA M. REEVES.

TORONTO.—Dear Bro. Savage,—On Tuesday morning, Walter Perry, a dear boy who gave his heart to the Lord at the special services you conducted in the Queen Street Methodist Church, went home peacefully resting in Jesus. It has been my privilege to sit at his bedside many times during the last few weeks, and have been much profited by his experience.

While his body was racked by a terrible cough, his experience was one of *rest* and *peace*, more marked as the end approached. His last conscious spoken testimony given to me on Friday night, at a time when he was so weak that I had to place my ear close to his mouth in order to make out what he said, was, "It's very near the end, very near the end; but it's all right, I'm going home."

When I saw him after this he was not able to talk, but when I asked him, about five hours before he passed away, if he was still resting on Jesus, he smiled and nodded his head. He realized the promise, "As thy day so shall thy strength be."

Thinking it would be a source of joy and encouragement to you to know that the results of your work for the Master have not been of a transient nature, I have taken the liberty of dropping you these few lines.

Many of our boys and girls are showing signs of *growth*, and I hope to see at least one of the dear boys in the work of the ministry. Faithfully yours,

CLEMENT T. PAULL.

BLUEVALE.—Bro. McLachlin writes from Bluevale: I met Bro. Woodhull at Clinton on Saturday. We were at Londesboro' over Sunday, and had a glorious time. The good Lord verified His promise in using the *weak* things of the world, for I felt my weakness very much. The Lord is good to those that are of an humble spirit. I want the dear Master to give me a loving, humble, winning spirit; not for my glory—God forbid—but for His own honor and glory. I met dear

Bro. Ranton and held one service with him. The Lord is blessing and using him. We are looking forward to a grand meeting to-night in Bluevale, and we drive across the country to-morrow to open at Clifford.

MARIETTA.—How I would like to see you all again! I very much enjoyed the letter written by Bro. Handley Bird, at your request, from Niagara; but as he did not give your next address, I have neither answered him nor written you. But be assured you have not been forgotten at a throne of grace. May His presence be constantly realized by yourself and the dear comrades. I can still say, "He leadeth me"—yes, by green pastures and still waters. Praise His name. It is grand to live wholly for God, to "prove what is that good and acceptable and perfect will of God." I am engaged to help at Cooleville Camp-meeting, which opens on August 12. Will rest at home here till then, though I am not resting either. I can't when there is so much to do. I am taking a local preacher's course of study. This, with other reading, occupies my leisure. Am going back to Rutland, my last place. A man came yesterday to see me over sixty miles, determined I should come back. So I consented, believing God must want me there.—Yours in His service, ALEX. LAMB.

COURTLAND.—Bro. Chapman writes July 20: We closed here last night, and had a most blessed closing. Praise God. Sunday was a high day. Large congregations and powerful meetings. Bro. Mitchell, from Tilsontown, was with us in the afternoon, also on Monday night, and did us good service. Thank God for such men. Holiness was his theme. There must be at least twenty who profess to have experienced the blessing of entire sanctification within the past two weeks. It has been a satisfactory work here.

Band Testimony Department.

CHEBOYGAN, May 26.—These lines are my experience of conviction and conversion. They prove the power of prayer and show one of God's wonderful ways of saving sinners, of whom I was chief. I was working in the woods six miles from home. During the first part of the week about which I am now writing, I had no thought of God or anything good, but on Friday Mr. Balmer,

the pastor of the M. E. Church, and Mr. Jerome, one of the Band-workers, visited my house and prayed with my wife and for her absent husband. Surely the prayers of the righteous avail much, for that same afternoon God's Spirit began to work in my soul and I was brought to think of the past. Oh how my sins rolled up before me. I was deeply grieved. I could not rest that night. On Saturday I came home with a longing for salvation. As soon as I got into the house my wife told me she had become a Christian. I answered "I am glad to hear it." She then asked me if I had thought anything of living a better life. I said I had. She said "I thought so, for I felt those prayers offered for you would be answered." I asked what prayers? Then she told me that it was about the same time prayer was made for me that God's Spirit began His mighty work in my heart and led me to Christ. The same persons who prayed for me prayed for my wife too and led her to the Saviour, and now we are both rejoicing in a sin-pardoning God. Our house has become a house of prayer. We are both trying to live true Christians and to be earnest workers in His vineyard. May God bless these brethren that they may have many stars in their crown. Your brother in Christ,

GEO. C. SHEEHY.

JESUS SHINING IN.

A visitor went one cold day last spring to see a poor young girl, kept at home by a lame hip. The room was on the north side of a bleak house. It was not a pleasant prospect without, nor was there much that was pleasant or cheerful within. Poor girl! what a cheerless life she has of it, I thought, as I saw how she was situated; and I immediately thought what a pity it was her room was on the north side of the house.

"You never have any sun," I said, "not a ray comes in at these windows. That I call a misfortune. Sunshine is everything; I love the sun."

"Oh," she answered, with the sweetest smile I ever saw, "my sun pours in at every window, and even through the cracks." I am sure I looked surprised. "The Sun of Righteousness," she said softly, "Jesus. He shines in here and makes everything bright to me." I could not doubt her. She looked happier than any one I had seen for many a day. Yes! Jesus shining in at the window can make any spot beautiful and any home happy.—*American Messenger.*

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