

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from:/  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments:/  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

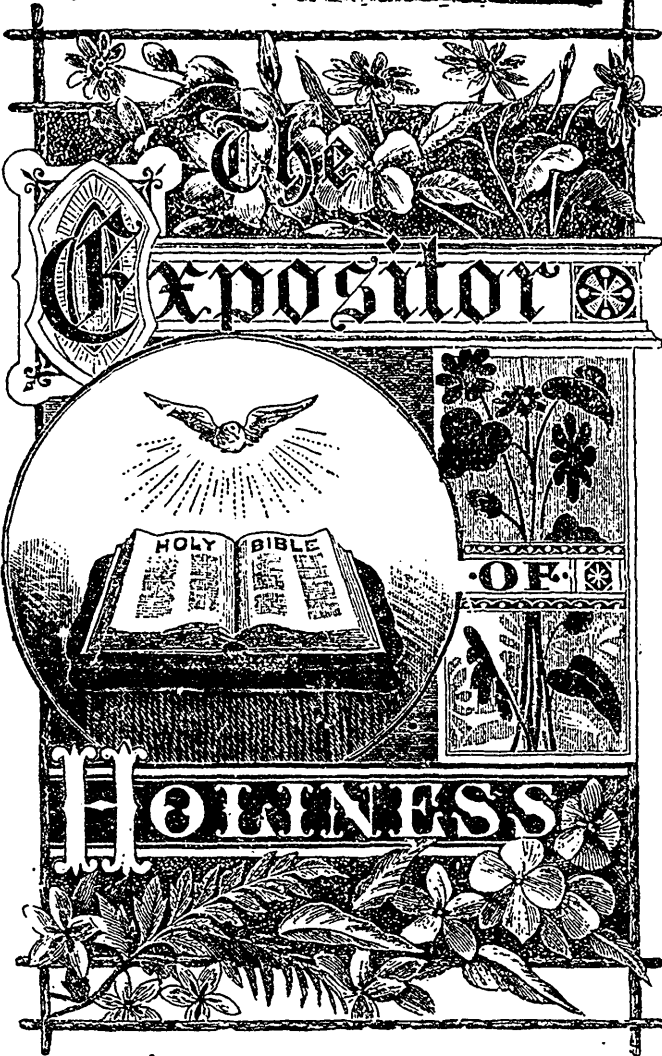
10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

ONE DOLLAR A YEAR. POSTAGE PAID BY PUBLISHER.

VOL. IV.

JUNE, 1886.

No. 12.



Toronto:

*Published under the Auspices of the Canada Holiness Association.*

+ + + + +

## CONTENTS.

	PAGE
POETRY: THE HEAVENLY POTTER .. .. .	325
"THE PROMISE OF THE FATHER." (THIRD ARTICLE) .. .. .	325
A PERFECT MAN .. .. .	328
EXTRACT FROM SPEECH OF REV. E. A. STAFFORD AT BRAMPTON CONFERENCE .. .. .	328
INCIDENTS BY THE WAY .. .. .	329
AT GODERICH .. .. .	331
MY EXPERIENCE .. .. .	332
REV. SAM'L P. JONES' ADDRESS .. .. .	333
THE TOUCHSTONE.—BY REV. A. J. JARRELL .. .. .	334
DOCTRINAL FIDELITY .. .. .	337
"REMARKABLE ANSWERS TO PRAYER."—BY EMILY HUNTINGTON MILLER .. .. .	338
LEADING SOULS TO CHRIST .. .. .	339
A RULE APPLICABLE TO SANCTIFICATION.—BY REV. DR. WATSON .. .. .	340
PRAISE HIM .. .. .	341
POETRY: LAUNCH OUT .. .. .	341
ITEMS OF A FAITH LIFE .. .. .	341
BISHOP TAYLOR .. .. .	342
JONES' CONVERTS—LIFE'S FRICTION .. .. .	343
POETRY: DEPENDENCE UPON GOD .. .. .	344
BAND TIDINGS .. .. .	344
BAND CORRESPONDENCE .. .. .	347
BAND TESTIMONY .. .. .	351

---

## BOOKS ON THE HIGHER CHRISTIAN LIFE.

---

The Beloved Physician—Walter C. Palmer, M.D., and His Sunlit Journey to the Celestial City. By his Colleague, Rev. GEO. HUGHES. With an introduction by Rev. F. G. Hibbard, D.D. Containing a steel portrait of Dr. Palmer. 12mo, cloth. 400 pp.	\$1 20
The Higher Christian Life. By Rev. W. E. BOARDMAN. Cloth, 16mo.....	0 35
In the Power of the Spirit; or, Christian Experience in the Light of the Bible. By Rev. W. E. BOARDMAN, author of "Faith Work," etc. Cloth, 16mo.....	0 50
Holiness—As understood by the writers of the Bible. A Bible study. By JOSEPH AGAR BEET, author of "Commentary on Romans, Galatians, etc." Paper, 12mo.....	0 25
A Young Man. His Faith, His Aims, His Work, His Church, His Home, etc., etc. 12mo, cloth.....	0 70
Love Enthroned; Essays on Evangelical Perfection. By DANIEL STEELE, D.D. 12mo, cloth. 416 pages.....	1 25
Papers on Practical Religion. By Mrs. Booth. Paper.....	0 35
How to Study the Bible. By D. L. MOODY (Revised). Paper.....	0 10
How to Hold an Inquiry Meeting. By D. L. MOODY .....	} Paper..... 0 15
Use of the Bible in Inquiry Meeting. By D. W. WHITTLE. ....	
Life, Warfare, and Victory. By D. W. WHITTLE. Paper. 12mo.....	0 35
Early Piety. By THOS. GUTHRIE, D.D. 16mo, cloth .....	0 45
The Home Beyond; or, A Happy Old Age. By BISHOP OXENDEN. 12mo, cloth ....	0 50
Words of Peace; or, The Blessings and Trials of Sickness. With meditations, prayers and hymns. By BISHOP OXENDEN. Cloth, 12mo .....	0 50
Way of Holiness. With notes by the way. By Mrs. PHOEBE PALMER. 12mo, cloth..	0 35
Full Salvation. Its Doctrine and Duties. By Mrs. PHOEBE PALMER. 12mo, cloth ....	0 90

WILLIAM BRIGGS,

78 & 80 KING STREET EAST, TORONTO.

C. W. COATES, MONTREAL, QUE.

S. F. HUESTIS, HALIFAX, N.S.

THE  
**Expositor of Holiness**

AND

BAND WORKER.

Vol. IV.

JUNE, 1886.

No. 12.

THE HEAVENLY POTTER.

Dear Lord, do with me as Thou wilt, I lay  
 me in Thy hand ; [I may  
 Though all Thy strange and wondrous work  
 Not understand ;  
 But Thou dost know a heavenly purpose fills  
 My soul to-day,  
 To will and do of Thy good pleasure here,  
 Let come what may ;  
 And as I am the clay upon the wheel,  
 I shall not dare,  
 No matter what my soul dost think or feel,  
 Thy labor mar. [fast,  
 If self should'st think Thou turnest me too  
 And fear a fall ;  
 Thou madest me, and Thou alone dost know  
 My speed in all.  
 If self too zealous oft should'st think to show  
 Thy work of grace,  
 Teach me that Thou art most exact in this  
 Uneven place.  
 Oh do not suffer my conceited self  
 To move a hand,  
 To interrupt Thee in Thy loving work,  
 For me so grand ;  
 But as I see my soul turned thus and so,  
 What seemeth best ;  
 Just teach me confidence, and give  
 Thy heavenly rest ;  
 From glory unto glory thus be changed  
 By Thine own will ;  
 From bliss to bliss allowing Thee with love  
 My soul to thrill :  
 Take down each thin partition of my heart,  
 And let it be  
 One blessed, glorious throne-room for Thyself,  
 And filled with Thee.  
 O Heavenly Potter finish Thou Thy work  
 In truth and grace ;  
 Till in Thy image I shall shine, and see  
 Thee face to face ; [fair ;  
 So moulded, fashioned, comely, sweet and  
 So one with Thee. [flesh,  
 Dear Lord, bone of Thy bone, flesh of Thy  
 Eternally.

THE PROMISE OF THE FATHER.

(THIRD ARTICLE.)

We have now the disciples, on and after the day of Pentecost, in possession of the supreme gift of the New Covenant, namely, the "baptism of the Holy Ghost," and it is our undoubted right and privilege to examine minutely into their lives to learn of the nature of this blessing.

And first, we repeat, it did not include the forgiveness of sins. It is true there was a change made in the new dispensation concerning the mode of approach to God for the pardon of sin, but the fact of forgiveness was and is the same as before.

In the second place, it did not specially mean power to walk in obedience to all the commands of God, for, as before shown, this power existed in all the covenants. True, the manner of obedience was materially changed, but the fact of perfect obedience as a possibility to all remained unchanged, and was illustrated in all the dispensations.

It is necessary carefully to guard these points, that our faith may intelligently grasp all of blessing there is contained in the "promise of the Father."

For this law seems to run through all Christian experience, according to our faith it is done unto us ; therefore if our conception of Pentecost rises no higher than the consciousness of sins forgiven, or of power to live a holy life, then we necessarily fail of securing the *fulness* of gospel blessing.

Our Saviour, in discoursing concerning the coming gift, mentioned three distinguishing results which would come to

them from His constant indwelling, viz., *power, joy, and guidance*. "Ye shall receive power, after that the Holy Ghost is come." "That My joy might remain in you, and that your joy might be full." "He will guide you into all truth."

#### POWER.

This power, it would appear, was to conspicuously accompany their witness-bearing before men concerning the spiritual blessings received, for it was closely associated with their testimony, by the Saviour,—“But ye shall receive power after that the Holy Ghost is come, and ye shall be witnesses.” “For I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay or resist.” “For it is not ye that speak, but the Holy Ghost,” etc. These predictions were literally fulfilled in the Apostles and early Christians, as is shown in the history of the early Church given by Luke in the Acts of the Apostles. Peter’s sermon, if sermon it can be called, on the day of Pentecost, was a plain, simple narration of events—a simple statement of facts—and yet extraordinary power accompanied it. Also when the Apostles were brought before the High Priests they confined themselves to the simple statement of truth, and yet the results were as had been predicted, their adversaries were confounded. When Paul was brought before governors and kings, he confined himself to simple testimony concerning his Christian experience, and yet his power over his audience was always marked. In short, everywhere the means used to propagate the gospel were of the simplest kind, consisting of plain statement of facts, either in the history of Christ or in their own personal experience, whilst the results were marvellous, and can only be accounted for by admitting that the promises of Christ were abundantly fulfilled. It was not they that spake, but the Holy Ghost.

#### JOY.

Joy in the Holy Ghost was one of the marked results of the presence of the Comforter Divine. This is brought out prominently in their history. True, they were a holy, happy band before the advent of the “promise of the Father.”

But it will be noticed that in their joy there was this defect—there was the consciousness that it was not complete, because they were assured that the gift of the Holy Ghost was essential for its completeness. And we can safely reason that God always places one thing over against another, so that when He ordains that the presence of one thing should give the consciousness of completeness, its absence must be connected with the sense of incompleteness. But when the Holy Ghost had come, then this felt want was fully met. Hence we have “joy in the Holy Ghost” mentioned as a distinctive experience. (See Rom. xiv. 17). One of the fruits of the Spirit is joy. (Gal. v. 22). Having received the word in much affliction, with joy of the Holy Ghost. (1 Thess. i. 6). We are aware that it is a common teaching that all joy is similar, and that the joy of pardon, of conscious obedience, in short, all religious joy is the same as joy in the Holy Ghost, but this our study of the Bible, coupled with personal observation and experience, forces us to question. The sense of completeness and permanency in our Christian joy is not fully realized until the “promise of the Father” is accepted in Pentecostal fulness. There is, we maintain, something peculiar, distinctive, in “joy in the Holy Ghost.”

#### GUIDANCE.

Again our Saviour distinctly connected with the abiding presence of the Holy Spirit, guidance into all truth. Formerly “the word of the Lord” came to a few chosen ones, who were as oracles to be consulted by all who had need, as in the case of Saul inquiring of Samuel concerning the asses which had gone astray. But in this dispensation it was distinctly stated that all should be led of the Spirit, that one should not have to inquire of his neighbor, Know ye the Lord? but all should know Him from the least to the greatest. This was fully illustrated in the history of the early Church. Peter was led of the Spirit in everything pertaining to his visit to Cornelius. Philip met the Ethiopian eunuch, and secured his conversion, under the guidance of the Spirit. Paul in his preaching tours minutely narrates how he was led of the

Spirit in visiting some places and avoiding others. Indeed, St. Paul seems to make this experience a necessary one to constitute true discipleship; for he says in the eighth of Romans and fourteenth verse, "For as many as are led by the Spirit of God, they are the sons of God."

These three results of the indwelling of the Holy Ghost we look upon as the principal ones, but they include many more as varieties, or as more indirect consequences of this crowning Christian experience. But we do not deem it best to dwell upon them here.

#### PRACTICAL BENEFITS.

But we maintain that the very best way to study this subject is through actual experience, and so acting out our thought in this respect. It has been our determined effort for some years past to test these things in actual life. Having become convinced that the Pentecostal gift was for us, we claimed it by faith, and the result was so eminently satisfactory that we at once began to recommend it both by precept and example to all around us. Under the guidance of the Spirit Divine we took up our abode in this city some four years ago. We opened our home for a weekly holiness meeting, and joined with others in like experience in the city in pressing believers to accept their Pentecost. The result has been that many of God's children have seen it to be their privilege to enter into like precious faith, and prove in their experience that all that Christ and the apostles and prophets said of the abiding Comforter is true, and is an experience for all.

To make witness-bearing on this subject as distinctive and definite as possible we wrote out a carefully considered statement concerning this glorious Pentecostal truth, and read it at two of the five Holiness meetings in this city, of which we are the acknowledged leader, requesting that any of the friends present who felt it right to add their names to it and let them be used in the magazine in connection with this article, to sign it.

We realize, we think, the importance of the step we take in publishing this profession of faith. It is done in no hasty spirit, and not as the immediate

outcome of some high-tide Holiness gathering, but deliberately, and as if giving witness in a court of justice. Hence we will here close this article with it, reserving all comment upon it for our next number, further than remarking that the signatures given are simply *some* of those who happened to be present at two of the many Holiness meetings held in the city. Hence they are not to be regarded as an exclusive company, but as a few representatives of the experience of "the promise of the Father."

#### UNITED TESTIMONY.

We the undersigned do testify that, having been adopted into the family of God through faith in the Lord Jesus Christ, we were led, in the good providence of God, to examine into our privilege as believers to receive the "promise of the Father" even as the early disciples did on and after the days of Pentecost.

We became convinced that the promise was indeed to us, as well as to them, and therefore by simple faith we claimed our undoubted heritage with the saints of God. According to our faith it was done unto us; the Comforter Divine came into our being in Pentecostal fullness and power, and for some time past has made our bodies "the temple of the Holy Ghost."

The results have been and are, that we possess constant "joy in the Holy Ghost," "the peace of God passing all understanding" has become ours, and we are conscious that we "always abound in the work of the Lord."

The blessed Spirit abiding in us guides us into all truth, not only in spiritual, but also in secular things, hence whatever we do we do heartily to the Lord, and prove, day by day, that it is possible to "walk worthy of God unto all pleasing," to have the witness that

"All we do is right,  
According to His will and word,  
Well pleasing in His sight."

We realize intense satisfaction in our lives and in our life work, and, moreover, regard the results of the indwelling Comforter as so wonderful that we cannot but ascribe all to the mighty power of Christ, and hence can and do invite

others with us to examine our lives that they may with us glorify our Father which is in heaven.

We thankfully make public this definite testimony concerning the promise of the Father, that we may glorify God in so doing, and possibly help others into like precious faith:—

N. Burns, 205 Bleeker Street; W. Galloway, 170 Gerrard Street; Mrs. Hughes, 25 St. James Avenue; Mrs. Varcoe, 102 Shuter Street; J. Page, 47 Berryman Street; Isaac Anderson, 111 Avenue Road; William Collins, 12 Walton Street; J. C. Anderson, 16 Robinson Street; Mrs. L. Moseley, 743 Yonge Street; Mr. and Mrs. A. Parks, 244 Robert Street; Robert Shaw, 784 Yonge Street;

#### A PERFECT MAN.

A perfect man in the days of Job, and a perfect man to-day, whilst there may be much in common between them, at the same time differ widely from one another.

Job was perfect in his generation. He lived so as to please God. This is true in spite of the efforts of some to make the fact that, in the bitterness of his soul he opened his mouth and cursed his day, a blemish on his life. At the final summing up of the Almighty concerning Job and his friends, whilst God condemned the others He commended Job, and conferred upon him the honor of connecting his prayers with their forgiveness. When God commends, who is he that condemns?

But a perfect man, in the days of the fuller revelations of the Mosaic dispensation, was quite another matter, and hence we have the right to look for grander types of perfection in its brighter light. In this we are not disappointed. Much more is the type of perfect manhood improved, and its possibilities vastly increased in the effulgent light of the present age.

And yet in each generation or dispensation man, to be perfect, must measure up to his present privileges and possibilities, should be all he ought to be and do all he ought to do.

Now no one should blame Job for not walking in all the commands and ordinances of the Mosaic dispensation. No more should Zacharias and Elizabeth be found fault with for not obeying all the precepts of the Gospel age.

But manifestly one of the present age, who simply measured up to Job's experiences, could not be classed with that worthy as a perfect man, for whilst the one was perfect in *his* generation the other might be very imperfect in his own, the Christian generation.

From all of which we get the idea that Christian perfection, whilst it varies according to times and circumstances, nevertheless is a constant quantity, in that it is perfect in its generation. It walks worthy of God unto all pleasing, and is blameless in its obedience to all the known precepts of God.

The perfect man of to-day is one who measures up in obedience to all the commands of the New Testament.

#### EXTRACT FROM SPEECH OF REV. E. A. STAFFORD AT BRAMPTON CONFERENCE.

In seconding the motion for the reception of the candidates for the ministry, at the late Conference, the pastor of the Metropolitan Church, according to the report in the *Mail* of the 14th inst., spoke as follows:—

"A great deal was said nowadays about the value of a liberal education, and he had tried in life by precept and example to show his appreciation of the value of a liberal education to the work of the ministry. Nevertheless he was coming more and more to covet supremely the gift bestowed on the first preachers of the Gospel, whereby they were made men of mighty power, and to depend entirely for results on the baptism of the Holy Ghost. (Hear, hear.) It was said that in these times that ministers must be acquainted with science, literature, art and philosophy. He believed all that, but his honest conviction was that not one agnostic or one infidel had been converted to God during the past year by argument, or by any display ministers could make of their knowledge of science

or the intricate terms of philosophy—(hear, hear)—but he did believe that more than one had been converted by the silent operation of the Holy Spirit as presented in the words of some poor faltering brother who never suspected the vast influence he possessed."

We read this paragraph with varying emotions. In the first place we were gratified to know that the foremost minister of our city Methodism gave such prominence to the subject which is the burden of these pages; nothing further could be desired in the effort to establish the supreme importance of our theme. It is in entire accord with our statement in the April number of the EXPOSITOR in writing under the heading, "The Promise of the Father." And it is no small cause for thanksgiving that such a bold, definite statement of this great central truth of Christianity received the unqualified sanction of the conferential gathering. All this we rejoice in, and take it as an earnest of still greater blessing for our loved Methodism. May these decided statements of Pentecostal truth abound more and more in the high places of our Church. And yet a feeling of sadness will intrude itself into our joy as we examine more and more minutely the passage we have clipped. We cannot make of it more than the ardently expressed aspiration of an *observer*, not the ringing battle-cry of a leader. It is the call for some Aquila or Priscilla to teach the way of the Lord more perfectly, rather than a call on the multitude of hungry souls to follow him as he follows Christ.

How we long for the time when Zion, in the person of her foremost men, shall shake herself from the dust of mere desires and aspirations, and clothe herself with the beautiful garments of salvation, and so become a praise in the earth.

Strange that these spiritual longings should remain unsatisfied, when to every one comes the promise spoken by the Christ of the New Testament: "If ye then being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him."

## INCIDENTS BY THE WAY.

THE COOKSTOWN CONVENTION.—On the morning of Wednesday the 2nd inst. we received our instructions to visit Miss Dimsdale's convention. We got there in time for the evening service. We confess to some misgivings as to the result of bringing strong spiritual teaching before a number of enthusiastic young converts rejoicing in the new-born joys of recent conversion. To invite such rejoicing ones to undergo deep heart-searchings in the presence of the Holy Spirit, and to close thoughtfulness in the consideration of spiritual blessings yet to be experienced, may well make one hesitate. For the immediate result of such teaching is apt to be disappointing, and the searching process and the thoughtful mood is apt to check joyous emotion, and so be looked upon as putting a damper on the meeting. It was as we anticipated, although, having this fear before us, we tried to guard as much as possible against it, still we could not but see that there was an element of surprise amongst the converts at the lack of the usual amount of joyous emotion. But we have been assured both by Sister Dimsdale and others that the after result was most satisfactory, both to herself and others who realized their privilege to enter into an improved experience and were enabled by faith to do so. On Thursday morning a Band testimony meeting was held which was very enjoyable. It was delightful to be carried back to the early days of our Christian life, as one after another, in bright joyous words, told of how he or she had received converting grace. Testimony was prompt and hearty, and had in it a genuine ring. In the afternoon we again spoke of the "promise of the Father," and in the evening one of their characteristic evangelistic services was held. We realized during this meeting how eminently qualified the leader of the convention was for the work to which, in the providence of God, she has been called, and we anticipate a future of no ordinary success, in her evangelistic labors, in the churches. We trust she will be soled of the Spirit as to avoid the usual overtaxing of mind and body, which so often results in clouded



experience, or premature break-down of the physical powers. On the whole we consider that the convention was more for teaching than evangelistic work, and really is the commencement of a fresh start in the work, tending to permanency of results.

**BOND HEAD CIRCUIT.**—We spent a week in this field of labor, circulating the Magazine, and attending to our special work as opportunity afforded. At four of the appointments Bro. Moody and his Band held successful revival services, as noted from time to time in the pages of THE EXPOSITOR. We found everywhere the warmest attachment evinced towards the Band-workers, and satisfactory accounts given of the work done. The friends of the Band are just now rejoicing in the prospect of meeting its different members, with Bro. Savage, at a field meeting, at Newtown, Robinson.

**NEWTOWN, ROBINSON.**—Here we remained over-night, and attended one of the Band meetings, still kept up by the local Band which was organized before Bro. Moody left. We were pleased to meet a goodly number in a farm house a few miles from the village, and enjoyed the service greatly. We are glad to learn that a number of conversions have taken place through their agency, and we believe the revival element still burns in the hearts of many of the workers.

**TOTTENHAM.**—At this appointment we preached twice. This is a smart and growing village. The Methodist Church is a very creditable one, and the congregations are good. Here we secured ten subscribers for the Magazine, with the prospect of more to follow.

**AN IMPROMPTU HOLINESS MEETING.**—At the house of Bro. Totton, where we had the pleasure of renewing old friendships, one evening, a couple of friends called and remained till after tea. The conversation gradually took a very spiritual turn, the subject of personal holiness being the topic. During the conversation some related their Christian experience, and some spoke of their intense desire after full salvation. After spending upwards of an hour in this eminently profitable conversation we had a season of earnest

prayer. On rising from our knees we remarked: "Now, friends, are you aware that you have been attending a real Holiness meeting, just such as we are accustomed to have in Toronto?" We believe that the desire expressed to have this as the first of a series of such meetings harmonized with the wishes of all present.

**WHY NOT IMITATE.**—Some of our readers are, perchance, sighing for a regular Holiness meeting in their midst. Well, why not have one by turning the first tea-meeting, if only two or three constitute the party, into a real Holiness meeting, and then follow the indications of Providence in arranging for other formal or informal gatherings? Professors of Holiness are you doing *all* God wants you to do in this matter?

**BETON.**—Here we had the privilege of attending a Band meeting, held in the church. The Lord has raised them up a very efficient leader, and we had the pleasure of enjoying the meeting after their usual pattern, for at our earnest request he led the meeting, merely leaving us time to make a few remarks at its close. The meeting was well attended and showed that the converts and members of the church were in a healthy state. The leader assured us that of some one hundred and thirty converted at the late revival only two or three had gone back.

**BOND HEAD.**—We could only call upon a few friends here, but were pleased to know that the work was prospering.

We secured upwards of a score of subscribers and several agents who, we think, will largely increase that number ere long on the circuit.

**BRADFORD.**—We expected to remain for several hours in this place, but a very few calls sufficed to show us that discouragement was the watch-word of the Church. We were assured that nearly all the converts of the Band revival had fallen away, and indeed we would have been surprised to have found it otherwise. How can a discouraged Church look after young converts! The state of the market is too often the gauge of hopefulness in the Church. As new rail-

roads have cut off much of the business of this town, it would seem that depression in trade acted most depressingly on the Church, and gave a dismal outlook to everything. When will professed Christians learn to believe in the Bible enough to seek first the kingdom of Christ and His righteousness, in the confidence that all needed prosperity will be added?

We are inclined to think that "abounding in hope through the Holy Ghost" would do more for material prosperity than the most sanguine imagine. Alas for young converts when hopefulness has died out of the Church!

THE CITY HOLINESS MEETINGS.—These go on as usual. Although protracted to a late hour, they are too short for the number who wish to take part in them. We still recommend any of our distant friends who may come to the city to arrange to attend as many of them as possible. On Sabbath, meetings are held at Berkeley Street Church at 4 p.m. and at 111 Avenue Road at 3 p.m. On Monday evenings at 244 Robert Street, and at Queen Street and Woodgreen Churches. On Tuesday afternoon at 205 Bleeker Street, at 3 p.m., and Saturday evening at the Central (Bloor Street) Church.

#### AT GODERICH.

Our first Holiness meeting during the sittings of the Guelph Conference in this town was held on Friday morning at eight. A much larger number was present than at the meetings at Owen Sound a year ago. Testimonies of a very clear and interesting character were given freely, and much spiritual power was felt. Some spoke of richer anointings of the Spirit during the year, and of success in their efforts to lead believers into the experience of heart purity. The meeting on Saturday morning was well attended, and the testimonies given were quite cheering and helpful, and the saving power of the Master was richly enjoyed.

The Holiness meeting appointed in the programme of Conference services was held on Saturday evening in the basement of the principal church, which

was densely filled. After singing, prayer was offered by Revs. R. Phillips and James Harris, after which we sung while the people crowded in and found seats. Then a short address by the writer, showing from the history of Christ's action in the founding of His Church, that Holiness, as a Christian privilege, consisted in putting ourselves into right relations with the Holy Spirit, by whose indwelling mar is enabled to live up to the standard which the life and precepts of Jesus has erected. Testimony followed testimony, from male and female, from ministers and lay delegates, in quick succession, for the space of an hour and a half, most of which were very lucid and distinct on the line of full salvation in Jesus. One minister spoke of an experience of a few weeks previous when he and some of his brethren were about to enter on some new enterprise for God, compared their spiritual condition with the standard given in the thirteenth chapter of 1st Corinthians, and finding themselves below it, sought and found the blessing that enabled them to read the chapter with satisfaction and joy, finding themselves in perfect harmony with its spirit. Then the work was accomplished with success. The ex-president, Rev. D. C. McDowell, gave us a ringing and rousing testimony to the present possession of the fulness of blessing received some years ago. At the close we tested the meeting, when a very large proportion of those present testified, by standing up, to a present trust in Christ as a Saviour to the uttermost, and a large number rose to show that they hungered and thirsted for the fulness.

The Conference love feast on Sabbath morning brought out some additional testimonies on the same line. And in the sermon by Dr. Carman, General Superintendent, on "Thy money perish with thee because thou hast thought that the gift of God may be purchased with money," true keynotes were struck with decisive hand on the completeness of Christ as a Saviour, and the Holy Ghost as a Sanctifier. The work of the Sanctifier was shown to be an inevitable and needful factor in God's system, and the preacher took the highest Biblical and supernatural ground with reference

to Christian experience, while looking scientific facts full in the face. From the human standpoint it is very encouraging to find one of the highest officers of the Church so incisive, clear, spiritual, and zealous, as a preacher of Holiness.

On Monday morning the meeting was held in the Victoria Street Church. This was the meeting at which we were permitted to see the most definite results. After the Scripture lesson and the testimonies, about twenty persons came to the altar as seekers, and the power of God was present to bless and save. On Tuesday morning the number was small, as many of the ministers and delegates were on the move for home, but the meeting was one of much power and edification. It was quite evident that the work of entire sanctification is spreading within our Conference territory, and we believe it will spread more and more.

### MY EXPERIENCE.

*(Continued.)*

In a meeting, not many days past, for prayer and testimony I listened with deep interest to the various experiences told. As I heard I pondered, and for a few moments wondered why my experience was different from so many of my brethren and sisters, when the following explanation was given me. So soon as you felt the need of something more than you had at conversion, you immediately set about the work of seeking it, therefore you were kept from doubting and discouragement, and thus seeking you were ever receiving, and walking in continuous light. These few lines will open the way for a continuation of my Christian experience.

In early life the necessity of a clean heart was made manifest to me through the Spirit's teaching, if I would fully please my Divine Master and satisfy the longings of a soul earnestly desiring to be a Bible Christian.

At the age of fifteen I was going with my father to one of his appointments; it was near Brantford, among the Indians, and young as I was I remember how I longed to do missionary work amongst these sons of the forest. Gladly

would I have sacrificed home and friends to do the humble work of teaching them to read the precious Word of God; but these were longings never met in my life work. As I journeyed silently along in prayerful, meditating mood, we chanced to pass a stream of clear water. In a moment the thought was revealed to my mind that I might have a clean heart. It was after this manner. The still, small voice whispered to my spiritual hearing, "Child, you may be pure." I grasped this truth and treasured it up in my heart. Many times since I have lived over that time in life's history, and believe that if I had had the courage to reveal to my father the state of my mind he would have encouraged me and led me into the desired experience. For, after I came out clear in the experience of Holiness, he told me he had once before that time enjoyed the blessing, but, fearing to preach it, he had lost it. It is a pleasant thought to me that both of my parents afterward entered into the clear experience of full salvation. Pardon me if I drop a word of exhortation which might help some young follower of Christ, situated as I was then. Fear not, but speak to father or mother; it will do them good, as well as bring you immediate relief. I speak with great confidence here; this man-fearing spirit is simply playing into the hands of the enemy of your soul. Speak out, it will do you good. Long I suffered from this timidity; but thanks be to God, who finally gave me the victory, as He will to every trembling child who steadfastly believes that all things are ours in Christ. Soon after this there was what was then called a four days' meeting. It was a glorious gathering, lasting fully thirteen days and nights. Many were soundly converted. The meeting was at Smithville. The theme of Holiness, as it is now preached, was not brought prominently before us, but I am led to believe that I did receive the blessing of a clean heart at that gathering, although through want of clear teaching I did not know it by that or any other name meaning the same thing. Such a rest, such new light upon the word of God, such love for the cause of my dear

Redeemer came to me, far exceeding all previous experiences. That love has never grown cold, but the little spark of holy love and zeal has grown with my growth, strengthened with experience, until to-day I may say my whole being is all aglow with hallowed fire, a holy zeal for God and man.

MRS. M. BRIDGEMAN.

Buffalo, N.Y.

### REV. SAM'L. P. JONES' ADDRESS

*Before the Friday Holiness Meeting, Eutaw M. E. Church, Baltimore, May 28, 1886.*

Brother Jones offered an earnest and appropriate prayer; and then read a part of the 5th chapter of 1st Thessalonians.

He remarked that the late Bishop Wightman was one of the best men he ever knew. When he was dying he said to a friend present that he would like to live to preach one more sermon. His friend asked him what he would preach? He responded that he would preach from this text: "And the very God of peace sanctify you wholly; and I pray God that your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

"It's the highest point of Christian experience to be saved from sin, and be kept by the power of God from sin. I don't believe God ever lifted a soul upon a plane and then made it necessary for that soul to come down again. We are all about as good as we want to be. Did you ever ask yourself, 'Is Christ able to do all for me I need to have done?' My heart says, 'Yes.' Well, do I need to be saved from sin? Yes. Have I been saved from sin? You say, 'No.' Serious questions and answers come up here. Some people say we cannot live without sin. There is no such thing as necessitated sin. If you are obliged to do a thing it is no sin. I had an old brother down in Georgia to come to me and say when he got worried he couldn't help swearing. 'Well,' said I, 'if you can't help from swearing, all right. I won't turn you out of Church, and the Lord won't keep you out of heaven.' 'Well, but,'

says he, 'maybe I can help it.' 'O,' says I, 'that's a horse of another color. If you can help it and won't, I'll put you out of Church, and God will put you in hell. You'd better be looking out.' I saw him six months afterwards and he told me he had not sworn since he talked with me last.

"Four years ago, I overhauled my religious life and found that I had quit every sin I wanted to quit, and those I didn't want to quit I was still running. I then saw, if the grace of God can save me from the greatest crime I could commit, even to the murder of my wife, why can't He save me from committing the little sins? He can, and does save from all sin. The difference between regeneration and sanctification is, that the first saves from big sins, and sanctification saves us from the little ones, too. A regenerated man won't do things that are very bad, but sometimes he'll do a thing that is tolerably bad. Regeneration cleanses the heart, but it leaves little sins like prejudice and pride still there; and it is sanctification that cleanses out all these little enemies inside the citadel of the human frame. Sanctification puts all your enemies on the outside. I'd rather fight fifty enemies outside the fort than one inside.

"There must be no spot or blemish in us. Did you ever watch a woman paring apples for preserving? She cuts out all the little spots or specks and blemishes. So you must cut out all the spots and blemishes in your heart before you can be preserved. I like that term 'preserving' in the text. You ladies can make preserves with the help of candy and the preserving process, that will keep for years and years. Get all the specks and spots out of your soul, and put it through the preserving process of the grace of God, and it will be sweet and pure till eternity. Get a pure heart and live moment by moment—not a week, day, or hour at a time—and that's the only way to live a pure life.

"There are as many phases in Holiness people as in unholiness people. Sometimes I've known people to get more religion than they had common sense, and then the man begins to topple over. I don't mean Christianity, but religion,

which is a very different thing. They talk then of revelations and of visions. Why I can eat a pound of pork for supper and see more visions before day than you could see in a year. Some profess to be so holy they cease singing some of our hymns, stop repeating the Lord's prayer, and quit going to church. I'm running on the ten commandments and not on visions.

"I heard a pastor in Georgia say he had forty Holiness people in his church. I got up and said, 'Brother, do those Holiness people attend prayer-meeting and the other services of the Church?' He said, 'Yes; they are the most regular and punctual attendants upon all the means of grace that I have in my church.' 'Well,' said I, 'do they have family prayer?' 'Yes, every one of them pray in their families.' 'Are they liberal in contributing to the support of the Church and to its benevolencies?' 'Yes, they give more than any other members in my church according to their abilities; they give to all the benevolencies in the Church. They are giving all the time. I never saw such liberal men in all my life.' 'Well, do they visit the sick and help the needy?' 'Why, yes, they are hunting out the sick and deserving people everywhere. They read the Bible and pray with them, and help the needy ones. I never saw men so zealous and diligent in doing good to others as these men are.' Brethren, these are the fruits of holy living. We want family prayer, visiting the sick and doing them good; that is the right sort of religion. The world is dying for it.

"Trusting in Christ only for complete salvation from sin is Holiness. This experience of holiness is for good people. It's not for backsliders till they are reclaimed and become good. 'Tain't any use bringing some old backslider up to the altar and putting Holiness in him. He's got no foundation for it. No use giving him a second story if he ain't got a first story. A backslider's got no legs for it. He is standing in the air. If you want to be sanctified it is your glorious privilege; if you ain't sanctified it's your own fault. There is no difference externally between a Holiness man and a regenerated man in his life. One's

life ought to be as spotless as another. I rejoice in the fact that there's enough water in the river of life to wash out the least speck of dirt in the human soul; and it's our privilege to be washed.

"And if God saves you and sanctifies you tell it to the people, no matter what people say about it. They'll talk about you, but that's the best sign. Woe unto you if all people talk well of you. But woe unto you also, if all the world speak ill of you—and they tell the truth. A man is not developed into Holiness. He has to get into a river to swim. You don't want to develop into sanctification, you want to be cleansed. I don't want my washer-woman to develop my dirty clothes; I want her to cleanse them. There's a good many of you that's developed too much already now. You want cleansing. The world's got enough religion of one kind now to damn it. We want some of that pure religion that will make you quit your meanness. What we want is good, old-fashioned, pure, Bible, pious Christianity."

W. R. MONROE.

## THE TOUCHSTONE.

REV. A. J. JARRELL.

"For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit." Rom. 8: 5.

Did you ever see a touchstone? a hard, black stone used for testing with a touch, the purity of the precious metals. I held one in my hand once, and had my watch tested. It was true to its stamp of 18 carats. But don't you wish you had a moral touchstone which you could apply to yourself at any time, and tell exactly the purity of your heart? Sea captains have instruments, by which, in mid-ocean—a thousand miles from any landmark—they can tell exactly where they are. Only they must have some moments' flash from sun, moon or star to measure from. Don't you wish you had some instrument by which you could take your spiritual bearings, at any place, and at any time—though no sun or moon or star gleam across your

path? That touchstone and that instrument you have in the verse before us, an infallible test of what you are and where you are going in every struggle of life, and in the most starless night of all your pilgrimage. And the beauty of this instrument is, that any body can read its register. Listen: "For they that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit." "To mind" is to attend to, and delight to attend to; to study about and take pleasure in studying about; to think of and love to think of. "They that are after the flesh," think of the flesh, and love to think of it. "They that are after the Spirit," study about the Spirit, and love to study about Him. Leave a man free, and he will go where he wants to go, heed what he wants to heed, and sip just where he loves to sip. Read a man's thoughts, and you read his heart. "As a man thinketh in his heart, so is he." He that knows his own thoughts, knows his own heart. His thoughts are the register which his heart makes on the touchstone. A child knows what he thinks about. A child, therefore, can take his bearings anywhere, and all the time. But, mark you, it is not the thoughts that fit through the mind, like birds through the air. These have no moral quality, neither do they signify anything, save that Satan's darts may fly anywhere, and through any brain. The thoughts that have moral quality are those that are invited in—caught and caged and petted and caressed—whose coming always gives delight, and whose departure causes regret; and which always find the house "empty and garnished," and thrown open for their return. An unwilling thought never leaves the brain.

Let us apply this touchstone. Two men stepped from the cars in Cartersville, Georgia, just as my prayer-meeting bell was ringing out its cheerful call. One of these men caught the sound in a moment—he was hungry for it—it was just what he wanted to hear, and into my meeting he came. He just minded the thing that he loved to "mind." He knew, and we all knew he was of the Spirit. The other man had never heard

one stroke of the bell, he was not listening for that, but his eye caught a glimpse of a red light clear across the town, and he went where he wanted to go. Each sipped just what he loved to sip. But the cup in one case was whiskey, and in the other it was salvation. Each one knew what he was, and where he was going. Two young men strolled into Augusta one evening; one at St. James' Church that night, and the other was at an abominable skating rink. One "minded" the things of the Spirit, and he knew it; the other "minded" the things of the flesh, and he knew it. Two young ladies go to their father's library in the evening. One instinctively reaches for a love story. The other seizes the memoirs of the saintly Mrs. Fletcher. Each one reads what she loves to read, and each one pores over her volume forgetful of the hours. But one is "minding" the things of the Spirit and she knows it; and the other is "minding" the things of the flesh and she knows it. I had two young ladies—members of my church—one poor, working for four dollars per month, the other "well to do" in the world, and rarely had a wish ungratified. One of these out of her wages helped a widowed niece to buy bread, dressed herself neatly, and always had an offering ready when I took the collections, and if she was absent from church, she was at my door next day with her contribution. The other spent all that was her own in personal adornments. Each spent her money where she loved to spend it. But one minded the flesh—the other the Spirit. In one of my churches I had great difficulty in getting my people to prayer meeting. Warnings and entreaties—tears and sighs—were alike largely in vain. But, three nights successively—the gloomiest and the bitterest of the winter—with the slush shoe-mouth deep on sidewalks—a travelling "juggler show" was held in the opera house. There was hardly standing room for the crowd of Methodists and Baptists and Presbyterians. The melting snow could not chill their ardor. They were simply going where they loved to go, and slush could not keep them back.

Apply the touchstone. "Adam, where art thou?" What do you think most about, and love most to think about? Where do you go most, and love most to go? When left perfectly free, which way does the current of your thoughts run? Where do you delight most to have it run? These are not idle questions. Each one ought to weigh a ton. Do you mind the things of the flesh, or the things of the Spirit, which?

But I cannot afford to be misunderstood here. It is not the minding the things of the flesh, that makes us carnal; but that would be the inevitable result if we were ever so spiritual. But it is the carnal mind in us that makes us "mind the things of the flesh." This is the line of truth the Holy Spirit is trying to hammer into our dull understandings. The death is not in the *doing* or the *thinking*; but it is in the *carnal mind that makes us want to think and do them*. Hence that terrible masked battery that Paul suddenly uncovers before us: "*To BE carnally-minded is death.*" No matter what you do, or don't do; no matter what you think, or don't think; "*to be carnally-minded is death.*" I wish I could chisel that verb "*to be*" so deep into the heart of the Church that the "wear and tear" of a hundred years' warfare shall never efface a single letter. For six thousand years God has been trying to turn our thoughts inward—to *character*, and not *conduct* first—to "*being*" and not merely "*doing*" as the transcendent concern of man. His voice has rung down the ages: "*Make the tree good, and then the fruit will be good.*" Still we go on beating and cutting the branches to make them bring good fruit. O, in what living light God writes that word "BE." "Except ye *be* converted." "*Be* ye perfect." "*Be* ye holy." "*Be* not conformed." "*Be* ye transformed." "*To be or not to be, that is the question*" in a deeper sense than Hamlet ever dreamed. Our deeds, our words, our thoughts, our outward lives, supremely important as they are, borrow all their supremacy from the character within, from which they spring. The one great, over-mastering question for us is: *what are we? not merely what do we?* "*To*

*be carnal-minded is death.*" Am I understood? Then hold on until another issue, when this matter can be fully settled.—*Selected.*

### BLAMING SELF.

We are apt to think we are growing in grace when we persistently blame self, but the Lord nowhere teaches us to follow this course. We might spend our lifetime in blaming ourselves, and not advance one step in any one grace. How can faith be strengthened by blaming self, and how can we see Jesus while we are looking at and blaming ourselves? I have learnt, when I do anything contrary to love, to the spirit of Jesus, instantly to turn to Him to be forgiven. It was looking away from Jesus that ensnared self, and to continue to look at self for the purpose of scolding it, would only lead further into the snare. Looking at and mourning over my unchristlike spirit, and dwelling upon what I am, will only keep self alive, and strengthen it for a deeper and more painful trespass. Self always likes us to accompany it to the place of burial, and make our dwelling-place with it in the tomb. To blame one's self for shortcomings, or even for lack of faith, is a serious and subtle form of self-righteousness that will separate from the Saviour and cripple the heavenward energy of the Holy Ghost. The great point, then, is—not to be occupied with the human side, but to "behold your God."

Looking at the human side always keeps us from having confidence in the Divine. We must see Jesus. We must understand that to be alone with Him and see only Him is the one thing needful. On the mount of transfiguration, Moses and Elias and the glory departed, —all passed away, because all culminated in Jesus. Everything of the human must be withdrawn. We must see "Jesus only."

What can you find in self to inspire hope? If you want deliverance from yourself; let the Lord deliver you. If you want rest from ceaseless travelling over the ground of what you are, Jesus has promised you rest, but you must

learn of Him. If you want deliverance from your disheartening self-reflective acts, look to Jesus, and commit all that you do unto Him. We shall never be delivered from self as long as we blame self, or look for hope from self in any way. We must treat self as so hopelessly undone and bankrupt, that we forsake it entirely, leave it where the Lord left it, in the tomb, and forget it by a steadfast looking unto Jesus. There is a self, a myself, that must be denied and reckoned as dead. It is the deep teaching of God that brings this self-hood to our view; and if, as He reveals it, we let Him advance us in the Divine life, and do not stop in our progress, He will shew us things in self we could not otherwise bear. But as long as we mourn over them, and blame ourselves because of them, we are keeping self alive. What the Lord is laboring to teach us by each successive revelation of self, is, that by putting off and turning our backs forever upon the old man, we shall find it ready to vanish away as soon as, by faith, we look unto and appropriate Him who is our life.—*Words of Faith.*

#### DOCTRINAL FIDELITY.

Some years ago, a beloved minister who had been brought very clearly into the experience of Christian Holiness, became very warm in its advocacy. In the pulpit he set forth "*the doctrine*" very explicitly and powerfully. Fidelity to his Master in this regard brought to him, as it has done to many others, evidence that "*The offence of the cross*" has not ceased. Satanic assaults were multiplied, and were very severe. It was suggested, "Why make a *hobby* of Holiness—why arouse so much opposition by these pointed doctrinal utterances—why can you not declare the truth in a more general and less offensive way?"

These thrusts of the adversary oppressed this devoted ambassador of Christ. At length he said, "This controversy must be ended; I can endure it no longer!" He went out one morning to the top of a hill, and, finding a secluded spot, prostrated himself before the Lord, crying for light and help.

After praying earnestly for some time, he took out his pocket Bible, and, on opening it, his eye rested on this passage: "*Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.*" (1 Tim. 4: 16.) The controversy was ended. He closed the book, solemnly vowing that, "God helping him, he would keep the colors flying!" And, in relating this experience, he said: "No deer ever came bounding over the hills with more agility than he came from the mount of communion with Heaven. He was full of light and courage and power."

The same subtle temptation that was presented to our brother is suggested to thousands, and in many instances with fatal effect. Ministers, especially, are exposed to these powerful Satanic assaults, and, unless they are on the watch-tower, and stand resolutely against the foe, will surely be overcome. The victims strew the ground. The slaughter made by the giant adversary is terrible. We know ministers of the everlasting Gospel who were once walking steadily, grandly, in the King's Highway of Holiness, who declared "*the doctrine*" with emphasis and power, who have been ingloriously slain. They loved the praise of men more than the praise of God. Love of popularity was greater than the smiles of Heaven. They are to-day pursuing their calling but, Samson-like, they are shorn of their strength. They are like men beating the air—they are moral wrecks. Their ministrations are more befitting the lecture room than the Christian pulpit. Alas, for us! that men commissioned of God to proclaim "*the doctrine*," the doctrine of all doctrines, "the central idea of Christianity," should have their batteries thus silenced!

And this swerving from the right path is not alone observable among the ministers of God. It characterizes the laity as well. How many there are who once walked in the clear light of Holiness, who are now in darkness. Many letters reach our editorial sanctum, bringing the sad tidings of spiritual loss. Like Bunyan's pilgrim, they have slept when they ought to have been wide



awake, and have lost "the roll" out of their bosom. They commenced their career of holy living by giving a clear and ringing testimony. They were not ashamed of Bible terms. They used the definite article "the"—and not the indefinite article "a." God approved their fidelity; they basked in the sunlight of His countenance. But, how changed their condition! The light, and comfort, and life are gone.—*Editorial from Guide to Holiness.*

### "REMARKABLE ANSWERS TO PRAYER."

BY EMILY HUNTINGTON MILLER.

The deacon had been reading aloud, and now he paused, laid down the book carefully on his knee, and took out his big bandanna to polish the spectacles that had somehow become blurred before he finished that last narration.

"I declare, Hitty, does seem like getting back to the days of miracles to read of such wonderful answers to prayer coming to folks."

"Yes," said Aunt Hitty, slowly, "but I was thinking, after all, it wasn't the answers that were remarkable, so much as the prayers."

"Well, I don't know; most of the prayers ain't specified, but them that be 'pear to be just simple, plain sort of askin'."

"That's just it, Daniel; plain asking has gone out of fashion, and that's the main reason why it seems so remarkable to us when people ask for anything and get it. Why, the Lord Jesus himself set us the example of comparing our heavenly Father to ourselves, and trying to find out how we would act toward our children if we were in His place—only He warned us to make allowance for our being evil; I suppose that means cross and selfish and unreasonable, as we all are sometimes. Now; I leave it to you, Daniel, to say what you'd think if you should read such things as this in the paper:

"*Remarkable instance of a father's generosity.* Judge Whitaker yesterday received a letter from his daughter in-

forming him that she and her family were in great distress owing to the recent floods in Missouri, and asking for money to relieve their immediate wants. The father sent the money at once, with assurances of his love. 'This remarkable case is attested by credible witnesses.'

"Or how would this sound:

"*Remarkable response to a son's appeal.* The young son of Senator Dart, having been taken ill on the Continent, and being entirely out of funds, and among strangers, drew upon his father by telegraph, as he had been previously instructed to do in case of any emergency. Wonderful as it may seem, his father honored the draft at once to its full amount."

The Deacon chuckled a little in a protesting fashion, as if afraid to fully commit himself to a laugh, lest it might not be quite compatible with proper reverence.

"Well, well, Hitty, that does sound sort of ridiculous, but I don't know as we can expect to bring spiritooal things down to a level with business transactions. You see it makes a difference that we none of us have any claim on the Lord; it's all free grace on His part whether He gives us anything; we don't deserve the least of all His mercies."

"Doesn't seem to me, Daniel, it's a question of deserving; it's a question of what the Lord has promised, and whether He's going to keep His word. There are the promises, and I don't see how they could be any broader or any more positive. Why, just let me read you some."

Aunt Hitty took up the Bible, that opened of its own accord to John, and read:

"'If ye shall ask anything in My name, I will do it.' 'Whatsoever ye name, He will give it you.' 'Ask and ye shall receive, that your joy may be full.'

"But, Hitty, the Lord was speaking of spiritooal blessing then—"

"I don't feel at all sure of that, father. I reckon the Lord knew they were going to be as poor as men could be, and He put their souls and bodies both into one promise. And He surely was talking about clothes and daily bread when He told them not even to have an anxious thought about such matters; to be satis-

fied that your Father knoweth that you have such needs ought to satisfy you that He will supply them. And isn't that what Paul says? 'Be careful for nothing, but in everything'—*Everything*, you hear, Daniel—with prayer and supplication let your requests be made known unto God."

The Deacon nodded, but appeared a trifle annoyed; his wife seemed to be assuming either that he was an unbeliever, or ignorant of the promises.

"Yes, yes, it's all there; I know 'em by heart, and dozens more—"

"Well, then, father, if we know 'em, and if we believe the Lord really meant 'em, doesn't it sound sort of dishonoring for us to talk about its being a remarkable thing for Him to keep His word? Looks as if we hadn't really expected Him to."

"Does so, Hitty. I suppose if you come right down to taking the bare promises, the way children do, there couldn't be such a thing as a remarkable answer to prayer; we should know that all our prayers were answered. There's that case of a man that got money in a letter from England the very day he went to the Lord in such distress about his note coming due. That's pretty much like young Willis Dart drawing on his father. Of course, when he'd told him to draw, he'd take care there was something to meet the draft; and the Lord not only told his child to draw on him, but He knew just when He was going to do it, so He had plenty of time to get the money over. The thing that kind of stumbles me is to know how far we ought to leave things to the Lord."

"Seems to me that's pretty clear, Daniel. I always think the Bible doctrine is, 'Do your best, but don't worry. Your Father will either direct and bless your effort, or He will find some better way and bring about everything that is best for you.' So it leaves us to do all we can, with all the wisdom we have, without any worry or anxiety about the way things are coming out. We ask to have our judgment enlightened, and our effort directed, and expect it will be so. When we come to the end of our wisdom we ask for more with perfect confidence,

and when we actually come to the place where we cannot take another step forward we can stand still and see the salvation of God. That's about the way it looks to me."

"That's according to Scripeter, Hitty. It's working out your own salvation by means of God working in you to will and to do. That's a very instructive book, though, and after all, 'tis remarkable that the Lord should ever have said, 'Ask what ye will, and it shall be done unto you.'"

"Behold," said Aunt Hitty, softly, "what manner of love the Father hath bestowed upon us, that we should be called the sons of God.' 'He that spared not His own Son, but freely gave Him up for us all, how shall He not with Him also freely give us all things?'"

#### LEADING SOULS TO CHRIST.

We wish to win others to Christ. Can we? If so, how? No better way can be adopted than Andrew's. He first went *himself* to the Master. The interview was lengthy. "He abode with Him that day." That same evening, or perhaps the next morning, "he findeth his own brother Simon and brought him to Jesus." Andrew went forth to this work with a fresh blessing resting upon him. So must we. It is only after a recent audience with Christ that we can persuade others to seek Him. When trying to find a man, we care little for what those say who have not seen him since last week, or last winter, but we listen eagerly to one who has just left him. So inquiring sinners grow listless under the talk of one who has nothing to say except that, "Forty years ago God for Christ's sake forgave my sins." Those who can speak of having seen Christ to-day are the ones who interest sinners.

They are the ones, also, whom the unconverted can best understand, for a fresh interview with Christ prepares people, as nothing else can, to talk intelligibly about the things that are spiritually discerned. Those unlettered Galileans, who, on the day of Pentecost, received a new anointing from above, became able to

proclaim glad tidings with marvellous perspicuity.

Present communication with God will better fit us to win sinners than ten years' schooling can. Not that an education is to be despised. It is to be coveted, and, if possible, obtained; but to secure that, and not imitate Andrew, is like going into a meadow with a scythe which, while well made, is edgeless. A positive, present knowledge of Christ, such as Andrew had when he called with Simon, will give efficacy to our words as it did to his. Out of a fresh interview with the Master will come to us clear views of His Gospel, and out of these clear views will come clear utterances. From living to-day experiences are born "thoughts that breathe and words that burn," and people always listen to such talk.—*Indian Witness*.

#### A RULE APPLICABLE TO SANCTIFICATION.

REV. DR. WATSON.

I recently received a letter from a minister, in which he expressed his sympathy for and faith in the truth of Christian holiness,—*but!* There was that paralyzing anti-holiness disjunctive *but*. But he did not think it wise to make it a specialty; did not think it necessary to definitely profess it; though he needed carefulness in spreading it, etc. Well, after reading it I went over it a second time, and everywhere the word sanctification or holiness occurred, I wrote the word regeneration or justification. This slight change gave the letter a rather strange sound. Here is an infallible touchstone by which any sermon, or essay, or book can be tried. If any one thinks he is not prejudiced against Scriptural perfection, just let him try this rule; namely, to write out in full his views of sanctification, as to its doctrine, experience, profession, and its promotion; then let him go over it and in every place substitute regeneration and pardon for sanctification, and many will be astonished to know how unreasonable and unscriptural it will sound. You would have such remarks

as these: "I believe in justification, but do not believe we ought to say too much about it. I think justification is mostly a gradual work. A good many people do not understand regeneration, and the preaching of it only leads to confusion. I believe in getting justified, and then saying as little about it as possible."

There is no criticism or objection that can in any way be lodged against holiness, that cannot be lodged with equal emphasis against any degree of religion at all. The same rules which apply to justification, apply with inflexible uniformity to entire sanctification. What multitudes look at spiritual things with only half an eye! It would be well for persons who are timid and weak-kneed in full salvation, to take the tonic of this rule along with them. If you think you ought to tone down on holiness, then you must tone down on conversion. If you think it wise to withhold your testimony on heart purity, then it is equally wise to withhold your testimony as to any religion at all. Religion is a unit in its principles,—it is one great whole, with different degrees of holiness and steps of experience; and it is impossible to be building up one part of religion while we are antagonizing and pulling down another part of it. The Holy Spirit cannot smile on us in one branch of His work, while we resist Him in another branch of it. Our only safety is in accepting the whole of God's saving purpose.—*Witness*.

Mr. and Mrs. George Muller, of the Ashley Down Orphan House, Bristol, England, are on their eleventh long missionary journey. They propose to labor in Australia for some months. Mr. Muller entered his eighty-first year when he went forth on this apostolic work. He is just as busy as ever, and just as calm. He seems to us to be the living illustration of what Dr. Austin Phelps describes, in one of his fine sentences, as the "ability to carry on the complicated affairs of a laborious life with a sense of rest in a secret force not our own, which is all the while co-operating with us."—*The Presbyterian*.

PRAISE HIM.

The three Hebrew children not only praised God *in* the furnace, but they praised Him *for* it when it revealed to them the King in His beauty. Child of God, are you in the furnace? Praise Him for it even while you are in it. He has a grander blessing for you than you know, and you may glorify Him in the fires. Nothing can really harm you in the fierce heat. If you have been thrown in with any shackles upon you let them be burned off. If you have been longing after God, you shall get a vision of Him. If you have never known what it is to walk with Him you may know it now. If you have never had the fullest witness of your cleansing, look to Him for it now. God is testing your faith, burnishing your graces, and establishing you on the eternal foundations. It is meet that He should prove your trust in Him to the utmost, so that He may trust you in pouring out His blessing upon you to the utmost. Let the praises and hallelujahs well up in your soul. If the furnace grows hotter, praise Him the louder. The Hebrew children trusted God to the last earthly extremity, and it was there they triumphed in a most wonderful victory. They came forth with the freedom of heaven, and the splendor of God upon them. Hold still, dear soul, and let Him do His perfect work. The victory and deliverance shall be yours also. You shall be changed from glory into glory. You shall come forth in His image and beauty. You shall know the reality of His shining presence, His heavenly communion, and His mighty keeping power. He is *your* King and *your* Saviour. Praise Him. Sing praises.—*Pacific Herald of Holiness*.

Those very near us often need strengthening. Are we right if they have practically to look farther for the strengthening which might be ours to give? There may be a spiritual application of providing specially for those of our own house.

Presumption is our natural and original disease.—*Montaigne*.

LAUNCH OUT.

Launch out into the deep,  
 The awful depths of a world's despair,  
 Hearts that are breaking and eyes that weep,  
 Sorrow and ruin and death are there.  
 And the sea is wide and the pitiless tide  
 Bears on its bosom away—away,  
 Beauty and youth in countless ruth  
 To its dark abyss for aye—for aye.  
 But the Master's voice comes over the sea,  
 "Let down your nets for a draught" for  
 Me!  
 He stands in our midst on our wreck-strewn  
 strand,  
 And sweet and royal is His command.  
 His pleading call  
 Is to each—to all;  
 And wherever the royal call is heard,  
 There hangs the nets of the royal Word!  
 Trust to the nets and not to your skill,  
 Trust to the royal Master's will!  
 Let down your nets each day, each hour,  
 For the word of a King is the word of power,  
 And the King's own voice comes over the sea,  
 "Let down your nets for a draught" for Me!  
 —*Sunday Magazine*.

ITEMS OF A FAITH LIFE.

When the vicissitudes of a faith life are generally understood by believers their faith will be more constant and their spiritual life one of uninterrupted inward peace, whatever be the adverse external elements.

Not unfrequently, when the consecration is complete, the self-denial a continuous fact, and a general confidence in God's providences, the Holy Scriptures, and the doctrine of supernatural grace, as a settled matter of Christian faith, there are far too many misgivings and turnings away from divine leadings.

To illustrate, Christians seeking divine guidance are moved to change their business, or their location. They trustingly wait for a providential indication of the Lord's will concerning them; a way seems to open in a new path, they submit the matter to God in fervent prayer. The conviction strengthens and they move out on their leadings, persuaded that the way is of the Lord. Later, discouragements come, the seemingly plain path is for the time closed to them; darkness settles down upon their way. Now they begin to doubt their leadings and possibly conclude that they were mistaken; in a rash moment they resolve to retrace their steps, and virtually go back on all their movements.

Alas! to such, a life of faith is only true in general, but too mixed with erring human judgment to become a fact in experiences carefully noted.

For the reflection of such let us make some propositions which we think have over and again become the experiences of those who habitually lead a faith life.

1. Submit yourself and all your walks and ways to the Lord for guidance.

2. When an outward opening seemingly providential marks your pathway, ask God for the associate internal conviction, or *vice versa*, if the internal impression comes first, then ask God to either remove it or give the associate external token of His will in the matter.

3. When the two evidences correspond, and you move out on your convictions, quite probably later providences will be given to strengthen faith.

4. Your faith in the matter having become a very joy, you are all at once brought up against some seeming impossible Red Sea of experience, and you are tempted to doubt.

5. If you give way to your doubts, you are tempted to turn back, and conclude God has not led you at all.

6. If you do turn back you no longer have any data for a faith life; you will fall back into a sort of conscientious legality, to fear fanaticism more than practical unbelief.

7. If, instead of giving way to doubts, you walk believingly, without rash haste, asking God to manifest His will and deliverance, your way will open again so significantly divine, that the moving cloud or pillar of fire could not make the matter more conclusive. Then you will see that the hindrance was of God as much as the previous or the succeeding moving order.

8. As you advance in a faith life, you will find past the Red Sea of deliverance the thirsty desert where no water is, till God brings it from the flinty rock. You will be tempted to many misgivings about temporal supplies. Though manna does not fall from heaven, God's loving, tender omniscience is over you for good, and no famine can shorten the supplies of His own divine ordering.

9. If you conquer all doubts and misgivings, and never give place to murmurings and discontent, however hard be your lot, a divine assurance will come into your experience that will be constant, sweet and strengthening beyond any previous attainment you have ever known.

10. Once thus habitually anchored in God, and a power for labor will come upon you that will make you "a burning and shining

light," beyond anything you had ever dared to expect in your humility.

11. The Holy Spirit will illuminate the sacred Scriptures, unfolding the deep divinity of the inspired pages beyond all previous conception, and from the very depths of your being you will taste "of the good Word of God."

12. "The powers of the world to come" will become such a foretaste in your experience, that this world will become as nothing to you. Its praise or its persecution will alike fail to move you, producing neither pleasure nor pain when you receive the world's favor or its frown.

13. You will come to count as childish this ever begging for the tokens of God's favor, which, in your early experience, you called "blessings," or "getting blessed;" for the blesser Himself will become to you a very companion, while your fellowship will be with the Father and with His Son, Jesus Christ, through the divine and omnipresent Spirit of grace.

14. In this experience there will be times that you will seek for divine communion, not from any immediate want of either temporal supply, or spiritual bestowment, but simply from the hallowed longing after the society of the Infinite, like the satisfied child that lies in passive bliss upon its parent's bosom with a ravishing sense of sweet content.—*Words of Faith.*

## BISHOP TAYLOR.

### HIS CHRISTIAN EXPERIENCE.

"I have been accustomed to walk with God for forty-four years without a break. Sometimes I have had a special manifestation to my spirit of the Son of God, when it was my pleasure to perceive His distinct personality, and sit in His presence and admire and adore Him, and in melting love sympathize with Him in his stupendous undertaking of bringing our lost race back to God, and feel the wish in my heart 'Oh that I could multiply myself into a thousand, and give a thousand years to help Jesus!'

"At other times, I have had a special manifestation of the personal Holy Ghost and the amazing 'love of the Spirit' for a perishing world, and in adoring love and sympathy put myself entirely at His disposal, to illuminate and lead me according to His own infinite wisdom and love.

"But ever since I took charge of this expedition to Africa, with no less apprecia-

tion and admiration of the personal Jesus and the personal Holy Sanctifier, I have walked all these months in the manifestation of the personal presence of God the Father, with such enlarged perceptions of His wisdom, His love, His patience and forbearance, His infinite desire to adjust the human conditions essential to the fulfilment of His covenant pledge to the Redeemer—"to give Him the heathen for His inheritance, and the utmost parts of the earth for His possession." I sit in His presence, and more than ever before weep in adoring love. His special providences over me and my charge have been continuous and most distinctly discernible. My prayers, for the most part, are made up of thanksgiving for His innumerable, immeasurable mercies, and expressions of undoubting trust for the timely fulfilment, in detail, of all that He had engaged to do, and especially that I may see and do His will, and in no way defeat or mar any good that God would otherwise bring to pass as immutable certainty."—*Selected.*

#### JONES' CONVERTS.

"I want to say I frequently hear this question: 'Do Jones' converts stick?' Now let me tell you, I never run any insurance on them at all; no guaranty. I don't run any guaranty on my converts. They may every one be in the penitentiary before this time next year. But I will tell you one thing, every convert of these meetings will average up with the churches that they join. Do you hear that? Average up with the churches that they join. A woman said to me once, 'Brother Jones, we had a revival here two years ago, and seventy-five joined our church, and now where are they, those seventy-five?' She said, 'I don't believe in revivals!' I said, 'Sister, aint those seventy-five here in town?' She said 'Yes, but I never see much of them. Why,' she says, 'some of those converts are getting drunk.' Said I, 'Aint some of your old converts getting drunk?' 'Well, yes,' said she, 'but some of the new converts don't come to meeting.' 'Don't some of your old ones stay away too?' said I. 'Well, yes,' said she, 'and some of the new converts play cards.' Said I, 'Don't some of the old ones play cards too?' 'Well, yes.' Said I, 'Sister, the new converts will live up with the old ones; some of the new ones are getting drunk, so are some of the old ones; some of the new ones play cards, so do some of the old ones; some of the new ones are staying

away from church, so are some of the old ones.' It is not so much the weight and bigness of the infant, as it is what sort of a mother God has given it to take care of it."—*Cincinnati Sermons.*

#### LIFE'S FRICTION.

Life is full of friction, and he who is most disposed to assert himself is the man who will feel the friction most unpleasantly; but that is just because he needs it most. Just as friction tends to wear down the irregularities of surface, and to reduce all that unduly asserts itself, even so the long friction of life is designed to modify our idiosyncrasies, and to check our selfishness, and to discipline our self-will, so that we may be the better fitted to play our part as the mirrors of Christ.

Have you ever thanked God for the trials and worries and disappointments and cares of life, because they are designed to bear so important a part in affecting our sanctification? What would become of us if we could have everything just as we might wish? Should we not become, like spoiled children, a nuisance to ourselves, from our peevish wilfulness, and to everyone else with whom we might have to do? Yes; thank God for the long friction of life; but oh, let us see to it that we gain by it, and do not lose. I notice that some people seem injured by this very discipline, which is designed to benefit us; and, alas! not only worldly people. We are not surprised at that; but even true Christians seem sometimes only driven further from God by the very things that should bring us nearer to Him. The long worry and the many cares of life should make us feel how needful it is to lean hard on Him who alone can calm the stormy waves of life's rough sea, and make all things alike work together for our good. But how common a thing it is to meet with backsliding and unstable souls, who will tell you that they have had so much trouble and care, and so many difficulties in life, that they have lost the hold they once had on God, and no longer walk with Him, as they once did; and when this is so, the friction of life does harm instead of good.—*Rev. W. H. Aiken.*

For every trial God sends He gives sufficient grace for its endurance; but He promises no grace to bear *anticipations* with, and we little know how very large a portion of our mental suffering arises from the anticipation of trial.—*Adelaide Newton.*

## DEPENDENCE UPON GOD.

I know not what the day may bring  
 Of sorrow or of sweetness,  
 I only know that God must give  
 Its measure of completeness ;  
 I reach for wisdom in the dark,  
 And God fills up the measure--  
 Sometimes with tears, sometimes with cares,  
 Sometimes with peace and pleasure.

For hours of grief and saddened face  
 True wealth of heart I borrow,  
 And heavenly wisdom oftenest comes  
 Clad in the guise of sorrow ;  
 I know not which is best for me  
 Of all his mercy bringeth,  
 I know his praises every day  
 My willing spirit singeth.

I know not what my life may yield  
 Of fruit that will not perish,  
 I know God gives both seed and soil  
 And all the growth must cherish.  
 How great His work ! How small my part !  
 I wonder at my weakness,  
 And His great patience fills my heart  
 With gratitude and meekness.

I know not what e'en heaven can give  
 To blessed souls who gain it ;  
 I know God's goodness it must show,  
 For earth can not contain it.  
 And if eternity but rings  
 With love, the same sweet story  
 That earth is telling every day—  
 "Thine, Lord, shall be the glory."

Imperfection must fail that strength may  
 come in its place. It is well for the weak  
 that their faith should fail them, for it may  
 at the moment be resting its wings upon the  
 twig of some brittle fancy, instead of on a  
 branch of the tree of life.—*Sel.*

---

**Band Tidings.**


---

GRIMSBY PARK.—Beginning with July 2nd, the Grimsby Park Camp Ground will be in charge of Rev. David Savage and his Band-workers for one week. Friends of the Band movement and the public generally, many of whom may not have been able to attend the re-union at Wesley Park, are invited to join in these services, which will be continued over Friday evening, July 9th.

## JOTTINGS.

After a day of great blessing at Bluevalk, on Sunday, May 16th, Bros. Frank Woodhull and Alex. Crawford accompanied me to the depot for my departure from the northern part of the Ontario peninsula. For a number of weeks last summer and now again during the present spring, I have been associated with our workers at the following points: Arthur, Goshen, Stirton, Moorefield, Drayton, Orangeville; then a long parenthesis of autumn and winter work in Hamilton, Toronto, Brantford, St. Thomas, Weston, Georgetown, St. Marys; then north again to Walkerton, Harriston and Bluevale. Farewell! scenes of toil and triumph, of struggle and of victory, of human weakness, and over against it of Divine strength and sufficiency. With beloved brethren of pulpit and pew tender endearing associations have been formed which shall "outfly the arrows of death." Some of us shall meet no more on earth. But

Soon we'll reach the silver river,  
 Soon our pilgrimage will cease,  
 And our happy hearts will quiver,  
 With the melody of peace.

At the smiling of the river,  
 Mirror of the Saviour's face,  
 Saints whom death will never sever,  
 Lift their songs of saving grace.

A short run to Listowel, with an hour's delay, afforded an opportunity for a hurried visit at the parsonage with my dear friend of former years, Rev. Geo. Richardson. It was our first interview since this dear brother's severe illness, and the crushing bereavement he met while resident at Stratford. It was a pleasant though tearful interview. Re-entering the cars I found the family of Rev. A. M. McCullough, fresh from Moorefield, and en route for London. Glad of the opportunity to render a little help to Mrs. M., in the care of her little ones, parting from them at Woodstock, where we had another delay. Then to Norwich Junction with one more wait, this time of two hours. Then home at nine p.m. This was our first family re-union—though some of us had met through the interval—in four months. Next day was a day of quiet and rest. Wednesday noon, boarded the cars again to attend District Meeting at Aylmer. Routine business for the afternoon, presided over by Rev. J. R. Gundy, District Superintendent, and a pleasant, profitable religious

service at night. Interesting and gracious revivals of religion are reported from the circuits of the Aylmer District. Good night's rest and kind attentions at the parsonage.

Thursday noon, on the wing once more. A short run to St. Thomas, where by telegraph appointment dear Bro. Chapman met me for a few minutes' consultation. His Band was working at Port Stanley, tired and needing to be recruited. Bro. Long, of Union, kindly transferred the traveller and his baggage to the Michigan Central Depot, whence a train soon started for the west. Arrived at Detroit about 6 p.m., en route for Fowlerville, Mich. Too late for connection. Stayed all night at Griffin's Hotel, the nearest I could find to the depot, off by 9.30 a.m., reaching Fowlerville about noon. Rev. Jesse Kilpatrick, the resident M. E. pastor, kindly met me with a hearty welcome to his pleasant parsonage. Thence, after dinner, to my billet at the home of Quartermaster W. H. Pullen—a veteran of the civil war of twenty-five years ago. The kind attentions of this dear family during my stay of two weeks with them will never be forgotten.

Fowlerville had been visited two or three times previously by Bands and Bandworkers. There was thus no novelty for the people in our methods. We had, however, the advantage of the confidence and co-operation from the first of the earnest pastor and his church. We found some most devoted Christian people here. Some of them had long cried and sighed over the abounding indifference and godlessness of the community. I never remember preaching so continuously to congregations made up so largely of ladies. The business men of the place would come occasionally in fair force to a service. But the prayers and testimonies and truth were too much for them, and it really seemed as if they did not dare return. The alternative appeared to be submission to God or absence from the meetings. Alas, they chose the latter. Before the visitors left, however, a breach seemed to have been made even in this circle. A few others also came into the light of God. A number of ministers from other localities, including Presiding Elder Reed, were with us occasionally. We had much power and blessing in the services. Bros. Arthur Trott and R. Simpson, of Parkhill, were my associates, and valuable helpers they were. God bless them both.

A great deal of good work has been done by Band agencies of late in the State of Michigan. Bro. Warren Martin of Chatham, spent some weeks there in association with Bros. Willie Barth and Jacob Rouff, in breaking ground through the centre of the State. With Grand Rapids as a point of departure, a number of successful campaigns were held, the fame of which has gone widely forth. Workers from Canada have also been operating northward and southward with much blessing, as will be seen in the pages of the present number of the EXPOSITOR. Rev. J. W. Reed, of Three Rivers, who visited us at our Fowlerville service, is said to have advertised for *fifty* young men to meet him at the approaching camp-meeting, on Eaton Rapids, to confer with a view to their engaging in Band Work. Bro. Reed is evidently a live, earnest, whole-souled minister. Some of the Presiding Elders are also directing the movement within the bounds of their respective districts. The Lord abundantly pour His Spirit out on our neighbours of Michigan.

On Friday, June 4th, we bade our friends good-bye, taking train for Detroit, then by boat to Sarnia. After a night of rest at the St. Clair House I left for Wyoming, to enlist some co-operation on behalf of our Camp-meeting at Wesley Park; then on to Petrolia, my first return since vacating this charge. Sabbath was a day of much blessing. We had crowded services, with much Divine power resting on us. The renewal of past associations was mutually helpful to preacher and people. It was the last Sunday in the old church. Before these lines are read the enlarged and beautiful building adjoining will have been opened with appropriate exercises. God bless Petrolia, its pastor and its people. Next morning, worn and sick, I left the home of Bro. Noah Edmunds, where I had been kindly entertained, taking the M. C. R. for St. Thomas, where my Conference was in session. Bro. T. McKittrick accompanied me, and other ministers boarded the cars at the way stations intervening. A few days in attendance at the business sessions of the Conference, and on Friday morning I reached home for a few days of quiet and rest.

D. S.

WALKERTON.—I have just returned from Walkerton. Went up to spend the 24th with the converts. We had a grand time. I never saw a church more alive than they



now are. All seem to be anxious to work for the Master. While others were enjoying themselves at horse-races, etc., we had a prayer-meeting in the afternoon and a fellowship meeting in the evening. The Lord was with us and He gave us great blessing. About *seventy* of the converts attended the afternoon prayer-meeting. How much more we enjoyed ourselves than the pleasure seekers!

JOS. POWLEY.

HARRISVILLE, MICHIGAN.—We commenced special services Feb. 7th and closed April 18th. About 160 souls have professed faith in Christ. In the beginning of our meetings we were assisted by Rev. G. L. Weir, of Black River, who did good, solid work. Three weeks ago Miss Linda Boomer, of Point Edward, Canada, assisted at times by Sibley G. Taylor, Esq., and others of Tawas City, East Tawas and Oscoda. Bro. S. G. Taylor left his law office to assist in this good work. He has been rewarded by seeing many souls coming to Christ. Surely the apostolic times of refreshing and self-denial are coming again to the earth, when as of old, Matthew, Mark, Luke, Zenas, and others left their respective callings for the sake of perishing souls, giving no other reason than that given by St. Paul, "The love of Christ constraineth me." Miss Boomer and the members of the Band made a great many friends in Harrisville. Our people came to the help of the Lord against the mighty. We are now forming bands and intend to carry the good work on. Let us pray that these souls may be "kept from the evil one."

T. B. LEITH.

PORT ELGIN.—I arrived home last night and cannot help but say, Praise the dear Lord for the change in this place. It is my home, and my companions are one by one coming to the Saviour. I suppose Bro. Ranton told you of our last four nights in Georgetown. God blessed us wonderfully. The young converts were built up and encouraged.

JNO. CLEMENS.

WHITECHURCH.—Br. Woodhull left us today for Ebenezer. He felt led to do so, not without a good deal of prayer. I feel very much the responsibility of the work. It is the heaviest burden I ever carried. Pray much for us here. There has been no great break yet, but we are looking for it. The place needs it badly enough. We have learned, since coming, that the boys had thought of running us out. The Lord send salvation to them. The minister, Rev. T. C.

Sanderson, has also to be away this week at his Conference, so it will come very heavy on me. My trust is in the Lord of hosts whose grace will never fail. Comrades well, except that we are much worn.

ALEX. W. CRAWFORD.

GEORGETOWN.—Bro. Ranton writes June 1st: Had a grand day on Sunday. Church packed, and crowds turned away. God gave me much liberty in speaking from the precious Word. Closed on Monday. Friends from all parts of the Circuit were present. When I asked for all who had given themselves to God since Band Work was started there to rise, nearly two hundred stood up, and we joined in singing "Now the chains of sin are broken, I am free, I am free." Then I asked for all Christians to stand with them. About three hundred stood up as we again joined in singing "Happy day when Jesus washed my sins away." It was grand. Bros. Shilton and Rapp are away at Conference. I remain here for ten days, visiting the sick, holding prayer-meetings every night at the different appointments, etc. Next Sunday I take the services at Ashgrove and Norval; Bro. Jno. Shilton preaches at Georgetown at night. So you see I am busy. The right way, is it not? I am thankful the dear Master has led me in the way He has. Have been received into full connexion in the Church, and placed on the Exhorters' list; I hope to be useful in that capacity, and shall if I live right. The workers have gone home until camp-meeting. We remember you in our prayers.

BELGRAVE CIRCUIT.—Bro. Frank Woodhull writes June 2nd: After running up to Whitechurch with comrades for a week, I was led to come back alone to Ebenezer, depending on volunteer help from Bluevale, which is only three miles off. We opened last night with a crowded house, and the result of our first meeting was ten souls. The people seem to feel it is now or never with them. Old, hardened sinners, who would not attend religious services before, are among the seekers. Praise God. I can only stay here a few days, but I trust there will be grand work done in that time. June 4: Separated from my comrades I find the work very exacting. But I believe the arrangement is of God as desiring the three services. I have had *thirty* souls come to Christ, the majority of whom are heads of families. Praise God. Deep feeling pervades the whole community. There was a grand break among the young men last night; the leading

spirits among them are seeking pardon. I think and believe we will have a clean sweep here. God grant it. Last night, as I remained in prayer till after midnight, I seemed to feel that such would be the case. Lord help. May He make me humble and useful in winning souls for His kingdom. Later: Praise God, O my soul. I am still at Ebenezer. The church being too small we put up an awning of boughs to accommodate six or seven hundred people. It was filled yesterday at three services. I was all alone, making it a very heavy day, but *twenty-five souls were saved*, and the neighborhood all broken up. People who never attended church are getting saved. Since I came here on Tuesday last there have been some eighty seekers. It is the Lord's work.

GOWANSTON.—I hope you will not think I have forgotten you, but in some way I seem to have got away from my comrades in the work. During a little more than two weeks that I have been here, over forty precious souls have been born into the Kingdom. Praise God. Great conviction has rested on the people night after night. This is only a small church on the sixth concession of Wallace; but the people are coming a distance of from eight to ten miles, the news of the work having spread far and wide.

HARRY LITTLEHALES.

---

### Band Correspondence.

---

OMAGH.—Just a line before we have to hurry off to the laying of a corner stone with Mr. Hunt. We had good meetings last week and yesterday; the interest is increasing, and the Holy Spirit is evidently working with us. We have had only one meeting without someone seeking, but there has been no general break; there is only a rustling in the tops of the trees. Last night the place was packed too full to manage a prayer-meeting successfully. We shall continue (D. V.) this week. Yesterday morning I went into Milton and preached for Mr. Russ, Chairman of this District. Miss Coomer left us on Saturday morning for home, we rather expect her back to-day. Miss Burns is poorly: she was at home part of last week, and on Friday had to leave the meeting. She is not at all strong, although a most godly and useful worker.

I suppose we shall hear in good time re camp-meeting. I was rather expecting a card from you last week. Misses B— and C— wish to go home next week and

remain till camp-meeting. When you go to Michigan re-union give my love to Murdoch, Hugh, and all the other dear comrades in the fight there. I should like to see them again. The Lord is more precious each day. Oh that I might know Him better, with love in Him.

Yours in His service,  
HANDLEY BIRD.

STURGEON FALLS.—Since Bro. Reid wrote you last, the good Lord has been with us in wonderful power. We went to Mattawa about three weeks ago. Opened there on Monday night, and the God of Israel was with us. Six souls got down low at the feet of Jesus, and implored Him to apply His precious blood and cleanse them from all unrighteousness. We stayed there just two weeks and many hard hearts were softened and given to the Saviour. Many testified of the power of Jesus to cleanse to the uttermost. Oh, when we put our case in the Great Physician's hands, and entirely trust Him to cure us, He will never fail. We are now at Sturgeon Falls; have been here one week with very good results. Sunday night the power of the living God was in our midst, sinners trembled in their seats. When we bowed in silent prayer we could hear them sobbing through the congregation. Oh for more Holy Ghost power amongst us. They have no Methodist minister here yet, have not got this far up the line yet, but expect to have a missionary sent here soon. Oh Bro. we have some very hard fighting sometimes in this northern country. The people are so demoralized, so low down in the gutter of sin, that it seems almost impossible to reach them. But glory be to God, the blood of Jesus Christ, God's Son, can cleanse from all sin. I thank God that He will condescend to use such weak instruments in leading dying souls to Him. The prayer of our hearts is that we may be kept low at Jesus' feet, daily growing in grace. Oh may every Band-worker bear us up before the throne of grace.

I remain your brother in Christ Jesus,  
CHARLEY SARGEANT.

TAWAS CITY, MICH.—By special invitation I spent last Sunday at Harrisville, about forty miles from here. Four weeks ago a glorious revival closed in that village. I spent three weeks in the work in company with Miss Linda Boomer, of Point Edward, Ont. Miss Boomer was one of the Band of Christian workers whom you sent to Tawas City. When we went to Harrisville there was but

one house open to us, and only eight persons could be induced to testify to the saving power of Jesus. The meetings closed with one hundred and sixty additions to the kingdom of God, all of whom I found steadfast in the faith. Whole families gave themselves to Christ, and the town was shaken to its very foundation and revolutionized. There were many wonderful examples of the power of the Holy Spirit to convict and to save, of which I have not time to give you the individual experience; but glory be to God, the work of grace was deep and will last. Drunkards saved, wives and husbands re-united in the love of Jesus. Mothers' hearts made to rejoice over sons, plucked as brands from the very brink of destruction. Many hearts and homes that were the abode of wretchedness and despair, made peaceful and happy by the sunlight of our blessed Jesus' love. And to me the greatest wonder was and still is, that God would permit me, so utterly unworthy, to work in His vineyard, and to share in so great happiness. My heart is full of gratitude for His wonderful mercies and blessings to me.

May the Lord bless and prosper you in the noble work of our Master.

Yours in Christian fellowship,  
May 15, 1886. SIBLEY G. TAYLOR.

ATHENS, OHIO.—I am at my mother's, taking a much needed rest. Have been wanting to write to you for some weeks, but cannot decide regarding the future. Our Rutland meetings closed with thirty conversions and several reclaimed. A most wonderful work, the people say, for that place. It was given up to Spiritualism and Universalism. Another series of meetings is being held by the Presbyterians, as the interest was so widespread when our services closed. They want my immediate return to help them, but am so tired I must take a vacation. I thought of coming to you in Michigan during the summer, and then home again for the fall. But, like Paul, I have been "hindered." I am at the Captain's command, willing to go or remain. How much I would enjoy your camp-meeting, and possibly I can be there. I am lonesome to hear from you all. Expect to get back to Marietta next week. When the sin of this blighted world burdens my heart, I believe I know something of the "fellowship of His sufferings." Have just been reading "Satan's Devices," by Dr. Parsons, and my own experience confirms what he says about the works of the devil.

If the Lord points north I'll surely come. Surely my steps have been ordered in the past, and I'll trust Him in the future.

Your boy, ALEX. LAMB.

#### BAND WORK IN MICHIGAN.

Ability, time and space all fail me in trying to give some account of the work of God in Tawas, Cheboygan, Gaylord and Harrisville in the State of Michigan, during the winter just past, and continuing until the middle of April. The work, no doubt, would have lasted much longer had not the overtaxed strength of some of the workers given way, while others, for various reasons, were obliged to go to their homes. The harvest of souls gathered in was truly great and wonderful.

I received a letter from Bro. Balmer, of Cheboygan, a few days ago. I cannot do better than quote from it. He says: "I rejoice greatly when I think of what the Lord has done for this district this year. Bro. Davis, the Presiding Elder, tells me the number of converts amount to about 1,200. The work at Harrisville is a marvel to the church there. A company of workers from Tawas kept the ranks well filled and aided Sister Boomer and the pastor in carrying on the work to victory. But to the Triune Deity, Father, Son, and Holy Ghost, be all the praise given. Glory to God in the highest for the high honor he has put upon us, in using us as instruments in His work. We have kept steadily at work here for additional results since the Band meetings closed, nor have we been disappointed. Nearly every week we have been encouraged with conversions. The interest in the two week-night meetings increased so much that we decided two weeks ago to put in another full week of meetings before the mills and spring work generally began. We had some seekers first evening, and the week closed with three sound conversions. You will be glad to hear that the lady we took such an interest in is still faithful and very humble. Her brother was converted afterwards. When he stood up and said, "Pray for me," I went to him and was pleased to find him so near the kingdom through his sister's prayers and instruction. The following Sunday evening he rose to speak, and uttered a few broken words of gratitude for salvation, but was so overcome he could not continue. He sat down and wept for joy, and his sister was sitting beside him in tears too. It was a much better testimony than he could have

given in words. Praise the Lord for saving him."

I was not at Tawas, but so far as I can learn the meetings there had the best results. The work included many business and professional men. Bro. Taylor, of Tawas, of whom you have heard, is certainly "a brand plucked from the burning." He occupied one hour all but three minutes in addressing an audience one evening, and such was the interest with which his testimony was listened to that it did not seem half that time. Nearly every one present wept, as in simple, humble, earnest words he told the sad story of his life. And now all he can do he does for the glory of God. His pastor, Rev. W. Balmer, requested him to take one of his country appointments. He reluctantly complied, and in great weakness told the story of the cross. God honored his faith and obedience with conversions on the first Sunday he tried to preach. He, also, is leader of a Band of about a dozen young men, and no father could take more interest in those young men than he does. He says he cannot rest if he does not see them personally every few days. He does all he can to guard them against saloons and other places of iniquity.

Senator Henry, a very intimate friend of Bro. Taylor's, lost his only child by death, and Bro. Taylor went to visit and comfort him, and as the two friends stood beside the little coffin containing the remains of the child, Bro. Taylor tried to console him by offering him the promises of the Gospel, and the two friends knelt beside the coffin. Bro. Taylor prayed, and his friend gave his heart to God then and there. His wife was converted shortly afterwards, and they both gave testimony in public to the saving power of Jesus. May Bro. Taylor be kept faithful and his influence be felt more and more till he hears the Master's "Well done."

We were so glad to find all the ministers in sympathy with and enjoying the blessing of sanctification, especially the church at Cheboygan, where the pastor is very earnest on that line; the members of the church were greatly blessed. One of the ladies of Bro. Balmer's church went home one day quite annoyed with him because he had told them they should love God more than husband or children. But shortly after she came to apologize, and said he was right, for she had now learned to love her Saviour even more than those dearly loved relatives.

Bro. Murdoch's sad bereavement called him away from us at this point. Surely "sinners of all classes Jesus saves," for some

persons were saved whose sins were of the deepest dye. Bro. Balmer tells me they are still faithful. So many gave up the practice of using tobacco, though that sin had not been particularly dwelt upon in the meeting. One after another would tell how the Lord had taken away the appetite for it. And one of the leading officials in the church and Sunday-school said that his cigar bill amounted to one hundred dollars a year, and that he had decided to give up the use of this luxury and give the hundred dollars to advance the cause of God. May God greatly bless him.

Two photographers, a storekeeper, and a barber, who before their conversion used to keep their places of business open on Sunday, closed them up after their conversion. Intemperance is a great barrier to the work of God. In one town there were no less than thirty-four saloons, and in some villages every man in the place is either directly or indirectly connected with the sale of liquor. Michigan is a grand field for labor for God, especially the northern part where the people have not so much Gospel as in the southern part of the State and in Canada.

RUTH DIBB.

#### INTERNATIONAL BRIDGE.

The announcement was made in the C. M. Church here, some eight or nine weeks since, that a praying Band was coming to hold special services. Much speculation was indulged in by most of us as to what kind of people these Band-workers might be. Praise God, we have found from personal experience that they are God's people. I am sorry to say we gave them a chilling reception, but thank God, He did not suffer them to be discouraged by that, for right here was a field ripe for His work. Praise the Lord, the Band stayed and worked for some five weeks, persuading sinners to come to Jesus, just as they were, and arousing sleeping Christians to a sense of their great responsibilities and glorious privileges. What honor and glory has been brought to Jesus' name, during these revival services our heavenly Father knows, and He will reward His faithful servants. It seems to me that the angels in heaven must have held a grand jubilee over the conversion of sinners here.

The few honest, warm-hearted Christians, who were manfully struggling through the icebergs and glaciers of this arctic region, gladly welcomed the sunshine of the Band, and well they might; for soon the blessed

influence of souls all aglow for Jesus spread from one to another until a large number found peace through believing in Jesus; and now there is so much warmth here that an iceberg would be melted before it could establish itself. Praise the Lord for this glorious work.

I have great faith in the efficiency of Band services when conducted thus, in the spirit of the Lord. All who love the Lord are invited to bear a part in the service, and so, while they are greatly blessed spiritually, they are also lending their influence to build each other up, and to lead unsaved souls to trust in Christ.

And now we have a local Band formed, a Band of earnest workers for the Lord. In this railroad centre, where we have looked only for bustle and despatch, and no time or disposition to serve God, we have a large number of praying, sympathizing, loving Christian hearts. God, our heavenly Father, bless these praying Bands everywhere, is the prayer of yours (formerly a Pharisee, but now, praise God, a brother) in Christ Jesus.

For the last two weeks I have been visiting most of the places where we had been working, according to the wishes of Bro. Savage. It is wonderful to see the young converts working, and the great interest they are taking in the work. Yes, the same power that opened their eyes a year ago is keeping them to-day. Glory be to God! It made my heart rejoice to see so many true to God, and so few untrue; yes, praise be to God, very, very few have gone back. In one place, where we had a grand work, we were sorry to learn that one precious soul had gone back. May the Spirit follow him. In another place four had got careless, but they renewed their vows to God. I was glad to find many with the EXPOSITOR, from which they say they get much help. God bless through it more abundantly. If the young workers and members of the local Band would try and place it in the hand of others it would be doing much for God. — Yours at Jesus' feet.

J. JONES.

BLYTH.—Dear Bro., if I had not expected that an account of our experience with the Band-workers would have reached you ere this time, I would have written sooner. I gladly send you a few lines now.

This was my first experience of Band Work on my own circuit. The results are most gratifying and encouraging. Bro. F. Woodhull and his workers, Ssisters White,

Laing and Cook, reached our Sunshine appointment just when the roads were at the worst, the side roads full of snow and the concession lines muddy. The services had been in progress for two weeks when the Band-workers came. From the first we had good meetings. The interest kept increasing, and many will have cause to thank God forever for the signal manifestations of His presence and saving power. The whole community seemed to be moved. Many who were seldom seen in the church were attracted and won to Christ.

About 120 presented themselves as seekers of salvation, a large proportion of these have been received as members on trial, and the church has been very greatly quickened. The sudden death, by drowning, of two members of our choir—during the third week of these services—was a most distressing and mysterious Providence. It cast a deep gloom over the entire community. Were it not for the hope of the Gospel it would be sad indeed. On the evening before the sad accident occurred, Bro. Henry Baines and Sister Maggie Clegg were present in our meeting, singing the songs of Zion, and each bore delightful testimony of God's love and Christ's saving power. The service of that evening was one of the most blessed of the series. On the next day a happy party of young people left Sunshine—drove to Brussels—spent a very pleasant time there, and before embarking in boats to sail down to Sunshine, sang several hymns. The last sung was,

We're going home, no more to roam,  
No more to sin and sorrow;  
No more to wear the brow of care—  
We're going home to-morrow, etc.

They had only proceeded about a mile down the river when one of the boats capsized and the four occupants were thrown into the river. Two escaped by clinging to the boat, but the others were carried down by the current. As one body was not recovered for a week, and ten days elapsed ere the other was recovered, the whole community was engaged in the search; this interfered very materially with the attendance at the services. However, the Lord's hand is in it and He will overrule all things for His own glory and the good of His people. The bereaved families have the prayerful sympathy of the entire community. This experience has been painfully trying, but the Band Work has been a grand success on this circuit. Many have reason to thank God for raising up such an agency. We have formed a local Band at Sunshine, which promises to afford

valuable assistance in carrying on the work. May God bless you, and your workers, my dear brother, and give you more abundant success in your work of saving the lost, and in spreading Scriptural holiness over the land. Yours in the work,

JOHN S. FISHER.

SOUTH BAY CITY, MICH.—This morning, I felt led to write you a few lines in regard to the work of God in this wicked city. Bro. Woodham, the pastor, is a grand Christian minister. His heart is burdened for souls. We are working harder for souls than we have in other places. It seems to me that this kind goeth not out but by prayer and fasting. I believe the Lord is trying our faith. I am told that Evangelists have failed here, and the Salvation Army failed also and left the city in its wickedness. I am determined, if it is God's will, that the place shall be so shaken by the power of God, that the people will be astonished. Why not? The Lord has promised to answer prayer. Do pray for Bay City, that God may come and reveal Himself in mighty power. The Church seems determined to have victory through Christ. There are some grand Christian ladies in this place, but many of their husbands are unconverted. They seem to be filled with this world. My heart is so burdened for this city that it is hard to bear sometimes. There are so many unhappy, miserable homes in this city. We have prayer-meetings all over the place two and three times a day, and we are visiting from house to house, praying and trying to get the people interested in their soul's welfare. The workers are all well, and working hard for God.

We had about sixty-four seekers on Black River Circuit, eighty in Alpena. I am sorry that I cannot see my way to attend our reunion at Wesley Park. Ask the comrades to remember us who are in the field fighting for God while they will be feasting at the Camp Meeting. I hope you will have a good time. Elder Reid, of Three Rivers, writes me to be sure and be present at their Band Conference on the 30th, at Eaton Rapids Camp Meeting. I intend going (D.V.) I know I shall miss a feast by not being at our own Camp Meeting, but the expense would be considerable, and I think I had better deny myself the enjoyment it would give me to be there. Love to all the comrades. Pray for us, that God will use us and that we may always be filled with the Spirit. Your brother in the work.

J. MURDOCH.

TORONTO.—A Band-worker writes: You spoke of a possible opening by the time we meet. If the Lord leads me out again *well*. Although I love my trade and make good wages at it, I think of precious souls while I am at work, and feel like throwing down my tools and going out again for God and souls.

### Band Testimony Department.

While but a small boy I was led far away from Christ. And as I grew in years so I grew in sin, its roots taking firmer hold until I found it, oh, so difficult to give up my folly and turn to the Lord. Still such was my desire. I had been brought up by Christian parents, but not following their counsels, I wandered far away from my heavenly Parent.

My first loud call to surrender and take God as my portion came to me a little over a year ago through the death of a dear sister. It was then I saw my position, knowing that, had the case been mine, I should have been eternally lost. I at once asked God to make my sister's death the means of bringing me to Christ. But I was not willing to give up all and follow Him. Rising from my knees, I would resume my life of rebellion and of sin. So it went on for nine months, during which time I drowned my convictions as best I could.

On Sunday evening December 13th, 1885, I attended a service at Bond Head, conducted by Bro. Moody and his Band. While listening to his address and the testimonies that were given, I felt the mighty workings of God's spirit on my heart. It seemed to me I must then repent or perish. Toward the close of the meeting Bro. Clemens came and pled with me to make full surrender and accept of Christ at once. For a little I hesitated, still looking deeply into my case until I could hold out no longer. With full determination I said "I will," went to the altar, threw myself down at the Saviour's feet and cried for mercy. Soon God spoke peace to my soul.

My experience, for about a month after this, was not as satisfactory as it should have been. I feared I should drift away from God instead of getting nearer to Him. I at once set to work to secure a deeper experience of God's love and grace in my heart, and soon *had* it. Since then I have been trying to tell others of what the Lord has done for me, and thus leading them to Christ. May He use me to His glory.

JOS. POWLEY.

# I N D E X .

PAGE.	PAGE.		
An Experience. Rev. J. Walton . . . . .	88	Inwrought Prayer . . . . .	25
Á not Unimportant Error . . . . .	119	In the Wilderness . . . . .	55
All-Sided Guidance . . . . .	148	In Him we Live and Move . . . . .	191
And He Touched his Ear and Healed him. . . . .	190	Is that all? . . . . .	227
Although and Yet . . . . .	205	Matt. 18. 19. Rev. B. Sherlock . . . . .	100
An Inquiry . . . . .	244	Methods. Rev. A. J. Jarrell . . . . .	174
A Word Concerning Meekness. . . . .	287	My Lord and my God. Rev. M. G. Pearse . . . . .	252
A Chinese Saul . . . . .	314	Mountain-removing Faith . . . . .	301
A Warning. J. Jones . . . . .	317	Our Hamilton Campaign. Rev. D. Savage . . . . .	137
Band Tidings . . . . .	89	Opposers of Holiness in Wesley's Time . . . . .	144
Band Testimony . . . . .	62	"O Dear!" vs. "Praise the Lord!" . . . . .	175
Band Correspondence. . . . .	62	Perils of Half Truths . . . . .	145
Band Work at Centralia. Rev. E. Fessant . . . . .	78	Prayer. . . . .	283
Beware of Mysticism. Watson . . . . .	144	Praising the Man Side . . . . .	284
Be Filled with the Spirit . . . . .	146	Rays from the Realm of Nature . . . . .	223
Bismarck's Faith . . . . .	189	Rest Your Nerves . . . . .	230
Be Thorough . . . . .	289	Salvation in Jesus . . . . .	196
Camp-Meeting at Delhi . . . . .	37	Surprise Temptations. . . . .	215
Corban . . . . .	104	Spiritual Guidance. . . . .	277
Championing the Truth . . . . .	162	Sam Small's Experience . . . . .	315
Conversation with Christ . . . . .	169	The Dress Question . . . . .	3
Consecration and Manliness . . . . .	258	The Guidance of God—A Sermon. . . . .	52
Different Food for Different Stages in Christian Life . . . . .	166	The Baptism of the Holy Ghost . . . . .	57, 163
Discouraged . . . . .	187	The Revival in Methodism . . . . .	58
Divine Guidance . . . . .	289	The Jesus Teaching . . . . .	59
Experience of a Lady Evangelist . . . . .	193	The Baptism of Fire . . . . .	72
Faith Cures . . . . .	36	The Origin of the Band Movement. W. F. Jones . . . . .	73
Farewell at Moorefield. J. Sedwick . . . . .	107	The Transfiguration of the Secular Life. . . . .	116
Faith Healing . . . . .	112	The Second Coming . . . . .	130
Giving. Mr. C. M. Cady . . . . .	176	The Direct Road . . . . .	161
Glorious Rest . . . . .	242	The Pith of Perfection . . . . .	197
Gladness. Rev. Dr. Levy . . . . .	255	The Holy Ghost Baptism One . . . . .	199
How to Obtain the Blessing of Holiness . . . . .	65	The Conditions of Effectual Prayer . . . . .	204
Holiness in Nova Scotia . . . . .	193, 218	The Other Side of an Answered Prayer. . . . .	226
Have You ever been Converted. Rev. A. J. Jarrell . . . . .	250	The Double Feast. Watson . . . . .	256
Holiness a Conservator of Revival . . . . .	304	The Promise of the Father . . . . .	269, 297
Incidents by the Way . . . . .	15	The Sainthood of Job . . . . .	276
		The Queensville Convention . . . . .	282
		The Guidance of the Spirit in Caring for our Bodies . . . . .	299

# IMPORTANT NOTICES.

Subscribers, in all communications to this office, will please state the office to which their EXPOSITOR is mailed, otherwise it is difficult to find their names on the books.

## INFORMATION WANTED.

In a few instances, subscription money has been sent without specifying post office address of the sender, and in one or two instances even the name of the subscriber is not mentioned. Will the friends to whom this applies send us the needed information. Especially if this number is not marked correctly, as to date on the wrapper, kindly write us about it, when it will be attended to.

## TO BAND-LEADERS.

We trust you will feel that it is every way in the interests of the Band movement, that the BAND-WORKER be circulated amongst the friends where God's work is being revised.

A large circle of readers, in and around Petrolia, is now monthly reading with interest tidings from your different fields of operation, whilst their prayers are, on this account, still more abounding on your behalf. The same will be the case with your present fields of labor, if you see to it, that a large number of the converts and other friends take the Magazine ere you take your departure. And so the volume of prayer and faith will constantly increase as the work widens. Fifty subscribers in Petrolia ought to be an inspiration all along the line.

Let there be a holy emulation amongst us in spreading this literature amongst the friends of the Band movement.

## MISSING COPIES REPLACED.

If through mischance any number should fail to reach a subscriber, we will send another copy if we are notified by post-card. We mail regularly to all subscribers from this office, but notwithstanding, we find that there are occasional irregularities in their delivery.

## TWO MONTHS FREE TO NEW SUBSCRIBERS!

Those subscribing now will receive May and June numbers free, so that their time will be dated from July when the fourth volume commences.

## SPECIMEN COPIES.

Specimen copies sent free to any one sending a request for one by card.

## DATES ON THE MAGAZINES.

The dates on the magazines represent the time up to which the magazine has been paid for.

## RECEIPTS.

Changing date on magazine may be taken as equivalent to a receipt. If the change is not made the next number, it is not always a sign that a letter has miscarried, but if the second number does not show a change then something has gone wrong, when a card of inquiry is in order.

## HYMNALS.

A limited supply of Leaflets, containing 19 Revival Hymns, suitable for Special Services on hand. Price \$1 per hundred Postage included.

Parties who have received the EXPOSITOR for one year as a present from some friend, will kindly drop us a card if they wish it continued at their own expense.

In all communications, subscribers will please to mention the post office address to which the EXPOSITOR is sent.

## BAND HYMN BOOK.

This is the very newest collection of Revival Songs. Over 200 pages. Fifteen thousand of former editions now in circulation. Bound in Limp Cloth. Fifteen cents a copy. Discount to agents. Apply to

REV. DAVID SAVAGE,

Tilsonburg, Ont.

Now is the time to Subscribe! Address all communications to

REV. N. BURNS, B.A.,

205 Bleeker St., Toronto.



# NEW AND USEFUL BOOKS.

Abundant Grace. By Dr. W. P. MACKAY, author of "Grace and Truth." New.....	\$1 00
The Open Secret; or, the Bible Explaining Itself. By H. W. S., author of "The Christian's Secret of a Happy Life." New. Cloth.....	1 25
Some Aspects of the Blessed Life. By MARK GUY PEARSE, author of "Daniel Quorm." New.....	0 90
Thoughts on Holiness. By the same Author.....	0 90
Abide in Christ. By Rev. ANDREW MURRAY.....	0 90
Like Christ. By Rev. ANDREW MURRAY.....	0 90
With Christ in the School of Prayer. By Rev. ANDREW MURRAY. New.....	0 90
Fulness of Joy in the True Knowledge of the Will of God. Preface by Rev. C. A. Fox.....	1 25
Life of Robert Moffat. By his Son. New.....	3 00
The Holy Life. By Rev. EVAN H. HOPKINS. Cloth.....	0 35
The Christian's Secret of a Happy Life. By H. W. S. Cloth, 50 cents; cloth gilt, 75 cents; paper cover.....	0 30
How to See Jesus with Fulness of Joy and Peace. J. W. KIMBALL.....	0 75
Salvation; or, The Way Made Plain. Rev. DR. BROOKES.....	0 50
Heaven, My Father's House. J. W. KIMBALL.....	0 75
Pearls of Wisdom from the Parables of Christ. By A. L. O. E. New.....	1 25
Saving Faith. JAMES MORISON, D D. Ninth edition.....	0 40

**S. R. BRIGGS,**  
**TORONTO WILLARD TRACT DEPOSITORY,**  
 CORNER YONGE AND TEMPERANCE STREETS.

"Prove all things; hold fast that which is good."—1 Thess. v. 21.

## Expositor of Holiness

AND

## BAND WORKER,

A CANADIAN MONTHLY MAGAZINE PUBLISHED UNDER THE AUSPICES OF  
 THE CANADA HOLINESS ASSOCIATION, DEVOTED TO HOLINESS  
 AND EVANGELISTIC WORK.

ONE DOLLAR PER YEAR IN ADVANCE.

### THE BAND MOVEMENT.

It is also the organ of the Band Work organization and led by Rev. DAVID SAVAGE, of Tilsonburg, Conference Evangelist.

*The Only Canadian Holiness Magazine.*

### CONTENTS.

The definite experience of holiness discussed in all its aspects, not only by accredited Canadian writers, but also in selections from the best writers of all countries.

Special prominence given to Band Work in articles written or supervised by Rev. D. SAVAGE, once editor of *The Evangelical Witness*.

### OUR PLATFORM.

*Catholic in Spirit—Loyal to Bible Truth—Avoiding Controversy which Engenders Strife—Not Sectarian—Hence suitable to the Lovers of Holiness in every Denomination.*

Clubs of four or more subscribers receive the Magazine at 75 cents each. The usual discount to agents. Send for specimen copy. Address all communications to

REV. N. BURNS, B.A.,

205 BLEEKER STREET,

TORONTO, ONTARIO.