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NOVEMBER, 1885.

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FOR LOVE'S SAKE.

Sometimes I am tempted to murmur
That life is flitting away,
With only a round of trifles
Filling each busy day ;
Dusting nooks and corners ;
Making the house look fair,
And patiently taking on me
The burden of woman's care.

Comtorting childish sorrows,
And charming the childish heart
With the simple song and story,
Told with a mother's art ;
Setting the dear home table,
And clearing the meal away,
And going on little errands
In the twilight of the day.

One day is just like another !
Sewing and piecing well
Little jackets and trowsers
So neatly that none can tell
Where are the seams and the joinings ;
Ah ! the seamy side of life
Is kep' out of sight by the magic
Of many a mother and wife !

And oft when I'm ready to murmur
That life is flitting away,
With the self-same round of duties
Filling each busy day,
It comes to my spirit sweetly,
With the grace of a thought divine :
"You are living, toiling for love's sake,
And the loving should never repine.

"You are guiding the little footsteps
In the way they ought to walk ;
You are dropping a word for Jesus
In the midst of your household talk ;
Living your life for love's sake,
Till the homely cares grow sweet—
And sacred the self-denial
That is laid at the Master's feet."
—*Central Baptist.*

TO SEEKERS OF FULL SALVA-
TION.

BEING ESTABLISHED.

It is a foolish thing to shut our eyes to facts. There is a certain logic in facts which may not safely be ignored. Now, it is a fact, that very few who obtain the grace of full salvation retain that experience with unbroken continuance to the end of life. Even the saintly Fletcher several times lost and regained the experience before he was fully established therein.

It is true that ample provision is made for continuance in this grace, but the stern logic of facts indicates the probability of many a fall. And so we would say to all, be not discouraged beforehand at the failure of others, nor yet at many a failure on your part. This may sound strange, as if it was making light of gaps in one's experience of full salvation. But there is another side to this thought, and one which long observation has made of great importance in our estimation. In the first place, we would meet the objection of many who are discouraged by the failure of others, and so deterred from making a commencement. If such a man as Fletcher had to confess to several failures, no Christian need make the fear of failure a real hindrance to his commencing, or trying to continue in the highway of holiness. "Try, try again," as a motto in business life, is equally useful here.

Here is one who has a short time previously entered into full salvation, but having been surprised by a well-circumstanced temptation, he has let go

his confidence, and so has fallen into condemnation; or, having received this grace in the midst of revival influence, or in great personal joy, contact with the hum-drum affairs of life, or indifference in others, contrasts so strangely with his warmth of feeling that he is tempted to doubt the reality of his experience, because of the variation in his emotions, and thus he loses the highly-prized blessing of full salvation, not because his emotions may have subsided, but because he has doubted and reasoned about it; for he that doubteth is condemned, and the fearful and the unbelieving cannot inherit this great salvation. What, then, is the true course for such an one to pursue—to sit down and repine, to grow discouraged, or to retain the dry, perfunctory profession of the blessing, with the sense of partial condemnation gnawing at the heart? Nay, verily, any one of these courses is to play into the hands of our cruel foe, who would thus drag us down to perdition. For the fearful and unbelieving are finally to be classed with the worst of sinners, and to be shut out of Heaven. The only scriptural way, we maintain, is frank confession of the definite sin committed, especially of the dreaded sin of unbelief, the appropriating again of the cleansing blood, and the immediate exercise of faith for acceptance, just as before.

Here, we remark, there is only one way to the cleansing fountain. The professor of holiness, and the seeker of this grace for the first time, are on a common platform. By repentance, confession and faith alone can perfect peace be restored or obtained.

Many professors of holiness, by imagining that their former holy life secured for them some kind of immunity from this humbling way, have fallen into sad delusions, and have gone on professing holiness when neither the Holy Spirit nor their own lives bore witness to that profession as true. The only safe and scriptural way, after any and every fall, no matter how apparently trivial the cause, or how inconspicuous the fall, is by the way of the cross—is that of confession to God and faith in Christ for present cleansing. Should it be so sim-

ple a matter as failing to give testimony at the proper time, talking to another for his spiritual profit, or failing to perform any act at home or abroad heartily or to Christ, the consequent cloud of condemnation, however light it may be, can only be removed by definite confession and faith. When, however, the Spirit does not convict of some particular act of unbelief, or other form of sin, then depression of spirits or cloud on the mind should be fought on the scriptural line of holding fast the profession of our faith without wavering.

Let the child of God who has come to the cleansing fountain for full salvation fight the fight of faith on these lines, let him refuse to accept conscious condemnation except as he hears the Spirit's voice telling him of particular sins, and then always promptly adopt the Bible course of repentance towards God, and faith in our Lord Jesus Christ, and it will not be long before the sense of being established in the life of full salvation will be realized.

PERMANENT OR FREQUENT— WHICH?

BY REV. B. SHERLOCK.

In the September number of the EXPOSITOR, page 72, occur the following words in an article by the editor:—

“The baptism of the Holy Ghost is ready to come in Pentecostal fulness to every believer who will open up his being for His coming. Whether walking by the way, communing in the secret place of prayer, musing upon your bed, or gathered in the assembly of disciples, He is just now ready to enter in and dwell in all His radiant fulness. Then so glorious will be His manifestations, and so wondrous the sense of completeness in Christ; so intimate will be your communings with Him, that to utter a prayer for the baptism of the Holy Ghost would at once shock your sense of propriety, and appear but an insult to your ever-present, ever-abiding Guest and Friend.”

And on page 73 is another article: “This baptism of the Holy Ghost we not only preach and write about, but testify

to as an actual experience—a continuous 'baptism of the Spirit, years ago received and continued with ever-increasing brightness and glory. No diminution needing repeated baptisms is realized, but changed from glory to glory, as by the Spirit of the Lord." In the former extract the doctrine of a permanent baptism *versus* repeated baptisms of the Spirit is propounded; in the latter extract the corresponding experience is professed. Let us see what the Scripture teaches on the subject.

1. There is no record of believers praying for, and as a consequence receiving, a *second* baptism of the Holy Ghost. The event which probably has furnished an apparent sanction of the practice of asking for a repetition of the Pentecostal blessing is that narrated in Acts iv. 23-35. We quote the verse in which the blessing experienced on that occasion is described: "And when they had prayed, the place was shaken wherein they were gathered together; and they were filled with the Holy Ghost, and they spake the word of God with boldness." Then follows a description of the results in the apostles and the converts, showing a great similarity to the effects produced on the day of Pentecost. But let it be observed, that the prayer of the apostles is reported and given in the text, and in it we find no petition for another "baptism of the Spirit." On the contrary, it appears that, "being let go" by the Jerusalem authorities, "they went to their own company," a perfectly natural proceeding on their part, and then "lifted up their voice to God with one accord" in protest against the opposition made against them, and in prayer for further manifestations of miracle-working power and further sustainment in boldness of spirit in the preaching of the Word. Let the reader of this article read also the narrative on which we are commenting before we proceed further.

There is no expression in the prayer indicating that they realized a loss or failure of spiritual power at all; they acted as servants reporting their work to a master with whom they were on perfectly loyal terms, as children gladly coming into a father's immediate presence, to unburden their hearts, and see

his smile, and hear his word of sympathy and encouragement. The Father responded, the house was shaken, "and they were all filled with the Holy Ghost," for the purpose of assuring them that their prayer was heard and would be answered according to their desire. Thus the Spirit came "that they might *know* the things "freely given to them of God," according to the principle laid down in 1 Cor. ii. 12.

But as the blessing was not asked as a "baptism" of the Spirit, nor after it was received described by that word in the record, it is not scripturally correct to call it by that name.

And as there is no instance recorded of such praying, so there is no direction or command given anywhere justifying a steadily obedient believer in asking for a repetition of the Pentecostal baptism.

But "if at any time" (we quote again from page 72 of the EXPOSITOR) "you find yourself sighing for another baptism of the Spirit, be sure you have sinned Him out of His habitation, and the only way to recover the lost treasure is by the way of repentance and faith." But that would be a case of backsliding, a matter provided for in the plan of salvation, and which does not affect our theory in the least.

2. There is no intimation in the New Testament that the blessing of regeneration, with its concomitants of justification and adoption, is to be repeated. Christ's statement to Nicodemus, likening the crisis through which a man passes when entering into the kingdom of God to a natural birth, requires us by the force of analogy to look upon regeneration as an act done once, and not repeated. And no allusion to, or mention of the fact found anywhere in the New Testament disagrees with this view of the case. The prodigal son was not totally discarded by the father, but while the rags and filth of his swine-herding occupation were still upon him he said to the servants, "For this *my* son was dead," and so on. Whatever theory we hold as to apostasy, backsliding, or perseverance, it is plain that spiritual changes, or uplifts, are, in the design and arrangement of God, of a permanent character. And it follows, that if a blessing needs to be

repeated, or if, more properly, its benefits are lost, the fault is in man, and ought honestly to be confessed when seeking restoration. If, then, regeneration is a permanent thing, why should not the further and additional blessing, the baptism of the Holy Ghost, as at Pentecost, be permanent also?

3. The predictive promises of Christ, and the notices of the fulfilment of these promises found in the Acts of the Apostles, and also the treatment of the subject by the writers of the Epistles, agree better with the idea of permanence than with that of frequent repetition. Indeed, we may go chronologically back of the statements of Christ and cite the case of John the Baptist, who was "filled with the Holy Ghost even from his mother's womb." Luke i. 15. Of course, we all believe that the baptism of the Holy Ghost which Christ received in the river Jordan, when the Spirit of God descended upon Him in the form of a dove, was an anointing that was permanent. It being true that "as He is, so are we in the world," 1 John iv. 17, and that true believers are one with Christ as branches are with the vine, then is it not the evident privilege of such, that in their case the baptism of the Holy Ghost should be permanent also?

Christ's promise concerning the Holy Ghost is in these words: "I will pray the Father and He will give you another Comforter, that He may abide with you for ever," and again, "He dwelleth with you and shall be in you." John xiv. 16, 17. Every other statement made by Him in connection with this subject agrees with the idea of permanence of possession and blessing.

The words recorded by Luke in Acts i. 8 show that the gift of the Holy Ghost was a qualification for constant and lifelong witnessing for Him, "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." The Revised Version has *When* the Holy Ghost, etc., instead of "after." Peter assumes that he was filled with the Holy Ghost when he charges Ananias with lying to the Holy Ghost when he lied to him.

Peter and John go into Samaria (Acts viii. 15), and prayed for those who had received the good word there, and laid their hands upon them, and they received the Holy Ghost—the Jerusalem blessing brought to the Samaritans. But no hint of repetition of this blessing, or of its need, is given. Peter preaches to a company at Joppa and the "Holy Ghost fell on all them which heard the word." He was already present in plenary power with Peter, for He had said to Peter, while he was simply thinking, "Behold, three men seek thee." Acts x. 19. Of Barnabas and of Stephen it is said that they were full of the Holy Ghost, and the idea presented is that it was in them a permanent endowment and blessing.

Paul, in the eighth of Romans, uses the following language: "Who walk not after the flesh, but after the Spirit," a constant acting guide and a permanent indwelling power. "If so be that the Spirit *dwell* in you." "If the Spirit of Him that raised up Christ from the dead *dwell* in you."

And again in 1 Cor. iii. 16, "Know ye not that ye are the temple of God, and that the Spirit of God *dwell*eth in you?" Paul prays in Ephesians, "that Christ may *dwell* in your hearts by faith." There is only one way in which this is possible, and that is by the power of the Holy Ghost, who "takes of the things of Christ and shews them unto us," as promised in John xvi. 14. It is quite Scriptural, then, when our Methodist poet sings:

"O that the Comforter would come,
Nor visit as a transient guest,
But fix in me His constant home
And take possession of my breast;
And fix in me His loved abode,
The temple of indwelling God."

The article which has suggested this one has, to our knowledge, surprised some earnest and sincere brethren, who have in the past, like the present writer, often prayed for baptism after baptism of the Spirit. We are thankful that our attention has been turned to this aspect of the great question of the Spirit's relation to salvation and to Christian efficiency. Already it has had a blessed influence on our own experience, and we believe will be productive of rich results in our work.

We ask the patient consideration of the evidence brought out in this article and otherwise, for as we live in the dispensation begun at Pentecost, let us, in the name of our God, understand and enjoy the blessings of our dispensation.

THE SECOND COMING.

Considerable thought is, at the present time, centering about the subject of Christ's second advent. And, as is to be expected, differing views are held by writers, some of them the opposite extremes of one another. With some the subject is made to take all the importance of an essential doctrine, and that believer who does not accept their version of the subject in all its details is accounted a heretic, and as cut off from the most valuable spiritual blessings. Others again treat the whole subject with comparative indifference.

The details of doctrinal teaching concerning the coming of Christ are many and various. Many minute descriptions are given by pre-millenarians concerning the millenium and the judgment, all of which are looked upon as a part of true orthodoxy. In fact, it is quietly assumed by not a few, that a correct creed here ensures a part in the first resurrection, whilst those who can be comfortable in leaving their whole history after death to be discovered to them as it occurs, only being careful to die in the Lord, are looked upon as outside of all the benefits of the second advent.

But it would be a bootless chase to run after all the issues and doctrines which have been and still are founded on the predictions concerning the coming again of Christ to this earth of ours. And yet these speculations and positive teachings are not simply the vagaries of surface thinkers, but are the convictions often of men of intellect and power, and of deep piety, and therefore must ever be treated at least with respect.

However, our present intention is not speculative but practical. The question is, does this subject to any extent affect present Christian experience? Now, it will be noticed that Christ at many times in His teaching drew the attention

of His disciples to the fact of His coming again, and continually urged upon them the necessity of being prepared for that event. Again, the early Christians lived in daily expectation of seeing Him whom they loved with a martyr's love coming in the clouds of heaven. These are facts concerning which there can be, and there is, no dispute. Christ did not, as is now the custom, urge His hearers to prepare to die, nor did the early Christians talk of being ready for death; that is a more modern practice. It is very easy to account for the change: many centuries have passed away and still our Lord delays His coming. It seems scarcely in accordance with reason to insist upon the thought that His second coming is near at hand, when St. Paul, eighteen hundred years ago, seemed to think that His coming was just at hand, and as possible in his day.

But apart from the possibility of Christ's coming in our day, is there not some practical advantage in accustoming our minds to dwell upon that event, rather than on the fact of dying? Is there not something more cheerful in the one anticipation than the other? Again, does not preparation for the coming of Christ include preparation for death? Besides, may not Christ have connected certain spiritual blessings with our obedience to His particular instruction concerning this thing, which fail to be secured by habitual neglect of them? If so, it is no light matter to turn away from the subject in indifferent mood.

Christ has, we all confess, connected special blessings with obedience to His commands concerning the Lord's Supper and baptism, why not with the observance of His directions concerning His second advent? Having these thoughts in view, we tested the matter as a personal experience, and found that our Christian life became richer and deeper as we substituted the thought of the coming of Christ for that of death. There is a joy in the consciousness of being prepared this moment, any moment, to receive our risen but glorified Master, should He just now come in all His glory, to destroy time and usher in His eternal kingdom, which far exceeds the thought of dying in the triumphs of faith, how-

ever rapturous our death-bed scene might be.

True, we have not the slightest expectation of this ever happening in our day, nor yet are we stirred in the least by any of the millennial glories depicted by pre-millenarians. For aught we know we may be just now living in the predicted millenium, when Satan should be chained—unable to persecute Christians to the death. All these things we regard as purely speculative, and in no way connected with spiritual blessing. But the one fact, that we are, for purposes best known to God, directed to be always ready to receive the Bridegroom at His coming, is the essential one, and the only one connected with spiritual blessing. And we maintain, both from our study of the Bible and from personal experience, that it is of material importance that Christians should obey their risen and ascended Lord in this matter, and daily accustom themselves to the thought of meeting Christ at His second coming.

Reader, how stands the case with you? Are you ready just now for His appearing? Would the sound of the last trump awaken the highest exultation of soul? Are you this day doing all things as if you expected your Bridegroom before the day passed away. Are you doing all things to-day heartily as to the Lord?

O the joy of such a life! What matters it if His coming be delayed? What if death surprise us while momentarily expecting His final coming? We all the more show our faith in the wisdom of all His teaching. He understands fully the whole matter, and His "well done" will be the more emphatic if He has found us obedient in this as in other things.

"Are you ready for the Bridegroom
When He comes, when He comes.
Behold! He cometh."

There will never be a second Saviour to atone for the guilt of rejecting the first.

"Reason can tell how love affects us, but cannot tell what love is.

SOME BURNING QUESTIONS DISCUSSED.

THE OTHER SIDE.

In previous articles we have drawn attention to several questions belonging to the non-essentials of holiness, but which are made essentials by some, principally calling attention to the evils which result from exalting them to undue importance.

Before dismissing the whole subject it will be well to spend a short time in discussing these matters as non-essentials, trying to put them into their proper place; and that place is as a rule the very threshold of a Christian life. Take the matter of dress—the wearing of gold in the form of a watch or of a wedding ring, for example.

For, we remark, if the rule is not made to take in such things, it is a mere farce; for every argument in favor of either of these articles in gold, can be used with equal truth in favor of a brooch or chain.

Parties who denounce the wearing of gold as unscriptural, and yet wear a gold watch or wedding ring, certainly occupy a very equivocal place in the estimation of their hearers, and, for consistency's sake, they should either refrain from the one or the other. So, too, a lady clad in silk, or any other costly fabric, or a gentleman wearing broad-cloth, so long as other material, equally as durable, can be obtained at less than half the cost, should refrain in the meantime from quoting against others the passage which says: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." The words of St. James are apt to come up against such: "Whosoever keepeth the whole law, and yet offendeth in one point, is guilty of all." Teachers on any question of Christian deportment should learn to be thoroughly consistent before they undertake to press their views on others.

But to return from this needed digression, should a Christian have any doubts concerning the propriety of wearing any ornament or article of apparel, his plain

duty is to take it to the Lord in prayer, with the distinct intention to do whatever is pleasing to the Master concerning it, according to the plain scriptural teaching: "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus." Now, if the Christian shrinks from so doing, from the fear that the teaching of God, through His word, or through conscience, may be contrary to his wishes, he is immediately under condemnation in the sight of God, for "whatever is not of faith is sin." It matters not whether he had lived previously in the light of sanctifying or justifying grace, he is now under condemnation, and that condemnation brings present darkness, and will, unless repented of, shut out of heaven as certainly as open sin.

It matters not if the thing he wished to do or leave undone is perfectly agreeable to God, and that if he but submitted to Him he would find it out to be so. The sin is not in the inherent rightness or wrongness of the thing under consideration, but consists in the attitude of the soul towards its God. A Christian can come under condemnation through a trinket of the value of one dollar as well as one whose value is amongst the hundreds. Indeed, we heard of an incident where a lady had a serious and prolonged spiritual conflict over a favorite locket, but when she finally arranged to sell it and give the money to the missionary cause, the jeweller to whom she went to sell it pronounced its value to be just three cents.

It is a very dangerous matter to dally with sin, and especially for professors of holiness to teach that a Christian can live in doubtfulness concerning these things, and yet retain his justification and secure heaven, but that to obtain the blessing of holiness he must make a complete change in his practice concerning them. What is it but lulling men and women into the sleep of carnal security.

Again, a general confession of sins of omission and commission cannot meet the requirements of the law of God, for no man can claim forgiveness for sins which he intends to continue. If then a professed Christian continues to dress after a manner that he is unwilling

to seek the mind of God concerning it, with the desire to know His will and to do it when known, and is conscious of this attitude of his soul towards Him, he is utterly outside the kingdom of Christ.

He may be pious in his aspirations, consecrated in his life, and zealous in his service of God, even as Saul was before his conversion, but as being a forgiven child of God, and walking in the light of His countenance, his claims to such a state of grace cannot be admitted.

The same may be said with reference to the use of tobacco or intoxicating liquors. If the Spirit of God at any time brings up the subject to a Christian, and he is consciously unwilling to be led into all truth concerning them, or is consciously unwilling to obey God at any cost, he is at once under condemnation, and his profession of converting or sanctifying grace thereafter is a lie.

Again, for a professed Christian to come to the conclusion that for him or her to wear a certain article of attire, to use a narcotic or a stimulant, is wrong, and then ask God's forgiveness therefor, intending in his heart to continue the wrong practice, is not only daringly sinful in itself, but leads to soul-destroying delusions.

Besides, what a despicable position one must occupy in his own sight when he is conscious that he can for a moment place the gratifying of his taste in dress, or his palate with drink or tobacco, in comparison with the interests of his immortal soul.

A Christian is one who follows Christ, and who obeys the command to do all things in the name of the Lord Jesus. Therefore, to set up as a standard to judge his actions by, anything but the will of Christ, is open or secret rebellion, and rules him out of camp in the judgment of his all-knowing Captain.

She came from her prayers looking weary, because she took her burden thither, and, instead of leaving it at the cross, she brought it back with her. If she had gone with true faith, she would have left her prayer and brought back a song.—*Selected.*

PROFESSIONS AND LOVE.

A man may *profess* to be in the light, when he is *really* in darkness. He may be self-deceived, or he may be hypocritically trying to deceive others. But he cannot deceive God, and he need not and ought not to be self-deceived. To illustrate such false professions, take the case presented by St. John (1 John 2:9): He that *saith* he is in the *light*, and *hateth his brother*, is in *darkness*," whatever he may say. Hatred is of all degrees, but essentially of the same nature. The alienated heart, the averted look, the passing by on the other side, the refusal to shake hands, the saluting only those that salute us, evil surmising, evil speaking, evil treatment of any kind, and a hundred other r'lder symptoms, show the presence of this evil disease of "hating our brother," even though it does not manifest itself in violent out-breakings of spirit and manner and conduct.

So far from recognizing any man's claims to be entirely sanctified if he does not love his brother, St. John plainly says he is not truly regenerate. "Beloved, let us love one another: for love is of God; and every one that loveth is born of God and knoweth God. *He that loveth not, knoweth not God.*" "If a man say, I love God, and hateth his brother, *he is a liar.*" And he proceeds at once to give a very obvious and conclusive reason for such a decision: "For he that loveth not his brother whom he hath seen, *how can he love God whom he hath not seen?*" This is as much as to say that it is a mental and moral impossibility for a man to love God, unless he loves his brother. It is as much as to say that a man is not born of God, knows not God, does not and cannot love God, unless he loves his brother. "Every one (without a single exception) that loveth Him that begat, loveth him also that is begotten of Him." These assertions are very sweeping. We may doubt their truth. We may keep up our professions and alienations, until the last. But one flash from the Great White Throne will speedily dissipate our delusion.

Let us try ourselves by this rule. Are there any for whom we do not feel true Christian love? We may not admire them. We may not approve all their conduct. We may not feel free to entrust them with our confidential secrets. We may be plainly conscious that they have not treated us right. We may not choose them for our intimate friends. But let us have a care that in dwelling upon these points, ill-feeling in some slight degree may not almost unconsciously spring up, rapidly develop, interfere with our religious experience, affect our manners and ruin our prosperity.

Life is too short for fighting, quarrelling, fault-finding and petty misunderstandings. Nothing would be more fatal in the face of the foe than for the soldiers in Emanuel's army to fall to fighting among themselves. Our adversaries are many and wily—ready to take advantage of our dissensions. This is what St. Paul means when he says:—"To whom ye forgive anything, I forgive also, lest Satan should get an advantage of us: for we are not ignorant of his devices." The work of the Holy Ghost is to produce substantial unity in the whole Church of God, and eventually among all nations. A genuine revival always commences in reconciliation with God and man. "Leave thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift." "If ye have bitter envying and strife in your hearts, *glory not, and lie not against the truth; for where envying and strife is, there is confusion and every evil work.*" Christ is the Prince of Peace. "Being justified by faith we have peace with God"—and with man. The angelic song of the Annunciation was, "On earth peace, good-will towards men." The legitimate, inevitable, invariable effect of the Gospel everywhere is peace and good-will. The kingdom of God has not yet come to him who is not at peace with God and man. The kingdom of Heaven is not set up within him who is not full of good-will. How shall we battle for a kingdom to whose very first and foundation principles we are not loyal? Oh! for pure and perfect love!—*Christian Standard.*

OUR HAMILTON CAMPAIGN.

BY REV. DAVID SAVAGE.

First came an invitation, early in the season, from Rev. D. W. Snider, pastor of Zion Tabernacle. The way did not seem open at the time to accept it. Next a letter from Rev. Dr. Hunter proposing Tent Services in the month of September; nor did this proposal seem just in the line of a providential call. This was followed by a pressing and cordial request from Rev. S. J. Hunter, pastor of Centenary Church, who was altogether unaware of my previous correspondence with Hamilton ministers. This appeal decided the case. And as if to still further emphasize the call to Hamilton as of God, a letter was received subsequently from Rev. John Kay, pastor of the First Methodist Church, who, with no knowledge of the previous correspondence, suggested a visit from myself and Band to the city.

We began at Wesley Church, on Thursday evening, October 8. Myself and daughter came on from Toronto. Others of the band came direct from Orangeville, with additional reinforcements at the end of the week. Our reception was from the first kindly and cordial. Centenary and Wesley churches had arranged for union services. At first we met in the spacious Lecture Hall of Wesley. Earnest, hearty meetings they were, and well attended too, but not by the outside class we wanted to reach. What was to be done? A lady suggested an out-door service. So we mustered in fair strength on Sunday afternoon on the Gore, sung, prayed, talked a little, and then processioned to Wesley Church, where two good services were held, one for young men in the school-room, and the other for young ladies in the church. A week of good work, followed, however, with no rush of penitents.

Sunday, Oct. 18, we transferred to the Centenary, with a sympathetic, warm greeting from the dear people there. The services grew larger, and the interest deepened. Still the number of conversions was limited, with, however, bright and somewhat marked instances

among them. On the following Sunday morning we held a service at the Gore Street Church, with much enjoyment and profit, and a service of much power and blessing at Centenary Church at night.

On Wednesday evening we changed to the First Methodist Church. Here we found a very hearty people awaiting us with an earnestly expectant spirit. But bad weather set in. Rain, rain, rain. The congregations were good, nevertheless, and from the first we had rich displays of Divine and saving power. The Sunday-school service on Sabbath, Nov. 1, was a remarkable time. So the pastor reported. The writer was conducting a parlor service at the Ladies' College at the same hour. These parlor services were held for three consecutive Sabbaths, and once on a week day, on invitation from Rev. Principal Burns. They will never be forgotten by those who attended them. Mrs. Sanford meets the young ladies for a similar service every Sunday afternoon. Many of them have come into the light of God.

The interest continued to rise at the First Church, over 100 professing conversion before we left. On Sunday, Nov. 8, the Band rallied for a week's campaign at Zion Tabernacle. It was a wonderful week. Large gatherings of people. Active, vigorous work by the Church. Powerful conviction; and sometimes the large altar crowded with penitents, who came quickly into the light. The pastor reported the work as sweeping the Sabbath-school from the Bible-classes down. Over sixty persons, we learned, joined the Church at the Sacramental service on the following Sunday morning. Of the evening service that day, one of our Band-boys who remained behind to assist the pastor a few days, writes: The Lord was with us in great power. We had over fifteen souls seeking for pardon. Unsaved husbands, sons, and daughters crying to God for mercy. And the Lord heard their cry.

As usual in such a revival, there were many touching scenes witnessed. A mother and daughter weeping in each other's embrace at Centenary altar. Two young men and a young lady—sister and brothers—saved together in

one service at Zion Tabernacle. A deaf-mute, about 17 years of age, was among the penitents of the last week, and with a bright face declared his trust in Christ. Whether in view of the many kindnesses received from the ministers and people, or of the great blessing that came to us in our work, we shall remember with gratitude and joy our five weeks' campaign in the city of Hamilton.

MRS. PALMER'S HOLINESS MEETING.

BY THE REV. E. BARRASS, M.A.

For many years I had wished to attend the Tuesday afternoon meeting held at the house of Mrs. Palmer, New York, but always despaired of ever being able to do so, until September 22nd, when I was returning from the Temperance Centennial at Philadelphia, and spent one Sabbath at the Empire City. In the morning I attended St. Paul's Church, where I was attracted by some singing. I found a class-meeting was being held. I went in and found that a son of the late Dr. Nathan Bangs was the leader. The number in attendance was not large, but they comprised some of the excellent of the earth, among whom were Mrs. Palmer, Mrs. Dr. Lowry, and others. The experience was rich and spiritual. A Beulah land Christian of more than eighty years of age gave his testimony, which was full of the breezes from the celestial city. Mrs. Palmer entreated me to remain in the city until after Tuesday. I had made other arrangements, but I shall praise God throughout eternity that I did so. I may say that the sermon of Dr. Day, after the class, was clear, chaste and evangelical.

Tuesday afternoon came, and I made my way to the place of meeting. Already a considerable number had arrived. The large parlors were arranged with seats so that no space would be unoccupied. By-and-by every seat was full, and camp-stools and chairs were set out in the corridors. Precisely at half-past two o'clock Mrs. Palmer took her place and announced the hymn: "Now I have found the ground," etc., after which a portion of

Scripture was read, and Mr. Hughes read a great number of letters from persons in various parts of the world, detailing Christian experience, and making requests for prayer, etc. The list was long and varied. Prayer having been offered, another song of praise was sung, led by a lady at the organ. The breezes from the upper sanctuary were now blowing over the meeting. The speaking proceeded rapidly. No one needed urging. All seemed to feel that there was a duty for them to discharge, and they were ready to testify as the Lord gave them opportunity to do so. We do not know how it was with all, but we do know that the beaming countenance and the bedewed cheek told that emotions were being enkindled indicative of the fact that God was very near, nay, His glory filled the little sanctuary.

Of those in attendance, there was a large number of men, but the majority were women. Among them there were several mothers in Israel, who told of battles fought and victories won. They had gone through many hard contests, but by the aid of the Holy One they had come off victorious. There were those present who were toilers in the Master's vineyard. Their religion was something more than just being made happy and always having a good time. They went among the outcasts, the waifs of the city, of whom, alas! how many are perishing! Those noble, godly men and women whom we met, who are accustomed to seek after lost souls in New York, need a double portion of the Spirit which rested upon Elijah, and by going to the Tuesday afternoon meeting they are very likely to secure that grand accompaniment. Of course there was variety in the experience, but all testified clearly and unequivocally that the blood of Jesus Christ cleansed them from all sin. Such testimonies could not but be inspiring to all present.

The experience of one dear sister was especially affecting. She was a young lady, the widow of one of Bishop Taylor's missionaries lately in South America. She accompanied her now sainted husband, as a volunteer, to the mission field, some three years ago. His health soon began to fail, and he was at length ad-

vised to return home or he would be sure to die. The passage homeward was taken, but before the United States was reached he was called to his heavenly home, and his body now sleeps in the great deep, until the archangel's trump shall sound and break the marble silence of the dead. The sailors were astonished at her calmness and tranquility, but she told them it was the Lord who strengthened her. The writer asked her how she intended to act in the future, when she calmly said she intended to devote herself to evangelistic work. I thanked God that the days of Methodist heroism were not all past.

As the afternoon was far spent, Mrs. Palmer desired all who had not spoken to arise, and remain standing. She then requested every one to speak in a word or two their present state, and immediately some recited verses of Scripture, others verses of hymns, until all had spoken. Dr. Lowry, editor of *Divine Life*, then gave a warm-hearted exhortation, designed to bring those into the light whose experience was not as clear as they could wish. This part of the service was particularly instructive. The meeting closed, and everybody shook hands with everybody else, and they evidently loved as brethren. This meeting has been held every Tuesday afternoon for fifty years. During the summer Mrs. Palmer resides at Ocean Grove, but always either returns to New York to hold the meeting or provides a substitute.

Mrs. Palmer kindly invited me to remain for tea, where an hour of sweet social intercourse was held with the members of her household, and also Dr. and Mrs. Lowry and Dr. Newman. It was a delightful hour. After the repast, our hostess said it was their custom, at the close of the evening meal, for each member present to repeat some passage of the Holy Scriptures. She began, Dr. Newman at her right followed, after which all present joined in rotation in the delightful exercise. Dr. Newman then led in prayer, and the company separated, perhaps never to meet again until they meet in their heavenly home to go no more out for ever.

To the writer, this Tuesday afternoon

meeting which he attended at Mrs. Palmer's will ever afford a pleasant theme of reflection. May all whom we then met meet in heaven.

THE GALT CONVENTION.

The seventh Annual Convention of the Canada Holiness Association was held, according to announcement, in the flourishing town of Galt, sometimes called the Manchester of Canada. The number of delegates from a distance was fully equal to, if not greater than at any former convention. The welcome extended to the friends who came to take part in the services, by the pastor, Rev. A. M. Phillips, B.D., and his large congregation, in furnishing homes and suitable conveniences for worship, was cordial, and the members of the Association carry away with them pleasant recollections of the hearty hospitality of the friends in Galt.

In *apparent* results the convention was not as successful as some former ones. During the two first days the services were well attended, and many showed their hunger for full salvation by crowding around the large altar of the church.

The preaching was good, and the exhortations powerful, but for some reason sanctifying power was withheld. However, on the afternoon of the third day the clouds broke away for a time, and the Blessed Spirit came upon the assembly in sanctifying power, and several were fully saved. We rejoiced to know that the visible presence of the Holy One was still vouchsafed. This is our only excuse for continuing our labors as an association. With His manifested presence, all our desires are met and our work sanctioned by the Master. Without it, we spend our strength for naught.

Few who were present will forget the glowing testimony of one brother who there received the witness of the Spirit to full salvation, or the thrilling scene which followed when he recognized his own mother amongst those who came forward as seekers, but who also was now rejoicing in the same experience.

We noticed a number of new friends

amongst the delegates, who also delighted and edified us with their rich experience in the deep things of God. As in former gatherings, rich lessons in spiritual things were taught us who sat at the Master's feet.

Much time was spent in considering the finances of the Association. It was found that the generous contributions of the friends for the two former years had simply carried our magazine through said years, but had not placed it in a position where it would be self-supporting without one more effort on our part. As it had been published for a few months over the second year, during which time no provision was made for it, and additional expenses had been incurred, by its enlargement, it was found that the sum of \$800 would be required to meet all our obligations as an Association.

Over one half of this sum was subscribed by the few who remained to the close, and a committee was appointed to bring the matter before all the members of the Association, and power was given the committee to make what disposition of the magazine they thought best, provided they committed the Association to no further financial obligations in connection with its future.

This committee is now attending to its assigned labors, and we have no doubt the response on the part of individual members of the Holiness Association will be prompt and hearty. For we may congratulate ourselves on the fact that we are not paying money to cancel obligations assumed on account of an abortive effort, but are simply presenting the last needed help to secure the publication of the only holiness periodical in Canada. We have gratefully cared for this child of Providence which God has entrusted to us for these years, and now will send it out upon its continued mission with our blessing, not only in words but also in substantial gifts.

At the close of the business meeting, as has been our custom, the officers for the coming year were elected, as follows: President, Rev. N. Burns, B.A.; First Vice-President, Rev. G. A. Mitchell, M.A.; Second Vice-President, Rev. T.

Manning; Secretary, Rev. T. Colling, B.A.; Treasurers, Isaac Anderson and Thos. Willmott; Editor, Rev. N. Burns.

The hearty thanks of the Association were directed to be given, through the Secretary, to the pastor and friends of Galt for their kind and generous entertainment of the members of the Association.

The Convention closed in the evening with a useful and blessed religious service, ending thus the eventful Seventh Annual Convention of the Canada Holiness Association.

THE FINANCES OF THE EXPOSITOR.

By a resolution of the Canada Holiness Association, passed at the Galt Convention, no further financial obligations are to be incurred by the Association in connection with this magazine. We fully approve of this action, and believe that it is the clear indication of Providence that the EXPOSITOR OF HOLINESS AND BAND-WORKER henceforth should be self-supporting.

As an Association we have accomplished a work of no mean proportions in taking this child of Providence, caring for it for upwards of two years, and now sending it on its way a stalwart youth, capable of caring for itself.

Of course it will still need our earnest prayers, our hearty sympathy, and active co-operation. But the time has come when it must stand or fall on its own merits. But will it be able to stand without the fostering care of the Association in the form of the large contributions towards its maintenance which were made at the two first camp-meetings? It will be remembered that at each of these camp-meetings several hundreds of dollars were subscribed by the friends, and a salary guaranteed to the editor, so that he might devote all his time to the cause of holiness. This was done, we may remark here, unsolicited by him, in fact the second year it was all arranged in a committee where he was not even present. But now, as during the first year, the editor proposes

to go on with its publication with no guaranteed salary. But, meanwhile, the circulation has largely increased. Many more friends and agents are taking a deep interest in extending its circulation, so that even from a business standpoint the outlook is hopeful, whilst our faith in the Divine mission of THE EXPOSITOR AND BAND-WORKER is stronger than ever. We are haunted by no shadowy fears as to the future of our magazine.

Of course, whilst the Association, as an association, is relieved from further financial obligation, we still look upon the EXPOSITOR as published under its auspices, and appoint its editor by regular vote of the members.

Under its present conditions it starts free from debt, and will be conducted strictly on cash principles. Hence, our subscribers will see the need of thoughtful promptness in sending all sums due to this office.

We trust, also, that all who can will aid, as heretofore, in distributing free copies, according to their ability. We will still furnish copies for free distribution at the rate of seventy-five cents, so that \$3 will send four copies, either to the families of our missionaries, or to other friends whose addresses accompany the gift. We trust that as Christmas is approaching many a Christmas gift of this kind will be sent out by the lovers of holiness literature.

Friends of holiness, whilst uniting in hearty thanksgiving for all the way God has led us in commencing and continuing this magazine to His praise, let us still pray in faith that God, even our God, will bless it and enlarge its borders on every hand.

Pure love utilizes all our knowledge, and relinquishes that kind of knowledge which is useless. It utilizes wisdom, not only seeking to do right, but to do right in the very best way. Paul teaches us that everything is to be done to edification. That which love cannot use it drops, or gives no prominence to. Hence trances, dreams, falling in certain postures, inarticulate and loud screaming, odd and singular expressions, and everything in the manner which does not really conduce to good, the spirit of love will seek to weed out.—*G. D. Watson.*

INCIDENTS BY THE WAY.

WESLEY PARK ANNUAL MEETING.—We are happy to be able to state that the outlook of this grand enterprise is assuring. Lots to the value of \$45,000 have been disposed of. A number of buildings are in course of erection and hope predominates in the minds of all concerned.

THE MISSIONARY TRAINING SCHOOL.—Action was taken by the Board looking towards the possible incorporation of this faith venture of Mr. Osborn, in some way which would be mutually satisfactory with Wesley Park. Meanwhile the need of this institution and the special call of Mrs. Osborn to this work were fully recognized.

BAND WORK.—On our way to Wesley Park we had the privilege of attending a couple of meetings held by Bro. Savage and one of his Bands in Centenary Church, Hamilton. We greatly enjoyed the services. In the afternoon a number of the students of Hamilton Female College came forward to the altar of prayer as seekers of salvation, many of whom professed to obtain the pardon of their sins. In the evening a general testimony meeting was held, led by Bro. Savage. The spirit of the meeting was good, testimonies were freely given, and the presence of the Master was realized by all.

COMING TO TORONTO.—We are rejoiced to know that Bro. Savage, with his Band, is to commence an evangelistic campaign in Carlton Street Church, in this city, on the 29th inst. We trust and believe that much prayer will ascend in their behalf, and that many Christian workers from all parts of the city will attend these services not only to get good but to do good.

REV. W. HASLAM.—We had the pleasure of attending several of the services conducted by this remarkable man, in this city. His public preaching, like his writings, is clear and decided, and eminently calculated to secure definite results. He not only emphasizes the power of Christ to forgive sins, and to cleanse

and destroy inbred sin, but also to bestow the gift of the Holy Spirit, as an abiding presence, with all needed power to work efficiently for the Master. We magnify the grace of God in him, and rejoice that He in His wisdom has sent such a witness to full salvation to work in the Episcopal Churches of Canada.

We earnestly exhort all the friends of holiness, who may have the opportunity of attending any of his services, to do so without fail. We understand he is to spend the whole winter in evangelistic services in Canada.

WORTHY OF IMITATION.—Bro. Totten, of Markham Circuit, utilized the services of his missionary deputation by having a two days' holiness convention at one of his appointments on the days of his missionary meetings. As the missionary meetings are all held in the evenings, he arranged for holiness meetings in the afternoons at the Tenth Line Church. We had the privilege of attending one of them, and realized that it was good to be there: the Blessed Spirit was with us in definite blessing.

THE REASON WHY.—We were rather surprised at the strong impulse which was upon us to attend that meeting—a feeling of constraint which made light of expense, and other pressing claims upon our time, which did not apparently lessen when we found it necessary to walk nearly three miles through mud and rain. But when we learned from the friends who entertained us that they made it a matter of special prayer that we should come, we ceased to be surprised.

“O wondrous power of faithful prayer.”

WAS IT A MERE COINCIDENCE?—Of the \$435 subscribed at the Galt convention, to meet the claims of the EXPOSITOR, \$85 was in cash. When we called at the office to settle what notes were actually due we found the amount to be \$85 60c. If \$10 less had been paid in it would have caused serious inconvenience.

ANOTHER MONEY INCIDENT.—A friend, at the Tuesday afternoon meeting, related how she had been greatly exercised in prayer about attending the Galt con-

vention. It became evident that she could not go unless money was provided for this definite purpose. The next morning an envelope was received, by post, containing \$5. But this was claimed by another member of the household as the answer to her prayer for needed supplies. This claim was allowed, but soon after a friend called for the express purpose of defraying the expenses of her attendance at the convention.

We only give the simple outlines of this most interesting experience. When told to us, as it was in its full details, we seemed to realize how near God comes to them who fully trust in Him, and how true is His promise: “No good thing will He withhold from them that walk uprightly.”

REV. J. FRESHMAN.—At Wesley Park Camp Meeting we met Bro. Freshman, and had many a delightful talk concerning the deep things of God. We found him, as in former times, a man full of faith and the Holy Ghost. He was as hopeful as ever concerning the great work given him to do in the city of New York. Since then he has dedicated his church—the first Christian Jewish church in America. His financial obligations have gone on increasing, but the supplies sent in answer to the prayer of faith have increased in corresponding degree.

Some of the letters we get:—

October.

DEAR BRO.—It is with grief I sit down to pen a few lines to say I am sorry that I have to stop the Magazine. It is next to the Bible to me. I am very lonely without it, but cannot afford the means to pay for it. . . . I close with praying that God's blessing may rest upon it.

Friends of holiness, Christmas is coming; see if the Magazine would not be an acceptable gift to some one you know. If so, we can supply you with the names of worthy recipients of your bounty.

September, —

DEAR BROTHER,—Enclosed please find a post-office order for \$1 to renew my subscription another year for your instructive Exposi-

TOR. Should have sent it sooner, but had not the funds to spare. I, indeed, thought I must give it up. When I went to the Lord and presented to Him *all* my wants, what was my surprise and joy, in a few days, to receive an anonymous letter containing \$25, rather more than sufficient to meet all present obligations. After tears of joy and heartfelt thanksgiving to God, I at once decided to continue the EXPOSITOR.

I trust in my bountiful Heavenly Father for a *full* and present salvation from all sin; and, praise the Lord, I am and *do* trust in Him for all earthly necessities. Your friend and well-wisher,

September, —

DEAR BROTHER BURNS,—As my subscription for the EXPOSITOR has run out, I wish to renew it, for the EXPOSITOR has been a blessing to me in the past, and we all look forward to its monthly visits, expecting to be benefited by them. May the richest blessings of the Lord accompany you in your work of love. I believe many are being helped on their way by reading the Magazine

C. —

DEAR BROTHER,—As the time has come for renewing my subscription for the EXPOSITOR, I gladly send you the enclosed dollar. I am glad the Lord gave you a desire to publish a work like the EXPOSITOR. I do prize it very highly, and find it a great help in my every-day life, and thank God for it. O that all Christians knew its value; if they did, very few would be without it. May the blessing of God rest richly upon you in your work of spreading scriptural holiness over the land. Yours in Christian fellowship.

FAITH CURE.—The following letter will speak for itself. It is from one of Brother Savage's helpers:

MARIETTA, OHIO, Sept. 28th.

FAITH CURE.

The Mind of the Spirit.

In confirmation of your article in the August number, I wish to give my own experience. Being fully convinced that many are being cured by simple faith in the healing power of God, I went to my room, expecting, before I left, to be restored to health, which was lost by several years' suffering from a form of dyspepsia caused by indigestion, for which thus far, from physicians or otherwise, I had found no permanent help. I was greatly disappointed when, after a struggle in prayer, the Spirit deeply impressed on my mind the fact that it was

not God's will thus to restore me, but that by letting that fruit of the Spirit called "Temperance"—(without which the cluster could not be perfect)—be manifest in my eating, I would soon be restored, without any needed miraculous power. This has only strengthened my belief in faith cures—as the teachings of the Spirit are proving true in my own case against the prophecies of friends who thought my life would soon end in consumption. But I bless God that He understands my case, and has given me sound lungs, which I am using in telling of His power to save the vilest from the dominion, as well as guilt and pollution of sin, and that the years of ill health are only more prominently bringing forth the blessed fruits of the Spirit. ALEXANDER LAMB.

THE PENTECOSTAL BAPTISM.—Brother Foot, of Troy Circuit, writes as follows: We had one of the most powerful meetings last night I ever was in. I spoke of the Pentecostal Baptism, and I assure you that it was indeed a pentecost; not noisy, but men acted as if exhilarated with wine. But it was with new wine. A number entered into the blessing of full salvation. Glory to His name! The dear Lord is raising up a number of witnesses for holiness here. The testimony is clear, and the life harmonizes with testimony.

Numbers are being converted, and the most blessed part of it is, the conversion of every one is clear. In every case they come with broken hearts burdened with sin, and they know when they are saved. God is wonderfully working upon the hearts of the people. We are lifting the standard of holiness, and, glory to God, the people seem to be hungry for it.

EVER NEAR.

Evening shades may fall around me;
Cherished ones no more surround me;
Gone for ever!—

"I will never,
Never leave thee nor forsake."

Hushed when voices are of gladness,
Must I float in lonely sadness
Down Time's river!—

"I will never,
Never leave thee nor forsake."

Earth's most treasured joys may e'rish
From each gourd I fondly cherish
Death may sever!—

"I will never,
Never leave thee nor forsake."

—*The Haven of Rest.*

BEWARE OF MYSTICISM.

G. D. WATSON.

I write this for the benefit of advanced believers, of those who have been sanctified for some time, and have known some of the deep things, both of Satan and of the Spirit. I see plainly that every stage of religious life and experience has its specific perils. The higher a soul advances in the life of Christ, the more subtle and celestial a form does Satan assume to beguile the mind. There is a counterpart snare for every step in grace.

One of the snares to spiritually-minded persons, especially those of vivid imagination and acute perceptions, is mysticism. The term mysticism has two meanings to it; one is that the believer may reach a point of pure unselfish love, may have spiritual knowledge and experience which cannot be understood or explained by the intellect. This sort of mysticism, thank the Lord, is warranted by Scripture and confirmed in the experience of thousands.

The other meaning of mysticism is the study of intricate Scripture passages, the being occupied with religious dreams, or spiritual manifestations, the complex and elaborate interpretation of prophecies, the searching into the different ranks of angels or the different ranks of saints, the searching to find a hidden mystic significance in every little thing in the Bible, the intense stretch of the mind after spiritual knowledge and discernment, etc. This is dangerous, both to the soul's progress in love, and to its usefulness.

Now I do not say there are no spiritual dreams and visions, for they are Scriptural; I do not say there are not various degrees among saints, and that every part of the Bible has not a spiritual meaning, but I do say that it is dangerous, and often fatal to piety and profit, for the mind to get occupied and entangled with these things.

When the sanctified believer runs after religious mysteries and is captivated by them, it produces *spiritual pride*.

There are religious mysteries which God reveals to some. Paul had them in great degree, yet he put the knowing of all mysteries as nothing compared to lowly, patient love. Ann Cutler and Wm. Bramwell had great spiritual mysteries revealed to them, but they never ran out on that line; their *main business was to get more love and be more useful*. But when the mind is occupied and carried away with mysteries, it leads

the persons to speak and act in such a way as to indicate that he has found something new in religion, that he has been admitted into a super-spiritual state quite beyond the ordinary state of perfect love. "Knowledge puffeth up, but love buildeth up." The fact is, great spiritual discernment into the Scripture mysteries *does not prove* a great depth of love and Christ-likeness. Here is just where the subtle thing of spiritual pride comes in; some think that because they have quick and vivid insight into Scripture mysteries that, therefore, they have superior degrees of holiness. Not so! The Holy Ghost declares that you may know *all* the mysteries in the Bible and yet lack the fulness of love. Being occupied with religious mysteries begets spiritual pride, a religious caste, a division among the saints. It is true that holiness will divide us from the world, but anything that comes in to divide us from the saints is of the devil. If God opens up new truths in His Word, praise Him for it, but beware of going on a special hunt to always find something new and striking. Seek for two degrees of lowly love, where you seek for one of knowledge.

Mysticism will inevitably cripple, if not destroy, one's usefulness. It causes persons to speak from such a plane of mystery that it does not edify or lead souls to Jesus. A devotion to mysteries separates the sympathies from the actual work of soul saving. Let the test of everything be, will it increase me in humble love, and will it increase my fruitfulness?—*Witness Library*.

OPPOSERS TO HOLINESS IN MR. WESLEY'S TIME.

[From Rev. J. A. Wood's new book, "Christian Perfection as Taught by John Wesley."]

"A general faintness, in this respect (on the subject of Christian perfection), is fallen upon the whole kingdom. Sometimes I seem almost weary of striving against the stream of both preachers and people."

"Those who love God with all their hearts must expect much *opposition from professors* who have gone on for twenty years in an old beaten track, and fancy they are wiser than all the world. These always oppose the work of sanctification most."—*H. A. Rogers' Journal*, p. 177.

"'No,' says a great man, 'this is the error of errors; I hate it from my heart. I pursue it through all the world with fire

and sword.' Nay, why so vehement? Do you seriously think there is no error under heaven equal to this? Here is something which I cannot understand. Why are those that oppose salvation from sin [few excepted] so eager? I had almost said, furious? Are you fighting *pro aris et focis*? For God and your country? For all you have in the world? For all that is near and dear unto you? For your liberty? For your life? In God's name, why are you so fond of sin? What good has it ever done you? What good is it ever likely to do you, either in this world or in the world to come? And why are you so violent against those that hope for a deliverance from it? Have patience with us, if we are in error; yea, suffer us to enjoy our error. If we should not attain it, the very expectation of this deliverance gives us present comfort; yea, and ministers strength to resist those enemies which we expect to conquer. If you could persuade us to despair of that victory, we should give over the contest. Now, 'we are saved by hope;' from this very hope a degree of salvation springs. Be not angry at those who are *felices errore suo*; happy in their mistake. Else, be their opinion right or wrong, your temper is undeniably sinful; bear then with us, as we do with you; and see whether the Lord will not deliver us! Whether He is not able, yea, willing, to save them to the uttermost that come unto God, through Him.'—*Sermons*, vol. 2, p. 176.

PERILS OF HALF-TRUTHS.

BY REV. ASA MAHAN, D.D., LL.D.

In this world "we see through a glass darkly." No one truth is or can be known to us in all its fulness and endlessly diversified applications. In other words, "we walk by faith, not by sight." Under such circumstances many perils beset us, perils against which every prudent believer will be on his guard. On account of the comparative obscurity of our vision, we may neglect what is revealed, and what it is our privilege and duty to know; or we may give a form and colouring to God's truth, in accordance with the desires and imaginations of our own hearts. We act with prudence and safety to our own immortal interests when, and only when, we accept what is revealed, and as revealed, and wait God's time for the revelation, and clearing up of the "secret things."

The peril against which I would now put the reader on his guard is of a somewhat different kind from the above. Over against every particular truth of God stands another of kindred importance, and each must command a common regard, or neither will exert its proper influence upon the mind; while the one which we do regard may take on the form of perilous error. The great central principle of the Gospel, for example, is embodied in one passage, "The just shall live by faith." But this principle involves two kindred truths, to wit, justification by faith. No one can tell us which of these is the most important in itself, or which stands out with the greatest prominence upon the sacred page. Each of these, by itself and separated from the other, is a truth, but only a half-truth; and when acting upon the mind by itself, separated from the other, will, in many essential respects, do the work of fatal error. At the Reformation the doctrine of justification by faith, and that by itself, became the great question of the age. The result was a great advance in the direction of truth and away from prevailing error. The Gospel of Christ, however, apprehended through this one great truth, appeared in a "disastrous twilight," and Antinomianism, Legalism, Formalism, and kindred errors blighted the virtues of the Church; and it was not until the other and kindred doctrines, sanctification by faith, was rendered equally distinct and prominent, that "the Sun of Righteousness," in cloudless light, rose upon Zion, "with healing in His wings."

"Christ" in God "is, of God made unto us wisdom, righteousness, sanctification, and redemption." This term "of God," fixes thought upon another truth kindred to each of the others, a truth without which they, both together or each by itself, will act upon the mind but as a half-truth. It is not Christ in Himself, but as apprehended through the Spirit, that becomes, in experience, our justification, on the one hand, or our sanctification on the other. It is by the Spirit that Christ "dwells in our hearts," "lives in us," and that "with open face we behold His glory," and "have fellowship with the Father, and with His Son, Jesus Christ." When Christ as our justification and sanctification, is fully preached, and the mission of the Spirit is not rendered equally prominent, nor presented as revealed in the sacred Word, the Christian life and experience will, of necessity, take an abnormal form of development. Unless we honor the Holy Ghost as we honor the Father, on t

one hand, and the Son on the other, "the Lord," as he desires to be, and may be, will not become "our everlasting light, and our God our glory."

"God is love," and when we think of Christ, the central idea is "love which passeth knowledge." Yet this love, as revealed, takes on two forms, and each will act upon the mind as a half truth without the other. These two forms are thus expressed: "Thou LOVEST righteousness, and HATEST iniquity," and love in one of these forms is just as intense as it is in the other. At the present time Christ reigns as a Prince and a Saviour, and with absolute fidelity and ineffable love, "gives power to all who receive Him to become the sons of God." At a solemn hour in the Great Hereafter He will sit enthroned as "Judge of quick and dead." With the same absolute fidelity to justice, and His office as Judge, "will He then reward every man according to his works," as He now discharges His mission as a Prince and Saviour. We must apprehend and respect our Saviour in all these revealed characteristics and relations, or He will not permanently win our esteem, veneration and love. In dwelling upon the love of Christ there is a peril of coming to regard Him as possessed of a kind of good nature which is indifferent to moral character and deserts, or too tender in respect to suffering, to discharge the stern functions of a "Judge," and thus open the mind to error in its most fatal forms.

Faith in Christ as our "wisdom, righteousness, sanctification and redemption" implies self distrust and self renunciation in their most absolute forms. Our trust must be "not in ourselves, but in God. We should bear in mind, however, that self distrust and self-knowledge are two things, and in neither can we, by any possibility, be too perfect. Self-distrust implies self-knowledge. We cease to trust in ourselves, because we know ourselves to be absolutely untrustworthy; we trust in God because we know Him as absolutely trustworthy. Some speak of faith in Christ as implying, not merely self-distrust, but self-forgetfulness; this is a most perilous error. Inquirers are told to look to Jesus, and not at all at themselves, to think of Him and not of their feelings, mental states, and as we have sometimes heard, not even our sins. Unless we know our necessities, we do not know what to look to Christ for. We are required to come boldly to a throne of grace, that we may obtain mercy, and find grace to help in time of need." We must know our needs, or

we cannot rationally ask for "mercy or grace to help."

I once listened to an address from a leading advocate of the rest of faith. In the course of his remarks, he urged the people not to think of their feelings or mental states, but to fix thought exclusively upon Christ. "As for myself," he added, "I do not even think of my feelings once in two weeks." We heard the statement with pain, and remarked to a friend, after the services, that the speaker was in peril of a fearful fall. Not many months from that time he did fall into a strange delusion, which has probably blighted his influence for life. Such is the peril of half-truths, of holding one truth, and disregarding other kindred ones of equal importance. The Spirit is promised to "lead us into ALL truth." Then, and only then, will "the glorious Gospel of the blessed God" do all for us which God designs, when we shall entertain equal respect, not for a part, but for all that is "written for our instruction and admonition."

BE FILLED WITH THE SPIRIT.

Be filled with the Spirit. This is the apostle's injunction. It is a command binding on all believers. No one is excepted. No one not wilfully blind wishes to be excepted.

Be filled with the Spirit. This is the privilege of the Pentecostal dispensation. The ascended Christ gave the promise, and it is fulfilled in the experience of every believer who waits in prayer for the full baptism that brings illumination and power.

Be filled with the Spirit. Then there will be no room for unbelief or sin. Doubts may invade a divided heart, but they cannot live where the Spirit dwells in His fulness. Sin may surprise and defile the soul that is only partially the Lord's, but it is repelled by the child of God who is filled with the Spirit.

Be filled with the Spirit. That is to put on the whole armor of God. The believer thus filled is armed both for resistance and aggression. He carries the shield of faith that quenches all the fiery darts of the wicked. He wields the sword of the Spirit, before which no opposer can stand.

Be filled with the Spirit. Then men will take knowledge of you that you have been in communion with your Lord. Then they will feel and respond to the power of God as exhibited in the vigor, the consistency, and the fruitfulness of your life.

Be filled with the Spirit. Then heavenly light will radiate from you as from a burning lamp. You will be all light in the Lord. Then gracious influence will exhale from your consecrated soul as perfume from a flower.

Be filled with the Spirit. Then you will not be like an untuned instrument, not ready for the musician's touch. You will be responsive to every word of God, and every breath of His Spirit. Opportunities for Christian service will be recognized when met. Each day will have its full measure both of grace and work.

Be filled with the Spirit. Then your Christian life will be steady and strong. A feeble flame flickers with every passing breeze, and may be easily quenched. The lamp filled with oil, and duly trimmed, burns on until the Bridegroom comes.

Be filled with the Spirit. Then the disputings of men concerning the mysteries of the faith will fall on your ears like far-off echoes, while your soul is singing its song of unbroken peace. Doubtful disputations disturb not the deep, deep peace of the child of God resting in the Everlasting Arms.

Be filled with the Spirit. Then you will have strength to bear every burden laid on you. He is a Spirit of power.

Be filled with the Spirit. Then you will abound in the charity that never faileth. The fruit of the Spirit is love; fulness of the Spirit is fulness of love.

Be filled with the Spirit. Then you can forgive all your enemies, for then the mind that was in Christ Jesus will be in you.

Be filled with the Spirit. Then you will be ready for your Master's service, for you will have within you the spring of perpetual and joyful Christian activity, an unfailing spiritual motor carrying you onward in the shining path of duty.

Be filled with the Spirit. Then you will be satisfied. Filled! Then you shall know what is meant by the fulness of God. Then you shall know the secret of the Lord, which, whispered to the trusting heart by the still small voice, reveals a present heaven.

Be filled with the Spirit. The words are God's words. The promise is God's promise in the present tense. The power is your power in the present tense. The peace and joy are yours now.—*Nashville Advocate.*

“Great peace have they which love Thy law, and nothing shall offend them.” Take heed, you people who profess holiness, and yet get offended and irritated at this and at that.—*Shining Way.*

THE PERFUME OF GOODNESS.

One of our bishops waked one night in a train, at two o'clock, not knowing at what station, weary with the labor of several conferences in consecutive weeks. Instantly the “care of all the churches” rushed upon him. Appointments and disappointments, both of men and churches, stood up like ghosts in the darkness. But outside, in the cold and dark, some one, probably a man looking after the wheels or axle-boxes, came along whistling. It was very low and sweet, as if he were cooing to himself, like a child just waked, and too full of joy to be quiet. The gentle sounds instantly suggested the words to which they had long since been married, and he heard as plainly as if in the language we put into syllables and words:

“Oh, precious is the flow
That washes white as snow;
No other fount I know,
Nothing but the blood of Jesus.”

The man passed on in the cold and dark, his heart a little world of warmth and light. But the song that flowed out as gently and penetratively as perfume from flowers, told of the nearness of a Christian soul. He could not be seen by the hearer, who was walled in and roofed over, fixed in another world. But the man outside sent his soul-signals from his world to the other, perfectly distinct and satisfactory. He passed on and was heard no more, but the weary man became instantly calm and happy. Little did he think his quiet joy had blessed a spirit other than his own. It was a signalling of two ships, in which friends are sailing, saying, “All's well.” It was a case of what Dr. Bushnell calls “unconscious influence,” a doing good by being good.—*Bishop H. W. Warren.*

BISHOP TAYLOR.

The latest news from this missionary hero is that he is fast placing his men in their fields of labor. His original force has shrunk down to thirty-one, and he expects to have them all placed within the next month.

Both he and his band are full of hopeful courage, and he expects to call soon for large reinforcements to push the work far into the interior of the dark continent.

Take care lest your tongue should cut off your head.

ALL-SIDED GUIDANCE.

F. R. HAVERGAL.

See the completeness of Jehovah's guidance. It is so different from human guidance. How seldom we feel that a human counsellor has seen our difficulty from every point of view, balanced all its bearings, and given guidance which will meet all contingencies, and be right not only on one side, but "on every side." But "His work is perfect" in this as in all other details. He will guide "when ye turn to the right hand and when ye turn to the left." Perhaps we go about as Elymas did in his mist and darkness, "seeking some to lead him by the hand," putting confidence in earthly guides, and finding again and again that "it is not in man that walketh to direct his steps," and getting perplexed with one-sided counsels. Let us to-day put our confidence in His every-sided guidance.

Very often the very recoil from an error lands us in an opposite one. Because others, or we ourselves, have gone too far in one direction, we thenceforth do not go far enough, or *vice versa*, excess reacting in defeat, and defeat in excess; a received truth overshadowing its equally valuable complementary one; the fear of overstepping the boundary line of the narrow track of truth and right on the one side, leading us unconsciously to overstep it on the other side. But the promise which we should claim is, that the Holy Spirit would guide us into all truth, "on every side."

How intensely restful is this complete of guidance. There is nothing outside of God's all-inclusive promise about it. "I will direct all his ways." "I will direct their work in truth." Not only the general course, "but the steps of a good man are ordered by the Lord;" and what is less than a single step? Just realize this: every single step of this coming day ordered by Jehovah! And lest you should sigh, "This is not for me, because I am not good," He repeats the same assurance still more simply, "The Lord directeth his steps." Now, if we really believe these words, need we feel worried because we cannot see the steps ahead which Jehovah is going to direct if we let Him!

If we will let Him! Yes, this is no fatalistic leading. The guidance is conditional. He says, "I will guide thee with Mine eye;" but then we must look up to meet His eye. "Thou shalt guide me with Thy counsel;" but then we must listen for and listen to His counsel. "He shall direct thy paths;"

but it is when we acknowledge Him in all our ways. For does not lead us whether or no.

Suppose a little child is going with its father through an untracked wood. If it walks ever such a little away apart, it will make many a lost step; and tho' the father will not let it get out of sight and hearing, will not let it get lost, yet he may let it find out for itself that going just the other side of this tree leads it into a hopeless thicket, and stepping just the other side of this stone leads it into a muddy place, and the little steps have to be retraced again and again, till at last it asks its father to hold its hand, and puts and leaves its hand in his. Then, and not till then, there will be no lost step, for it is guided "on every side."

Need the little child go on a little longer by itself first? Had it not better put its hand into the father's at once? Will you not do so "from this time?" from this morning? Give up trying to pick your way. Even if the "right paths" in which He leads you are paths that you have not known, say, "Even there shall Thy hand lead me." Let Him teach you His paths, and ask Him to make, not your way, but, "Thy way straight before my face." So shall you find the completeness and the sweetness of His guidance. For "the Lord shall guide thee continually." "by the springs of waters shall He guide thee." He shall be the guide of your youth, and carry you even unto your old age. He will be your guide even unto death and beyond; for one strain of the song of victorious ones that stand upon the sea of glass mingled with fire shall be, "Thou hast guided them in thy strength unto thy holy habitation."

I know not the way I am going,
But well do I know my Guide;
With a child-like trust I give my hand
To the mighty Friend at my side.

And the only thing I say to Him
As He takes it, is, "Hold it fast;
Suffer me not to lose my way,
And lead me home at last."

Band Tidings.

MOUNT FOREST.—The Band in this place is in a flourishing state. Officers elected on the 7th ult. as follows: President, James Pyke; 1st Vice-president, George Wright; 2nd Vice-president, A Donagh; Secretary, Miss B. A. Catley; Treasurer, William Tremble.

READY. Bro. Chapman writes: I have just received a card from Eden, saying that one of the young men converted during our meetings there has fallen asleep in Jesus. Praise God that he was ready for the Master's call.

HOLMESVILLE.—Rev. W. Birks says: The Band is at work. To-night—13th Nov.—we had nine seekers at the altar, six of them young men, making fifteen in all for the first week. Do not forget us. We want a mighty break-down

GLEN ALLEN.—Bro. Sedweek says: Our work here is the most satisfactory of any yet. The people are thanking God for the rain and the mud, and there is plenty of each. On account of the weather and roads the work has been largely confined to the membership of the Church. Still souls are being saved, too.

GALT.—A reception service was held in connection with the Methodist Church, Galt, on Sunday evening, the 11th inst., at which 130 probationers were received into full membership with the Church. Nearly all of these were the direct result of the Band services held in connection with the church last spring, which, in itself, testifies to the genuineness of that work.

MOUNT FOREST.—Bro. Armstrong writes, Nov. 7: The Spirit of God is falling on the people. Great rush for the altar last night. Many are being saved—to stand. The work seems deep. We press them to seek the full witness of the Spirit. Cannot leave here yet. In fact the work has only just started—Nov. 13th. Splendid meetings. Seventeen seeking pardon last night, and Christian people getting the baptism of power. Dr. Aylesworth and the people demand that the services be continued.

TROWBRIDGE.—Bro. Littlehales says: I think Sunday was one of the most powerful days I have known since my conversion. At night there were six precious souls sought and found pardon, and seventeen asked an interest in our prayers. We have had a grand week and although the roads are almost impassable, the church has been well filled. Have had some good holiness meetings and nearly all have been forward and given soul and body to God, and I believe have got the blessing of a clean heart. November 18th, the meetings are growing in power and interest. Last night fifteen

precious souls sought and found pardon. I do not think I was ever in a meeting like that of last night. Fathers and mothers crying for joy over sons and daughters coming to God.

Bro. Littlehales sends us good news from his field of labor. At Elma thirty came forward as seekers of pardon, and the Church waked up to greater activity. At Trowbridge, although the weather was bad, yet the congregations were good. And on the 17th instant he writes: Last week twelve professed conversion. On Sunday the Divine power was present in our testimony meeting; experiences were clear and convincing; seventeen asked for prayer. We are believing for still greater things.

We are rather out of the way of holiness conventions and camp-meetings; so, in their stead, we have had a meeting of the Bandworkers of the Walkerton District. On the 9th and 10th of October a not very large, but very earnest company assembled in the Paisley Church. Entire consecration and full trust were clearly explained, that to *claim* seemed to us an easy step for those who desired it. Some did obtain liberty—entered into rest. The spirit and trend of each meeting was carried into the next, the interest and power gradually increasing until the shout of triumph arose as we confidently felt "The Lord of Hosts is with us." The last hour was spent in conversation on "How to deal with souls."

M.—A Band-leader writes: Splendid meeting last night. The Spirit is falling upon the people. The doctrines of the P— Brethren have had deep root in this church, but *love* is breaking them up. It is one thing to have the truth, and another thing to be like Christ, full of *grace* and truth. The truth in this church has fallen to the serpent. It is no more the Rod of power. The people set up their lifeless rods of truth before the Lord, and forget that only Aaron's rod budded. The outlook here now is good. Christians are being sanctified, and souls are being saved.

MICHIGAN.—Bro. Barth says: We commenced Band operations early in September at Springlake and Nortonville, and although we labored under great difficulties, yet we rejoice over twenty-four souls that turned to God, putting their trust in the sinner's Friend. Our next point was Sand Creek, where souls are being saved and backsliders

brought back to the fold. The Christian people are falling into line, and God's work is moving. We organized a Band at Lamont on Monday night. I am looking for great things from the Band movement. So far God has given us *forty* souls for our hire, and we feel amply repaid for the labor expended. We ask for prayer that we may endure hardness as good soldiers of Jesus Christ.

KEEPING POWER.—A Band leader writes: We occasionally visit points where we have previously worked, and we rejoice to find the young converts doing well. We seldom miss one.

VARNA.—Bro. Thomas Wiley says: Thank the Lord for the meeting held at Brucefield by Bro. Woodhull and his Band. There has been a great work done through this section. We have a local Band organized and are working at the Goshen appointment under the Rev. A. E. Smith. We are weak, but our trust is in Jesus. Pray for us.

DEERHAM CENTRE.—Bro. Tate writes, Nov. 2: We closed here yesterday. Very stormy day. It was Quarterly Meeting, and in spite of the weather the church was filled. We had a glorious time. There were only two in the church but were Christians. We have not seen as much success here as in some other places. One reason for this is that the pastor, Bro. Archer, had the ground well worked up. There have, however, been over one hundred and twenty souls converted to God. It will always be sweet to my memory to think of the times we have had on this circuit, and the kindness we have received from Bro. Archer, his family, and the friends. We leave this morning to commence at Salem, on the Springford Circuit. We have been with Bro. Davis before, and have had glorious times. Pray for us. I expect to get Miss Sevett and Miss Blakely into my Band.

SAD INDEED.—One of our Band boys says: I received a letter from a young lady in Port Huron the other day. Her brother and I used to be great friends. He was one of the "moderate drinkers," and used to laugh at me for getting intoxicated. After my conversion I went to him and urged him to give his heart to God, but he called me a fool, and threatened to knock me down if I spoke to him again on that subject. His sister's letter informed me that he had died of *delirium tremens*. Once before his death consciousness re-

turned, when he said, "O that I had taken the advice L— gave me," and requested his sister to write to me and ask my forgiveness for what he had said? Isn't that sad? Oh, how is it that the Lord has spared me through two of those attacks while all my chums have died in the first? I can't understand it. Good-bye, Mr. S., I cannot write any more after telling you this sad story.

FINGAL.—Bro. Arthur Trott says he arrived at Fingal by stage from St. Thomas on Saturday evening, October 31, and was welcomed by the pastor, Rev. Geo. Brown, as also by his dear people, among whom he had labored in Band work last winter. Bro. Lamb was then associated with him, and much blessing attended their labors, the fruit of which remains. Sunday, November 1st, Quarterly Meeting in the morning and evangelistic service at night. Mr. W. P. Turner, of London, assisted all day in the services. Weather unfavorable, but good meetings.—Later. On Saturday, Nov. 7th, Bro. Ranton went on as a reinforcement. On the 9th Bro. Trott writes: The dear Lord is with us in mighty power. All day yesterday we felt His blessed presence. In the morning we had a melting time, and at night the Spirit of God came down and filled the whole house. Deep conviction. Sinners came to the Saviour, and glory to His name, He broke their chains and set them free. The pastor, Rev. George Brown, was at St. Thomas in the morning. In the evening he preached with great power. Mr. and Mrs. Brown are grand Christians. May God bless them both. You may be sure it cheered me up to find Brother Ranton in the church on Saturday night. It had been raining every day of the week, and the congregations had been small, and being all alone, I was rather down-hearted. Still I was happy in Jesus. It was very kind of you to send Mr. R. We work well together.

CARLISLE.—On an invitation from the Rev. T. Stobbs, a Band, under Bro. Moody's leadership, began work at Carlisle on Oct. 15th. The first Sabbath's services are thus reported: Had a glorious meeting yesterday morning. Congregation moved to tears all through the service. At night we were not to commence till seven o'clock, but by 6.30 the church was packed and the two vestries filled. Deep conviction. Nine souls for the day. The minister was away, but the Lord helped me through. Oct. 25.—Sixteen souls on Friday night. Tell — that his

brother is seeking Christ; his wife also. He is very penitent. You could hear his wife's cries for mercy all over the church. Have just closed our Sunday evening service. Very tired. But praise God for over *thirty* souls. Oct. 28. — On Sunday night the church was not half large enough to hold the people. About eighty have professed conversion. Bro. Stobbs has a local Band of some thirty young people, good as you will find anywhere.

CAMBORO'. — Bro. Jones says: You will be glad to hear that we are having grand meetings in Camboro'. The people had become so hardened by the Gospel Army operating among them, that it seemed difficult to make the least impression; but all glory to God, He has found a way to their hearts, and precious souls are coming to Christ. Yesterday afternoon (Oct. 11) we had a melting time. Nearly every one in the church was weeping. O for a mighty outpouring of the Spirit!

RAINHAM. — Bro. Sargeant writes, Oct. 22: We are more and more encouraged here. No doubt Bro. Jones has told you of the work at Caistorville and Camboro'. It was very pleasing to see the converts come out so clearly. Bro. Walker works well with us, and the people help us well with the singing. My sister Sarah is feeling more at home in the work, and I am glad to say God is using her in winning souls. We are looking to God to send a companion worker for her. We expect a young lady from Utica after Christmas, but it seems too long for her to work alone till then. The Lord Jesus keeps me in perfect peace, and fills my soul from morning till night with the presence of the blessed Comforter. My trials are getting me deeper rooted in love. I feel my weakness, but Jesus is getting me where I can do my work better. At least I hope so. We are praying for you and all the dear comrades.

OHIO. — Bro. Lamb writes from Manilla: Have announced a Tuesday evening holiness meeting. On Friday evening I meet a class, and on Sunday morning have a large S. S. class. I am sure God is leading me, and I must not "make haste." Would love to be with you, but believe I am where I can most glorify God. Some of the Christian people here are going to get so much blessing that they will be led to do something for the Master. Love to all the workers. I do not forget them, though I cannot write to each.

SIMCOE. — Bro. Chapman says, Oct. 28: My health is improving slowly. Hope to be able for work in about two weeks. Have suffered so much, but can say with all my heart, "Praise God for affliction." I have been greatly blessed in my soul, and feel that the Lord is fitting me for a more useful life. The members of my Band are also improving in health. We are praying for you.

DRUMQUIN. — Bro. R. Zimmerman, who has taken charge of a Band, writes, Oct. 20: We arrived at Milton all right. Bro. Hunt had conveyance waiting for us. Pleasant drive of three miles to Omagh, and were refreshed temporarily and spiritually at his home. Sunday morning we drove to Drumquin, and had a kind reception from the people. Good meetings all day. Most of the Church members were out for consecration, and seven were seeking pardon, six of whom testified to the saving power of God. Glory to the Lamb. We are believing for victory.

Yours, CLEANSED BY THE BLOOD.

BELL EWART. — Miss Dimsdale writes: I have just returned from a church opening on my old Mission. Found the Bands working grandly. The Master's voice seems to say, "Put ye in the sickle and reap, for the harvest is ripe." The spirit of revival seems to be spreading. I believe the coming winter is going to see an accession of thousands into the Master's fold. I go to Newmarket to-day. Pray that the Divine blessing may rest on our labors. I fully realize my own insufficiency, but through Christ strengthening me I can do all things.

MICHIGAN. — Rev. W. C. McIntosh writes: The work is still going on in Fowlersville. About twenty-five forward in three weeks, and they think the break has not fully come yet. We are praying God to lay His hand on a Joshua, with other workers, and thrust them out into the work. We have an immense field here, but the laborers are few. Dear Oliver is working very hard. He was taken ill from over exertion on Sunday, Oct. 18, lost his sight, was unconscious, rigid as a stone. With medical treatment he rallied, though for some time he seemed to balance between life and death. He nearly crossed the border, but it pleased God to spare him. Rev. Jesse Kilpatrick and he are carrying on the work together. The other workers have gone. Bro. K. is a host in himself, a mighty man of God.

BRISTOL, ENGLAND.—I find many blessed opportunities of witnessing for Christ here. But Bristol is overstocked with Christian workers, who almost seem to be in one another's way, and yet so little done. O that the Lord would thrust forth laborers. I am sure He would if they were only willing to go. It is God-sent messengers we want. None others. H. B.

A Band-leader, laid aside by illness, says: When I first went into the work I thought it required a good deal of grace to leave home, but I find it takes even more to be willing now to stay at home.

THE WORKER'S PRAYER.

Lord, speak to me, that I may speak
In living echoes of Thy tone.
As Thou hast sought, so let me seek
Thy erring children, lost and lone.

O lead me, Lord, that I may lead
The wandering and the wavering feet.
O feed me, Lord, that I may feed
The hungering ones with manna sweet.

O strengthen me, that while I stand
Firm on the rock and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

O teach me, Lord, that I may teach
The precious truths Thou dost impart,
And wing my words that they may reach
The hidden depths of many a heart.

O give Thy own sweet rest to me,
That I may speak with soothing power
A word in season, as from Thee,
To weary ones in needful hour.

O fill me with Thy fulness, Lord,
Until my very heart o'erflows
In kindling thought, and glowing word,
Thy love to tell, Thy praise to show.

O use me, Lord, use even me
Just as Thou wilt, and *when* and *where*,
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.

F. R. H.

Band Correspondence.

BAND WORK IN BROOKE.

IN July, 1884, on my return home from Sombra, after three weeks of great blessing with Rev. W. H. Fife, I received instruc-

tions from Bro. Savage to take five or six workers and go to Brooke and labor for the Master. After corresponding with the Rev. Mr. Horton, of Marine City, Mich., with whom I had made a partial agreement previous to my return from Sombra, I at once made preparations for Brooke.

Let me say that, while we often sing that beautiful hymn, "Anywhere with Jesus I will go," sometimes it is with reluctance we go, as in this case. For some of the workers, including myself, thought our place for a few weeks was across the river with our American friends.

On July 20th, 1884, as the sun shone out in brightness, some four or five workers with myself gathered at Bro. Beasley's in Petrolia, had prayer together, asking God's blessing upon our labors in Brooke, and off we started for a drive of ten or twelve miles, arriving at Walnut church at half-past ten a.m., a spot that will be ever dear to many of us. Found a good congregation awaiting our arrival; held three services that day; found the church dead and almost plucked up by the roots.

We labored hard for one week under great difficulties. The second week was one of great blessing—sinners trembling under the mighty power of God, and crying for mercy. Such a Divine demonstration was never known in that part of the country. People flocked to the meeting from miles round, and this notwithstanding the busy season of the year. We found it impossible to furnish even standing room in the church for the crowds that came night after night, many of whom had to turn and leave, not being able even to get near the windows.

At the end of the second week we found it would not be expedient to close the meetings in that church, as at first intended. I can truly say that I never witnessed such powerful meetings as those held in Walnut church. The altar was crowded night after night with men and women crying to God for salvation. I often look back to those scenes with delight, and praise God for what He has done for us. One man was so powerfully wrought upon by the Spirit of God that for days he could neither work, eat, nor sleep. Sometimes he would walk about, at other times he would throw himself upon the bed and groan in agony of soul. Two or three of the workers, including Bro. Sergeant and myself, visited this man, prayed with him, and read the Word of God to him, but we had to leave him in God's hands, and by-and-by the light broke in on his darkness, and

he was led to praise the Lord. While this man was under such conviction of sin, a lady called to see him, and although unconverted herself she longed to see him happy in Jesus. She fell on her knees and besought God to save him; but while calling to God in his behalf, God revealed to her the sinfulness of her own heart, and from that moment she cried to God for her own salvation, and there and then was enabled to accept Christ as her Saviour.

In another case a man who had not attended church for about three years, while his wife and some of the family were at the meeting, could not sleep, but rose from his bed and sat by the window. While sitting there, although a mile or so from the church, he heard the voices of God's people singing that hymn which has brought conviction to so many, "The Judgment Day is Coming." He thought within himself, What shall I do on that great day? The Spirit of God took hold of him, and did not leave him till in the field, while at work, he was enabled to lay hold of Christ as his Saviour. He came to church, rose in the testimony meeting, and confessed Christ as his Saviour.

One scene that took place at Walnut church I never shall forget. Strong men who had been at enmity with one another were embracing, shaking hands, and asking pardon one of the other. Many tears of joy were shed at that service.

Space will not permit me to go into the details of that remarkable campaign of three weeks, when we left Walnut and began at Bethesda, on the same circuit. Here we labored for two weeks. Had meetings of great power and many conversions. A man of years, when asked to give his heart to God, made answer that he had been trying for months to seek Christ but could not find peace to his soul. I told him to give up trying and to believe on the Lord Jesus Christ. He had already repented, and I brought Paul's words to bear upon him. He went home, and during the next day, while reaping, he stopped the horses, got down from the machine, and on his knees in the field he was enabled to believe on Christ as his personal Saviour. He came to my billet during the day and told me, as he shook my hand "Thank God, my heart is clean." That evening he came to church, and with tears of joy rose and declared to us how he had found Christ in the harvest-field. Being a member of the Church of England, next Sabbath he attended his own church. After service he went forward to the clergyman and related to him how he found Jesus. A

few months ago I met him; he is still drinking at the fountain of living waters.

After two weeks at Bethesda we closed, and held one week's meetings at the third appointment on the same circuit. We had great blessing there and many conversions. We closed our campaign in Brooke with over three hundred who made a profession of faith in Christ, and many quickened. One of our most devoted and successful Band leaders in the work was brought to Jesus in these remarkable services - dear brother Sedweek. May God bless him abundantly in his labors for the Master.

JOHN MURDOCH.

OXFORD BAND WORK.

Towards the close of 1883, the Lord graciously blessed the labors of the Revs. Hunt and Moore; and, besides the conversions on other parts of the circuit, some forty experienced religion at the Zion appointment, some twenty-five or more of these being young men. These, in the joy of their first love, did not close the services when the pastor left, but still continued by holding two prayer-meetings a week, one on Monday for young men, and the other a general prayer-meeting. The Lord blessed their labors from the first, and souls were converted at the Monday meetings.

Taking a broader view of the needs of the work, and spurred on to greater diligence by the zeal and earnestness of the much-despised Salvation Army, they resolved to divide the work and hold extra services; consequently four additional Friday evening services were added, which we held in private houses, and embraced a section of country of twenty-five square miles. Two other divisions, under the leadership of Bros. Shelton and Carey, were very successful, and in a few short months fifty were added to the Lord. About this time word reached us of Bro. Savage's Petrolia Band and their glorious work, which urged us to renewed diligence. Rev. D. Hunt met us at our Monday meeting and proposed that, as we had no particular organization, we should organize, elect officers, map out our work, and take Sabbath services at the various appointments. Consequently our organization received the name of "Daniel's Band," with the prayer that all of its members might be of the "sterling character of Daniels." We chose a blue ribbon badge, with the motto "Prepare to meet thy God." A uniform was proposed and adopted for a short time, but was dropped, being considered unnecessary. The writer was chosen

leader, with Bros. Shelton and Carey as his assistants. We had no written rules, but the understood ones were in substance the same as Bro. Savage's, save that at first no ladies became members.

One of our first Sabbath services was held five miles south of Tilsonburg, when some were brought to the Saviour. The meeting continued without intermission right through harvest, and the Lord blessed the work. Services were held on the Salford, Sweaborg, Springfield, Dereham, Oxford Centre and Avon Circuits, with one or two services in the town of Ingersoll, and ere 1884 closed some three hundred had sought and found pardon. The work did not go on without opposition, the movement not being as popular then as to-day.

At the beginning of 1885, Halton county sent for some of the Band, and our work at a distance from home commenced. Some seventy souls were brought to the Lord on the Lowville Circuit. A Band was organized, and the work still goes on.

Coming home we met Bro. Savage at Ingersoll, and entered his work, Bro. Shelton still going on with the old Band work. Holding meetings at Avon, forty gave their hearts to God. On the union of the Band work, "Daniel's Band" numbered six divisions, with about five hundred converts as a reward for their labor.

W. H. BARRACLOUGH.

Rev. D. Savage, with a Band of eight, came to us in April. We advertised their coming, and to the surprise of many the first meeting was a crowded one. Interest was manifested at the first, and the attendance kept up and increased. Their mode of working was somewhat new, but yet quite scriptural. Testimony and personal appeal, with much prayer, was used by the Spirit in bringing conviction to the hearts of about 125. Their stay was about three weeks. Upon their leaving a local Band was organized, which has been at work. The results of the above efforts are peculiarly advantageous to our Church and community. The members of the visiting Band manifested a cheerful and enjoyable religion—glad and willing to promptly testify; hearty and devotional singing, personal appeals to sinners. Many who came from a distance from curiosity were arrested by the Spirit, and from an adjoining village about a dozen were converted. We gratefully praise the Lord for what He has wrought, and pray that His blessing may attend the efforts of these devoted brethren. Our young brother Craw-

ford joined them here, and is now one of their number, blessing and being blessed. St. George, Aug. 31, 1885.

A Band-worker writes: "Another of my companions has been snatched away in his sins. Oh, God help me! He was an innocent boy till he met me. I put the first drink to his lips, and I taught him to gamble. Now he is *dead*, and he died in *delirium tremens*. Oh, the horror of those two words to me! They mean death, hell, pain, woe, eternal remorse. I hear that his mother has cursed me, as she knows I am the cause of his death, but I do hope she will recall the words. I have written to her begging her forgiveness. If you knew my life I doubt if you could believe God would save such a wretch as I have been. I do bless Him for that word "Whosoever." But while trusting Him for myself, I cannot be happy to-day with the consciousness of this awful sin. Excuse this scrawl. I am nervous and have not slept for two nights.

At my old home—my birthplace. As the resident pastor is at Conference, I took the Sunday work. Held the services in the new \$10,000 church—a beautiful building—where I have lately been received into membership. Spoke in the morning on the Rest of Faith. A blessed service. Rather new to many, and could see from some Christian faces that in the heart there was no response, but on the whole a good meeting. In the evening a good congregation, where the Lord gave me great liberty. Comrades, do pray that God may lead me. I am longing for souls.

ALEXANDER LAMB.

MARIETTA, OHIO, Sept. 28, 1885.

DEAR BROTHER,—Whilst the Lord has been pouring out the fulness of His Spirit upon many fields around us, the gracious shower has reached our circuit. The last seven weeks have been times of glorious refreshing, and of the ingathering of precious souls. Assisted by the "Gospel Band" of Galt, we have been engaged in an earnest effort against the strongholds of Satan in this place. During this time about 300 souls have sought salvation. Many have been snatched from the very jaws of the enemy. Drunkards and blasphemers and Sabbath-breakers have come to the cross, and are now rejoicing over their escape from death eter-

nal. Some have stepped "within the veil," and are walking in Beulah Land, and many more are striving earnestly to enter in. Scriptural holiness is spreading over the circuit. We have organized a local "Band of Workers," comprising already about 30 young men and women, consecrated to God, and in His help we mean to go on to further victory. Friends, pray for us.

J. W. MAHOOD.

DUNDALK, Oct. 16, 1885.

MOUNTSBERG.—We closed here last night—Nov. 8th. Held three meetings yesterday, and God blessed us wonderfully. Eight seekers in the afternoon. Evening service one of power. Closed the day with sixteen souls. The church has been wonderfully quickened, and is in good shape to go on with work. Bless the Lord. R. MOODY.

CARLISLE.—Closed Jerseyville October 14, where over sixty professed to have found Christ, to the joy of their hearts, and many were led into the higher life of full salvation. Left Brother and Sister Smith very unwell. Bro. Smith was only able to attend the first meeting. Drove across country to Copetown station and took 11.30 train for Hamilton, intending to take stage for Carlisle. Found the stage too small for our number. Engaged a livery, and arrived at Bro. Stobbs' about 7 p.m. After refreshments, went to church, which we found well filled. Good attendance and powerful conviction. Good meetings all the week, some souls coming every night. Then another week of blessing. Sunday, 25th, by ten o'clock church packed. Bro. Stewart gave us a soul-stirring sermon. When invitation was given, three souls came out and found peace. Evening service a wonder to many. By 6.30 church packed to overflowing. I arrived by that time and could hardly get in. When the invitation was given, thirty souls came out and found peace—closing the day with thirty-three souls. We went home with joyful hearts for victory. Many who were looking after this world's goods and neglecting their soul's salvation were brought to say from the bottom of their hearts,

A tent or a cottage, why should I care,
They're building a palace for me over there,
Tho' exiled from home, yet still may I sing,
All glory to God, I'm the child of a King.

Good meetings the rest of the week. Closed Wednesday night with many a "God bless you," "We will meet in heaven." Formed a local band of thirty-five bright young peo-

ple. Thus ended two weeks of refreshing from the presence of the Lord. Some eighty souls professed to have found peace, and many quickened to newness of life. God bless Carlisle. I often think of God's promise to me when I started out in this work: "Be ye strong, therefore, and let not your hands be weak; for your works shall be rewarded." 2 Chron. xv. 7. Comrades well and full of power. Pray for us.

R. MOODY.

CAMBORO'.—We commenced work in Camboro' October 1st. Found a few earnest Christians, but the church was in a cold and indifferent state. We had to work hard, but the Lord blessed our labors. The work began in the church. Many that had not been on speaking terms for a long while were seen to embrace one another. *Glory be to God.* In one case two of the members, who had not spoken for five years, though living side by side, were forced by love divine to be friends once more. God could work *then.* A blessed meeting followed. Many were brought in, and gave clear evidence that their sins were under the blood. We are now working in Rainham, with Bro. Walker. Religion is very low all through this part of the country. Bear our little Band up in your prayers. Yours for the kingdom,

J. JONES.

Band Testimony Department.

JOTTINGS FROM PERSONAL HISTORY.

I was born wretched and discontented. As long as I can remember, previous to my conversion, I was unhappy: I had a bad temper, a selfish, jealous disposition. As I grew up my parents lost all control of me. They tried to teach me to love Jesus, but there was no love for Jesus or anybody else in my poor heart. O how I grieved my dear mother, making light of what she would tell me about the Saviour; how her eyes would fill with tears, and trickle down her face! It pains me to think of it now. I had a fearful temper, which seemed beyond control. Sometimes it would rise to such a pitch of passion that I would almost faint. I thought no one loved me, that even my dearest friends hated me, and I almost hated everybody in return. Truly my life was a wretched one. All this time there was a craving in my heart, a longing for something

I did not possess. My soul was parched with thirst.

I drifted deeper into sin, and only became more miserable. I wished for death. I cursed God for bringing me into existence. I cursed and hated myself. I contemplated suicide. But hell rose up before me, and I shrank from it. I was not afraid of death: that is, the first death; it was the second death, the death that never dies, that appalled me. My life for years before my conversion was *black, black, black*; but the crisis came. I found myself in trouble, in greater trouble than I had ever known before. The Spirit of God convinced me of sin. I was like a wolf at bay. Every avenue of escape seemed closed. What could I do? I had been hugging myself, and now I saw I was a mass of wounds, and bruises, and putrefying sores. I cried in my distress, "O wretched man that I am! who shall deliver me from the body of this death?"

Oh, could I quit those sins? Oh, could I tear myself from those evil companions? Oh, the struggles of my poor soul! I had tried so often in my own strength, and made so many miserable failures. But there in that lonely hour a voice sweetly whispered, "Christ can save you." Could it be possible? Was there any hope for me?

I listened, and lo! 'twas the Saviour
Who was speaking so kindly to me.
I cried, "I'm the chief of sinners,
'Thou canst save a poor sinner like me."

I then fully trusted in Jesus,
And oh, what a joy came to me,
My heart was filled with praises,
For *He saved a poor sinner like me.*

No longer in darkness I'm walking,
For the light is now shining on me,
And now unto others I'm telling
How He saved a poor sinner like me.

God helping me, I mean to live and die for Jesus. It seems wonderful how God can use all the past of a man's wicked life to His honor and glory. But it is so. And I am now winning souls for Christ. And when He calls me to Himself I'll lay my trophies down at Jesus' feet. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." If any unsaved young man reads this, I pray God may apply it to your heart. "Be not deceived, God is not mocked: for whatsoever a man soweth that shall he also reap. They that sow to the flesh shall of the flesh reap corruption, and they that sow to the Spirit shall of the Spirit reap life everlasting.

Sowing the seed of a lingering pain,
Sowing the seed of a maddened brain,
Sowing the seed of a tarnished name,
Sowing the seed of eternal shame,
Oh, what shall the harvest be?

—A. T.

To-day finds me with about 27 years o wasted life,—yes, worse than wasted. But praise God I am now in His service. When young I determined to give my heart to God, but going out to work, the world entangled me. O the bitterness of my life. I never went to church but God would give an arrow for my conscience. Like *Jonah* I tried to get away from the presence of the Lord, but he followed me with His judgments—took away dear friends, but I would not yield. Many prayers went up for me, and thank God, a year ago the wanderer returned. Then came a test—are you willing to leave home and friends to work for Me? I said No! O the misery of the few days that followed! But I gave up all, and a peace filled my soul which abides there. After some weeks the way opened into Band work. God is leading me and is blessing me in so many ways. I must and will praise Him.

FRANK WOODHULL.

When I think calmly of all the Master has done for me, and is still doing, it fills my heart with gratitude. So far from the Saviour as I was, and oh, He called me! My heart was softened, and now I can rejoice in a sin-pardoning God, a perfect Saviour, one whose precious blood does cleanse from all sin. Since I came home from the Camp-meeting and settled down to home-life, my temptations are of a different class, but the Master is with me always and I have His promise that He will never leave me nor forsake me. Glory to God. Nothing good have I done of myself, and I am fully trusting in the finished work of Christ. O that I may be kept for the Master's use, and I pray God to bless this short sketch to every one that reads it.

FLO. VAN ALSTYNE.

WYOMING.—Bro. J. W. Smith, while expressing himself as not accepting some of the utterances of the EXPOSITOR, says: The Spirit will settle this and every other matter for us if we seek His guidance. O that we all, with our different dispositions and degrees of talent, may be lost in the great vortex of love. I am consciously the Lord's this morning, and how sweetly I feel with the sainted Phœbe Palmer, "'Tis heaven below to feel the blood applied."

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